A Christian Dictionary

Opening the signification of the hebrue wordes dispersed generally through Holie Scriptures of the Old and New Testament, tending to increase Christian knowledge.

Whereunto is annexed:

A perticular Dictionary
- For the Reuelation of S. *Iohn*.
- For the *Canticles*, or *Song of Salomon*.
- For the Epistle to the *Hebrues*.

By Tho: Wilson *Minister of the Word, at Saint* Georges *in* Canterbury.

Euery word of God is pure. Prou. 30, 5.
Ye erre, because ye know not the Scripture. Mat. 22, 19.
Wordes, are notes and markes of things. Aristotle.
Galen lib. 1. de Method. cap. 5.
Whosoeuer is ignorant of words, shall neuer iudge well of things.

¶ *Vbi plura, aut diuersa eiusdem vocis significata afferuntur, prima sunt propria & genuina, cetera metaphorica.*
Mercerus in Pagn.
Distinctio vocis ambiguæ, primum sit in omni rerum consideratione. Keckerman System. Log.

LONDON,
Printed by W. Iaggard. 1 6 1 2.

BRITISH MUSEUM

TO THE RIGHT HONOVRABLE, THE *Lord* WOTTON, *Baron of Marleigh*, one of his Maiesties Priuy Counsell, *Comptroller of his house, and Lieutenant of* Kent, his very good Lord: T. W.

wisheth all happinesse in Christ, now, and heereafter for euer.

Mong all Sacred and Diuine Bookes, which teach that great Mystery of godlinesse (Right Honourable) there are none more Mysticall, then the *Canticles of Salamon*: *The Epistle to the Hebrewes*: and the *Apocalipse or Reuelation of S. Iohn*. In the first of these three, we are by a continuall Allegorie of Mariage, instructed in the most sweet and straight coniunction betweene Christ and his Church. In the second, vnder comparison, with Tipes and Figures of the Law, we do learne the perfection of Christs Priest-hood and Sacrifice, for full recon-

ciliation of all elect ſinners with God. In the third (which hath as many Myſteries, as words) by dark Propheticall Phraſes, wee haue fully deciphered the condition of the Chriſtian Church, till the returne of Chriſt her Husband; together, with the certaine ruine, both of Turkiſh and Popiſh Regiments, as moſt infeſt enemies to the ſpouſe and truth of God. The explication of theſe portions of Sacred writ, by an eaſie and familiar way of a Dictionary, I haue thought it my dutie (humbly crauing your Lordſhip ſo to interpret it) to dedicate vnto you (my Right Hon: good Lord, to whō for manie reſpects, eſpecially for your gracious fauour to my meane ſelfe, and your great affection to the Diuine truth, I holde my ſelfe much indebted) as I haue put foorth a generall Regiſter of Sacred wordes, with their ſignifications, ſcattered throughout the whole Bible, vnder the Names of three Right Reuerend perſons, mine eſpeciall Benefactours. If by my Diuine Candle, there ſhall ariſe any light, for the better vnderſtanding of heauenly aud Holie-Scriptures; let all glorie be giuen to him, who is the Father of Lights, from whoſe Light, we all receiue Light; and vnto whoſe bleſſed guiding & protection, I commit your Honor, with your right Honorable and vertuous Lady, & hopeful Children. *From mine houſe in Cant. Decem.* 1611.

Your Honors bounden Seruant,

and dutifull Chaplen,

Tho: Wilſon.

TO THE RIGHT

Reuerend Fathers in Christ, my *Lord Bishop of Carlile, and of Worcester.* Also, to the Right Worshipfull, Mr. *Doctor* NEVILE, *Deane of* CHRIST-CHVRCH, in Canterbury; THOMAS WILSON, wisheth *all health and Happinesse, from Christ* our Lord.

RIght Reuerend, that which King Asuerus *saide of* Mordechaie, *when he found by reading in the Chronicles the great pleasure he had done him, by discouery of a dangerous treason against him,* What Honor and dignity (*saith he*) hath bin done to him for this? *The like (though not the same) may I say, concerning your Lordships and Worship, vpon recording with my selfe, the many and great fauours which you haue done me from my youth, to this day: what duty and seruice (for I may not say, what Dignity and Honour) hath bin returned to you for all this? My Conscience doth aunswere me with some checke, as his Seruants answered their King:* There hath beene nothing done. *If vpon this aunswere, that* Heathen *man entered into some deliberation with himselfe, how to recompence* Mordoche, *my checke would proue a sting in the end, if I should alwayes suffer my selfe to forget your very great and most constant Good-will and benificence. For one of you; to wit, my Lord of* Carlile, *was vnder God, the foundation of all the learning and preferment which I enioy, hauing cherrished me in his Colledge (whereof he was a most*

worthy Prouost and Gouernor, neglecting himselfe and his, for the good of his house;) and afterward, sending mee to the place where yet I abide, by Gods goodnesse; and there haue beene, and still am much comforted through the great loue & care of that Reuerend and most courteous Deane of that Church, whereof I am a Member. The third, vouchsafing me his louing respect, both long before and since hee was aduanced to his first Sea. Entering into some deliberation, what I might do, not for dignifying you (albeit that were my part to do, were it in my power) but for deliuering my selfe from suspition and imputation of an ingratefull minde, I resolued to presume vpon your great and well approued benignity and patience to dedicate to you, and vnder your three names (being for your place and painfulnesse, cheefe setters foorth, and teachers of Christianity) to publish a great part of this my Christian Dictionarie, which with much and long labour, and not without some fruite (I hope) to the Godly Professors (for whose sake and good, cheefely, I meant it) I am sure, vvith much gaine of knowledge, and encrease of iudgement to my selfe, I haue at length (as I could) finished it. Vnto which, if your Honourable Lordships will afford Patronage, Countenance, and gracious Aspect, I shall in such wise, acquite some part of bounden dutie towards you, as yet I will acknowledge my debt encreased, by the addition of dignity vnto me, so to grace this poore but painfull Work, as it may haue shelter vnder your wings, against the carping Tongues of the enuious, who neither will put forth their strength to do good, nor yet will beare with others, which desire to employ their Talents. Thus craning pardon of my boldnesse, and submitting my selfe and endeuours to your fauourable acceptance, I commend you all three, to him who is one in Essence, and three in persons; the Blessed Trinitie, in vndeuideable Vnitie. Whose wisedome and power, euer guide and defend you in earth, till his infinite goodnesse and mercy, haue glorified you in heauen.

From my house in Canterbury. An. Dom. 1611.

The Generall Preface,

To the Christian Reader.

THe end of Teaching, is to cause others to learn; & to learne, is to know things to be, what they are. Now of things to be knowne, words are notes or markes, leading the minde to the comprehension of the thinges. It cannot bee then, but a great hinderance to the vnderstanding of things; when words, which betoken and signify things, are not vnderstanded; and a great furtheraunce, when they be vnderstood. Wherefore, as it is necessary in Grammar Schooles, that Children which learne French, Latine, or Greeke, haue their Dictionaries and Lexicons allowed them, to enterpret such harde and strange wordes, by knowledge whereof, things to bee learned, become more easie; and their labours, which haue composed such Bookes, are much to be commended. So I haue wondered, that of so many, woorthy,

learned,

learned, and Godly Diuines, which are as willing for their loue to the good of the Church, as able for their ſufficiency of gifts; not one, no not one (that I knowe) haue euer attempted to prouide our Chriſtian Scholler ſuch a Chriſtian Dictionary of wordes, as containe the ſecrets of our Heauenly profeſſion and Art. Many haue framed and ſet forth Primers, and A.B.C^s. for beginners; I meane Catechiſmes, to enter them into the knowledge of God: but not any (as yet) haue ſet too their hands, to enterpret in our Mother tongue (in Alphabet order) the cheefe words of our Science, which being very hard and darkeſome, ſound in the eares of our weake Schollers, as Latine or Greeke words, as indeede, many of them are deriued from theſe Languages; and this I haue eſteemed, as no ſmal let to hinder the profiting in knowledge of holy Scriptures amongſt the vulgar; becauſe, when in their reading or hearing Scriptures, they meet with ſuch principall words, as carry with them the Marrowe and pith of our holy Religion; they ſticke at them, as at an vnknowne language. *Mathias Flaccius Illyricus* (whom I did not looke vpon, nor vppon *Enchiridion Marlorati*, vntill I had well nie done this worke) hath worthily performed this in Latine, by whoſe helpe, it is eaſie for a Diuine to do ſome ſuch worke in Engliſh: I, the vnmeeteſt and vnwoorthieſt of all my Bretheren, not one of a thouſand, but the meaneſt of ten thouſand; haue attempted this enterpriſe, and performed a poore ſome-thing, ſufficient onely, to giue the more learned an occaſion to do ſome more exact thing in this kinde. Therefore, for their better encouragement thus to doo, (beſides the breach of the Ice vnto them) I haue breefely ſet downe before them, the great and manifold profits that would ariſe out of ſuch a worke, being ſubſtantially done. Firſt of all, thy ſelfe, being a Miniſter of the word, it wil bring thee this fruite, that thou ſhalt teach with more facility, hauing readie and at hand, the true and right definition of things. Secondly, the diſtinguiſhing of wordes of

diuers

diuers acceptions, lying alwayes by thee, will eaſe thee of ſome labour in ſearching, when thou art enforced by occaſion of the Text, to enterpret ſuch words. Thirdly, the people committed to thy charge, being by meanes of ſuch a Booke, well acquainted with the cheefe Wordes, which containe any Doctrine, thou ſhalt not neede in the courſe of thy teaching, to bee alwayes troubled with the opening of ſuch wordes; but preſuming vppon their knowledge, maieſt the more inſiſt and dwell in the preſſing and vrging the Doctrine and practiſe of the thinges ſo well vnderſtood before. Now, as touching the hearers, their growth and proceeding in Chriſtianitie, will be greater and more ſpeedy, by the help of ſuch a Dictionary; which hauing giuen light vnto them, to know the principall wordes of their Art, the matter of Doctrine contained in theſe words, and raiſed out of them, wil be ſooner perceiued, and take better impreſſion. Againe, the right diſtinguiſhing of thinges, the one from the other, when the Nature and due bounds of euery worde is declared, would proue ſome preſeruatiue againſt errors and Hereſie, which commonly ariſe vpon the ignorance of things, while they are ſhuffled confuſedly togither, one thing being taken for another; or ſome thing being taken to bee that, it is not. I could ſhew this in ſundry particulers, one inſtead of all: *Iuſtification*; this word, not rightly vnderſtood, what errors hath it bred? whilſt ſome take it, to bee the making of our ſelues iuſt, infuſion of grace in the hearts of the elect. Others, to be nothing elſe, but a making of our actions to become iuſt and holy; whereas, it is an abſolution of a Sinner from his guiltineſſe, and pronouncing him righteous by God, when he beleeues in his ſonne Chriſt Ieſus. Laſtly, it will prouoke Chriſtians more willingly to reade Scriptures, when they haue at hand a Dictionary, to declare and expound ſuch words as they vnderſtand not. For, as men aduenture to cracke that Nut, whoſe Kernell by cracking is to be obtained; ſo the Chriſtian is much moued

ued to read, when hee hath, as it were, a cracker to get him the Kernell; that is, a Dictionarie to giue him the ſence of the words, which he reads. To conclude, it may preuent ſcruples, which may ariſe in ſome Conſcience, through ignorance of words, and their true and fit meanings.

Now, a few Aduertiſements will be requiſite to bee added about this my ſimple endeuour. Firſt, my care was to put in no words, but ſuch as were material, & of ſome moment and vſe. Secondly, if either I haue left out ſome materiall wordes, or not giuen all the ſignifications of thoſe whereof I haue made choiſe, or giuen more then they haue, or not ſet downe the ſignifications for order, ſo preciſely as would be; let theſe faults (if any ſuch be) be pardoned by thee, till they be ſupplied by ſome more ſufficient: for whom (as I haue ſaide) I doo heerein but breake the Ice. Yet heereof, I woulde haue them take knowledge, that ſuch ſignifications as I giue, I find them in the word: but if any worde haue other, or more, it is more then I finde. Thirdly, I would haue none to think, that my meaning were to giue an exact definition of euerie thing (let him be thought verie wiſe and happie, that can do this) but ſome true and familiar explication or deſcription of words, to make things that be obſcure to become ſomwhat plainer to the ignorant. Fourthly, theſe explications which I do giue, may differ in tearmes from ſuch explications, as yee ſhall finde in other mens Writings of the ſame wordes. But I verily truſt, that you ſhall finde for the moſt part, an agreement in ſubſtaunce of truth. Moreouer, in citing Scriptures, I haue ſometime noted ſuch places, wherein the words which I doo interpret, is onely named; Sometime, the place where the Interpretation is found, with the word; and ſome places which only haue the Interpretation, & not the word. I cite few places, becauſe the light giuen to a worde in one place, will clear other places where that word is vſed in that ſame ſence, which the aduiſed Reader ſhall diſ-

cerne

discerne by the circumstance of the place. Besides, I haue put some Ecclesiasticall wordes, which be not found in Scripture, in so many Sillables, yet are there for the matter, as *Trinity* and *Sacrament*, *&c.* Againe, sometime ye shall finde the word, and sometime the thing, and sometime both opened. Finally, my request is, that no Minister do by this Booke hinder his owne searching, it being intended to be a meane rather to whet his diligence to search more narrowly: nor any hearer vse it to contention, but to edification; not for matter of ydle dispute, but for needfull direction. And if I be longer in the explanation of some words, then the Nature of a Dictionary will beare, or do open some wordes, which (to some) may seeme needlesse; impute it eyther vnto the waightinesse of the things, which being darke and important, neede opening; or vnto the dulnesse of common Capacities, which see little in diuine matters; or if ye will, to want of dexterity in my selfe, who haue beene but of late acquainted with this Trade. Thus entreating thee (courteous Reader) to haue consideration of my weakenesse, and of the newnesse and strangenesse of the worke, fauourably to pardon wants (which in such a forrest of words and things, cannot but be many) I commend thee vnto the mercifull goodnesse and protection of the Almighty.

Thine to do thee good,

Tho: Wilson.

A ſhort Aduertiſement, touching the commodities of this Booke, and the things performed in it.

COurteous Reader, albeit in my generall Preface and particuler Rules, I haue ſome-what diſcouered both my purpoſe, and the profit of this new vnwonted worke; yet for thy better encouragement to beſtow the coſt in buying, and paines in Reading, I haue heere diſtinctly and ſeuerally gathered the maine and manifold vſes, whereunto this Booke may ſerue, if it bee rightly vſed and not abuſed, as euery Booke (euen the beſt) may be, and are.

1 The moſt wordes of Holy Scripture, both maine and meane, both proper and borrowed; are heere plainely, and with few words expounded and opened, to help the Miniſter to interpret, and the hearers to vnderſtand the Scriptures.

2 The ſundry and diuers acceptions and ſcattered ſences of one and the ſame word, are noted and gathered vnder one view, with fit places of Scripture, agreeing to the diuerſities of the ſence.

3 Where any word is by the Holy-Ghoſt drawne from his proper ſence, to an improper and figuratiue ſignification, there

there ye haue the name of that Trope or Figure, ſet down vnder that Word, whether it be **Metaphor** or **Metonimie, Irony, Sinecdoche**, or ſome other; by which meanes, the reaſon of pulling many words from the Primitiue ſignification, to a ſecondary, may appeare.

4 Beſides ſingle words, this Booke interpreteth very many double words, compounded of a Nowne & an Adiectiue, or Epithite. Alſo ſundry Scripture-Phraſes be expounded.

5 In ſetting down the meaning of the words, this Dictionary doth very often point at ſome wholeſome Doctrine, and ſometime expreſſeth it.

6 All the wordes of foundation (as I verily truſt) which contain the ſure grounds of our Faith and Religion, are heere comprehended.

7 Heere bee giuen the definitions of the Capitall and chiefe matters, with due proofes of Scripture, to confirme euery part of the definition, the better to expreſſe the nature of things.

8 You ſhall find not a few Theologicall diſtinctions and diuiſions, the better to diſtinguiſh one thing from another.

9 Not onely wordes, which beare difference betweene Proteſtants and Papiſts, are written downe and cleared in this Booke, but alſo there is a taſte giuen, of the oddes and difference it ſelfe, in moſt points of Controuerſie, between vs and them, for the information of ſuch as haue leſſe profited, in diſcerning the differences.

10 There bee two thouſand Texts of Scripture (at the leaſt) declared and made plaine, to the vnderſtanding of the ſimpleſt.

11 Vnto ſuch words as be hard or waighty, I haue ſometimes added, for fuller edifycation, ſhort and eaſie obſeruations, vnder this word [*Note*] being ſet in the Margent.

12 Laſtly,

12 Laſtly, this is not the leaſt fruite that may come of this Dictionary, to the ſtudious and well-minded Chriſtian, that it may cauſe him more narrowly to ſearch and examine what ſignifycation euery word of Scripture may beare: for out of mine owne experience, I may truly ſpeake it, that ſince I took this Booke in hand, it hath cauſed me a great deale more thoroughly to marke the Scriptures, the ſweete proportion and large compaſſe whereof, I know much better then euer I did.

Differences betweene this Booke, and M. WILLIAM KNIGHTS.

1 HIs Booke is a Concordance, mine is a Dictionary.

2 His is Axiamaticall, of ſimple propoſitions; mine is partly Verbaticall and Rematicall, as I may ſo ſpeake, of Wordes with their ſignifycations: partly, Pragmaticall of things, with their Defynitions, Diuiſions, and Obſeruations Theologicall.

3 His ſerues for Doctrines, Reaſons, & Vſes; mine ſerues moſt for interpretations.

4 His helps Miniſters to direct them to teach well; mine may helpe all, but cheefely hearers, to direct them to learne well. To be ſhort, they do agree in nothing but the Generall truth, and in following the order of the Alphabet.

The Iudgement which a Godly Reuerend man (a Doctor of Diuinity) gaue of this Booke, in a Letter of his to the Author, after he had seene some part of it.

Y leasure would not suffer me to read so much of your Dictionary, as I wish I had: but that I haue perused, giueth me that good liking of it, that I assure you, I do take it to bee a very profitable worke, both in regard of the easie Method and order of finding out such matters as are therein contained; as also, for the sound exposition of such Wordes and phrases as you set downe: besides, the manifolde variety of thinges, which a man shall see in a *Synopsis* laide before his eyes. Of all which, the faithfull Reader (especially the Preacher of the word) shall make singular vse. I must therefore giue my best approbation to this worke of yours, as to other your godly labours in this kinde: and when it shall be finished, I shall bee glad to vse the benefit of it, and will aduise such as I am acquainted with, to do the like. Fare ye well.

Your Friend. *R. C.*

¶

WHoſoeuer dooth but caſt his eye ouer any part of this Worke, muſt confeſſe it to bee both painefull and ingenious: And (which addeth much to the commendation of it) this addeth not to any that went before. It is farre more eaſie to adde, then to inuent: and for ought that I know, the Author doth not build vpon any other Mans foundation in this kinde. But that which Crowneth this, and all ſuch Chriſtian endeuours, is, the ſubiect whereabout it doth conuerſe. For though it bee a Dictionary interpreting Words and Phraſes; yet is it a Diuine Dictionary, teaching the Language of the Holy-Ghoſt in our owne Natiue toong, which if a man could once attaine to ſpeake Naturally and kindly, he would be more powerfully eloquent, then if he ſpake with the tongues of men and Angels.

Roger; Fenton.

To the Christian Reader, studious of the Scriptures.

IT is the Custome of worldly men, so sure to lay vp their earthly Treasure, as there is no comming to it without a Key, because it is kept vnder locke, or lockes rather. Thus it fareth with the Heauenly neuer-withering Treasure, which being (as it were) lockt vp from all men (as they be the Sonnes of Adam) cannot be enioyed of them, without the helpe of a double Key. One, is meerely Spirituall and Principally held and kept in his hand, which hath the Keyes of the house of Dauid, to open the wits and vnderstanding of such as bee blinde by Nature. Luke 24, 45. and still more and more to illuminate such as bee alreadie taught of God. Psal. 119, 18. The other, is so Spirituall, as it is also Ministeriall; to wit, the Interpretation of Scriptures, eyther by vocall preaching, or by sounde Writing of such Scribes as be skilfull to open the worde of the kingdome. The former Key, thy humble faithfull Prayers must prouide, beseeching God thy Father most instantly, in the name of his sonne, to open thine eyes to make thee able to see the wonders of his Law. The latter (as from many other Diuine Lock-smiths) so from this Authour is ministred to thee in this present Booke; full of labour, and very lightsome. What remayneth, but that as a naturall man would be glad of a Key, to open the Lock where much Gold and Siluer is stored vp: so thou shouldst ioyfully embrace this worke, which leadeth thee to a Treasure more to be desired then Gold; yea, then much fine Gold. Farewell.

Charles Euars.

A Friendly Counsell to the *Christian Reader, touching the vse* and benefit of this Booke.

Ioh 5. 39. Mat 22, 29. 2. Cor 4.7. Eph 3,8

WOuldst thou, as all Gods children would, conceiue & vnderstand
What thou doost read in holy writ, as God doth thee command?
Wouldst thou attaine true sence of words, and matter in them hid,
What meaning each word doth containe, from error to be rid?
Doost thou delight to haue in-sight into the Sacred Treasure
Of Christs riches, and with thy till therein to take thy pleasure?
Then read this worke, which painfull hand hath wrought to ease thy paine,
That in reading Gods holy word, thou mayst reape greater gaine.
Our English tongue, from many tongues, a snatch and smacke hath taken:
As English-men, from forraigne men, their Coats and Sutes haue shapen.
Some words from French, and some from Greeks, mo from the Latines flow.
Some new, some olde; some darke, some plaine, some hard & strange to know.
Some, to some place do giue great light; some darken much some Text;
Some generall in the first place, some speciall in the next.
Some properly sound in this clause, improperly in that: (what.
What some words sound thou knowest right well; some sound thou knowst not
So, oft-times thou leau'st off to read and search the holy Scriptures,
Because thou vnderstand'st not words, which hide their heauenly Treasures.
But lay this Booke on thy left hand, and Bible on thy right;
When doubt ariseth from a word, on Booke straight cast thy sight.
It will soone helpe to cleare thy doubts, and make plaine Text to thee,
That thou shalt know what God doth meane, and well his counsell see.
So shalt thou read, and in reading, encrease thy knowledge daily,
And knowledge of our God and Christ, with practise, makes men happy.

Col. 1, 10. Ioh 13. 17, and 17, 3. Ia. 1, 22.

By R. Rauen.

To the Friendly Reader.

IT is a ſpeciall duty of a good Teacher, to know and deliuer the ſound and fit ſence of the places and Texts of Scriptures; and of euery good hearer to looke after the ſame, how to vnderſtand rightly what he heareth and readeth. In this behalfe, how much the Church of God is beholding to that learned iudicious Writer, M. *Caluin*, all that are learned, do wel know, and willingly confeſſe: For when hee meetes with a place, wherein he ſeeth men haue made ſcruple, he doth in the end (after ſome ſifting of the matter) ſtrike the Nayle full on the head, with his reſolute *Cenſus eſt*, This is the ſence or meaning of the place. And ſurely, we ought thankfully to receiue what heere this Author (though in many other reſpects, and in this alſo, farre inferiour to *Caluin*, out of whom he will acknowledge to haue ſuckt his beſt knowledge) painfully and freely offereth vnto vs, who heerein imitateth M: *Caluin*; For, as the one beates out the meaning of a ſentence, ſo this preſent Writer, labours to preſſe and draw out the Kernel, which lyes hidde and wrapt in ſome obſcure and doubtfull words. Finally, in humbleneſſe of heart, apply thy ſelfe to profit by this & other ſuch profitable Books, as are framed to the edification of the godly Chriſtians, in their moſt holy faith. Farewell.

Thine in Chriſt. I. S.

ALthough words be the significations of things, yet as Aug. de doct. Christ. lib. 4. and cap. 11. *saith verie well: It is a note of the best & wisest men,* In verbis, verum amare, non verba, quid enim prodest clauis aurea si aperire quod volumus non potest? Aut quid obest lignea, si hoc potest, &c. *In words, to loue the truth more then the wordes; For what auayleth a Key of Gold, if it cannot open the Treasure that we would faine enioy? Or what hindereth a Key of Wood, if it can open it, &c.* Lewes Viues *hath fitly obserued out of* Augustin de ciu: dei lib. 13. cap. 24. Quanti sit momenti ad omnes artes disciplinasq; intelligendas vera & Germana vocabularum cognitio. *The true and proper signification and knowledge of words, is a matter of great moment and consequence to the vnderstanding of all Artes. It is verie fit therefore (good Reader) thou shouldst imitate the wise Traueller, he will be carefull to attaine to as much skill as may bee in the Languages of all those parts and Countries through which he is to passe, that he may with the fewer inconueniences, be interrupted in the way, and with greater expedition may runne his intended race and iourney: So thou, in thine intended iourney to Canaan, if thou be ignorant of the Language, Customes, Wordes, Phrases, Meanings, and Orders of the place and Countrey, wilt meete with a World of inconueniences, to interrupt thine intention, and discourage thee in thy course, so as thou wilt either leaue off, or verie faintly and vncomfortably go forward. For as the same* Augustine *saith again verie truly,* Nam aut ignotum verbū, facit hærere lectorē, antignota locutio; *Either an vnknown word causeth the Reader to sticke, or an vnknowne Phrase and manner of speaking. Vse therefore this Booke, which God hath affoorded for thy good, and for thy guide, reade it diligently, and be much conuersant therein, it will be a faithfull guide and Interpreter vnto thee; It will bring thee acquainted with the Language, Phrase, and Customes of* Canaan; *It will open vnto thee the hidden Treasures of heauenly Wisedome, and it will tell thee in plaine* English *and easie tearmes, the minde and meaning of thy good God towards thee. Entertaine it kindly, and take it vp vnto thee, as that Noble* Eunuch *did his guide Phillip. Acts* 8, 31, 39. *and it will make thee (as he did) go thy iourney with ioy and chearefulnesse. As the Sea-men and Marriners in their Voyages, bee carefull to bring* ὀρθὸν τὸν νᾶυν, *so be thou in thine, as carefull to bring* ὀρθὸν τὸν νᾶυν, *an vpright and sincere minde; and I doubt not, but thou shalt find it* καὶ ἃ νᾶυν, *euen according to thy hearts desire, and answereable to thine expectation.* Farewell.

B. S.

COurteous Reader, thou art much bound to blesse God, for the great plenty and abundance of excellent Bookes, which by the handes of his painefull and godly Seruants he hath afforded thee, as helps and furtherances to bring thee to the sound knowledge, and right vnderstanding of his sacred word: But among them all, in my iudgement, there is no one in our Natiue tongue, that dooth more oblige thee to true thankfulnesse, then the Booke thou now beholdest, in regard of the great necessity and manifolde vse of the same; as also the exceeding rich profit and benefite, which (by Gods blessing, if thou make the right vse of it) thou mayst reap thereby. For beside the multiplicity and great variety of wholesome matter, which thou shalt finde scattered through the whole worke, heere thou hast most of the dark words and phrases contained in the Scripture, in Alphabeticall order; plainely, breefely, (yet fully) and soundly vnfolded; and in most places, the corrupt glosses of the Papists vpon them, compendiously discouered and confuted. Heere thou maist at one view, see the diuers acceptations and significations of words, with the figures and Tropes denoted, in which the Scripture vseth them. By this Book, thou shalt be made able to distinguish of words, which in Scripture are ambiguous, to explaine wordes and phrases obscure, and easily to vnderstand such as bee hard and vnknowne. By this Booke, if thou be a Minister, thou shalt become *Bonus Textuarius* (for what is that but to bee able to giue the true meaning and gemine sense of the Scripture?) and *bonus Textuarius est bonus Theologus*. This Booke will make thee a more profitable teacher; for *qui bene distinguit, bene docet*. By this Booke (whosoeuer thou be) thou shalt be fortified to shield thy selfe (and haply others too) from errour, as also to see when others do erre, and to draw them out of errour; for errour springes from ignorance; that is, from misvnderstanding the Scripture. Math. 22, 29. By this thou shalt bee made skilfull, to dis-

cerne the voyce of thy Shepheard Christ Iesus, from the voyce of a stranger. Iohn 10,3,5. In a word, by this book in short space, and with no great labour, thou mayst plentifully abound in all heauenly wisedome and knowledge. So that, as one saith of *Cicero*; *Sciat se multum profeciſſe, cui Cicero vnice placet*; In like manner, it may more truelie be affirmed of this Booke; whosoeuer he bee that delighteth much in it, shall thereby gaine infinite benefit. The Authour hath beene pleased to entitle this Booke *A Christian Dictionary*, and so it is; for it interprets wordes. But it may also be worthily called; *The Key of the Treasures hid in holy Scripture*; *the enemy of Ignorance*; *The high and ready path to Knowledge*; *The Discloser of Gods holy secrets*; *A light for Ministers, whereat they may borrow light*; *A Lanthorne for the people, to direct them in the Light*: And to bee short, the way to make all the Lords people to propheſie, as *Moses* wished. Then Gentle Reader, be not without it, let it be continnally by thee, yet buy it not for Nouelty, because it is the first of this kinde that euer saw the light; but for the vnualuable worth of it. *Sit tibi charus, non quia rarus, sed amatus quod amabilis*; i. *amari dignus. Seneca* saith; *Noua, quamuis non magna, miramur*. That we make much of new things, though they bee not great. Loe, in this Booke, they both meete together, heere is newneſſe, and heere is goodneſſe. This worke is new, and it is precious, how then, should it not much Inamour thee?

Omne tulit punctum qui miſcuit vtile dulci.

I. B.

The Epitome and Anatomy of this Booke, abridged and vnbowelled.

AS Starres from Heauen much light afford,
So do the words we find in Word.
But Starres shine not till they appeare,
Nor Words do teach, till sence we heare.
Then read this Booke, that thou mayst spie
Gods mind; thy minde to rectifie.
1. Significations. *The signes of things it maketh bare,*
2. Definitions. *The things themselues it doth declare;*
3. Distinctions. *Yea thing from thing it seuereth plaine,*
That better knowledge thou mayst gaine.
4. Controuersall words. *What oddes twixt truth and error is,*
It sheweth eke, attend to this:
5. Fundamentall. *The words which* Fundamentall *be,*
Are all in Table plac't for thee.
6. Eccleſiaſticall. *Eke words, whose matter Scriptures cleare,*
Yet Words themselues do not appeare.
Required vnto right vse of all.
1. Thankefulnesse. *Praise God, apply thy minde to know*
2. Humility. *All Words of his, both hie and low:*
3. Prayer. *With humble heart this Booke admit,*
And pray for grace to thriue by it.

The Dictionary to the Readers.

VNkend, vnkist, (saith Prouerbe olde)
Loue springs from knowledge, thus we hold:
To Christian world vnknowne am I:
Once knowne, you will not passe me by:
Though Booke of words my Title be,
Yet naught but matter found in me.

The Authors Reply.

FEare not; who loues the word of Grace,
Thee louingly he will embrace.

Ad Beneuolum, pium, & literatum Lectorem.

SAcra cupis (Dilecte Deo) mysteria Christi
citius & melius nosere? sume Librum,
Hunc tibi sume librum, Cæli namque abdita pandit,
& res, & voces ordine quasque locat.
Hîc facilè inuenias multo siue, multa, labore,
quæ te, quæque pios posse leuare scio.
Sed caue, non segnem reddat, reddat magè promptum
ad disquirendum quæ liber iste tacet.
Sis si fortè gregis ductor, bene consule, nostris
vtere, si nescis tu meliora, precor
Sui meliora feras, nostris atque addere cæptis
si inuat; & multis, & mihi grata feres.

T. W.

Distichon.

SIbona, quæ noua, dulcia quæ succincta futura:
hîc nouitas, bonitas, est simul hîc breuitas.

Aliud.

AN te simplicitas moueat, vel lucidus ordo?
aut charus liber hîc, vel tibi nullus erit.

W. M.

A Preface before the Table.

GEntle Reader, in this vaſt Ocean, and large Forreſt of words contained in this Dictionary, I doe find that there be three ſorts moſt materiall; whereof I deſire that thou ſholdſt take more eſpeciall notice and knowledge, as being of more worth and waight. The firſt I call an Eccleſiaſticall word, which being tranſlated from common vſe of ſpeech, is by the Church appropriated, to ſignifie holy and diuine things. A word of this kind, though it be not in the Scripture for Letter and Sillables: yet is to be found there for matter and ſubſtance; as Trinity, &c. Sacrament, Indifferent, Satisfaction, Merit, &c.

A word of the ſecond rancke, I doe tearme *Polemicall*; becauſe it pertaines to Controuerſie, & hath in it a ground of difference betweene the true Chriſtian, which thinketh, ſpeaketh, and writeth *Orthodoxally*, and ſoundly; and others, which loue and embrace errors, in fauour whereof they wreſt, and peruert the pure wordes of Scripture: as *Iuſtification, Aſſurance, of Faith, Hope of Glory, Concupiſcence, Antichriſt*, &c.

A word of the third ſort, is called *Fundamentall*, of which kind, I doe take ſuch wordes to be, as doe containe in them things, which beeing denyed, Religion it ſelfe is ouerthrowne; euen as an houſe is ouer-turned, by taking away the foundation or ground-worke whereuppon it ſtands; as *Grace, Fayth, God, Chriſt*, &c. for the deſcerning of theſe words from other, I iudge this to be a neceſſary rule.

A Rule whereby to iudge a fundamentall word.

A word, containing in it any thing, which being denyed, either God himſelfe, any perſon of the God-head, the decrees of God, his properties, his workes of Creation and prouidence, his word of Law and Goſpell: or Chriſt Ieſus the Mediator, his Perſon, Natures, Offices, benefits,

Church

Church, and people be denied; either directly, or by neceſſary and immediate conſequence. Any ſuch word is *Fundamentall*, for that muſt needs be the foundation of an Houſe, which being remooued, the houſe cannot but fall. Of this Nature be the wordes, vpon deniall whereof, followes the ruine of the whole Fabricke of Religion.

Of theſe three kindes of words, I haue heere drawne a Table after the order of the Alphabet, ſetting a Starre * before an *Eccleſiaſticall* word, to know it by. I haue prefixed this ſillable [*Con*] aboue a Polemical word, and haue placed an [*F*] ouer the head of a fundamentall word: where it happeneth, that any one word is both an *Eccleſiaſticall*, & a word of *Controuerſie*, I haue written vpon the top of it, both a Star, and this ſillable [*Con.*] Alſo, you ſhall find this ſillable [*Con*] and an [*F*] ouer euery word, which is both *Polemicall*, and a word of *Foundation*.

Moreouer, whereas I haue with the explication of words, ſometimes ioyned the definition of the thing expreſſed by ſuch a word, ye ſhall finde this ſillable [*Def.*] put vnder the foote of ſuch a word. And thoſe words in this Table that doe admit diſtinctions, they are noted out by this ſillable [*Diſt.*] directly put vnder the word.

Finally, if in the draught, either of this Table, or of this whole Dictionary, I haue failed in any thing (as no doubt but I haue, being but a man; and therefore ſubiect to error, from which no Booke is priuiledged, ſauing the book of Bookes,) I do earneſtly entreate thee to couer my ſlips by loue, eyther amending them, or admoniſhing mee of them: doing vnto me, as in the like caſe thy ſelfe wouldeſt bee done vnto: euer remembring, that it is much eaſier to diſlike, then to doe the like. The former, will coſt thee nothing; but the latter (truſt me) will coſt thee paines, vnto ſweate and wearineſſe, if thou wilt but endeuour to doe what I haue done before thee. *Farewell.*

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Abba. *Sig*

Gal 4c 6v

FAther ; Thus Christ expoundeth it, *Mark.*14, 36. and *Paul, Rom.*8, 15. *to cry Abba Father*: the doubling of the worde, ioyning to the Syriacke [*Abba*] the Greeke word πατήρ, serueth to teach, that God, is not God of the Iewes onely, but of the Gentiles also, and will be called vpon in all Languages, requiring of his people a strong confidence in his fatherly goodnes through Christ.

To abhorre *sig:*

Isai 1 13

To haue a thing in vtter detestation and loathing, *Esay.*1, 13. *I abhor your Sabbothes and newe Moones. Iob.*42, 6. *I abhor my selfe.* Sometimes abhorring, signifies loathing in shew and profession only, and not in truth: as *Rom.*2, 22. *Thou abhorrest Idols:* that is; seemest to detest them.

Abhomination. *sig:*

Some accursed spirituall filthinesse which deserues to be fled from and abhorred of all men, as ominous, fearful, & vnhappy. *Deut.*22, 5. *The man that weareth Womans apparell, and the Woman that puts on mans raiment, both are abhomination vnto the Lord.* Prou.12, 22. *The lying lips are abhomination vnto the Lord.* Matth. 24, 15. And often in Moses and the Prophets. *See Deut.*25, 26.

2 Some thing, which for the vncleanesse sake might not be eaten, or touched. *Levit.*11. 10, 11.

Abhomination of Desolation. *sig:*

That, which all good men detest and hold accursed, by reason of the shamefull and foule filthinesse of it, deseruing and bringing desolation. And this is meant (as some thinke) of the Idolles which

the *Romans* not long after Christ his Ascention, set vp in the Temple at *Ierusalem*, whereupon followed desolation, that is; the laying wast and downfall of the Temple, Citty, and Nation of the Iewes: this is the abhomination of desolation fore-spoken of by *Daniell* 9, 27. and after spoken of by *Mat.* 24, 15. But Maister *Iunius* (not without great apparance of reason) interpreteth [*Abhomination*] of the Army of the *Romans*, which consisted of abhominable men, to wit, Infidels, who brought desolation vpon Temple, Citty, and people. Luke 21. 20.

Absence, referred to God. *sig:* His with-holding some signe of his fauor, or the sending some Iudgement. For as touching his essence and power, he is neuer absent from his Creatures, *Psal.* 77, 7. *Will the Lord absent him-selfe for euer?* Hence come those phrases in the Psalmes & elsewhere, of hiding his face, turning his back, departing, returning, and such like.

To Abstain from. *sig:* To seperate, or estrange, & turne our mind from a thing, with an hatred of it. 1. *Pet.* 2, 11. *Abstaine from fleshly lusts*, that is, crucifie the wicked desires of corrupt Nature.

From Aboue, or aboue. *sig:* That which is from heauen. *Acts* 2, 19. *Esa*, 6, 11.

2 That which is excellent, and of great account, also heauenly and spirituall. *Galat.* 4, 26. *Ierusalem which is from aboue.*

3 Things which belong to the heauenly life. *Col.* 3, 1. *Seeke things which be aboue.*

Aboue all. *sig:* One, who hath the chiefe authority & rule ouer the Church. *Eph.* 4, 6. *Which is aboue all. Iohn* 3, 31.

Abundance of the heart. *sig:* An heart abounding and stored with thinges good or euill. *Mat.* 12, 34. *Of the abundance of the heart, the mouth speaketh.* Luke 6. 45.

To abound *sig:* To know and feele the force of a thing aboundantly and plentifully, *Rom.* 5, 20. *Where sin aboundeth.*

To Accept us. *sig:* To receiue vnto fauour, and to bee well pleased with

with our persons, being through sin estranged from God. *Ephe.* 1,6. *He hath accepted vs freely in his beloued.* This is the acceptation of our persons.

2 To approue graciously our vnperfect & spotted workes, by the free forgiuenesse through Christ of those wants and faultes which sticke vnto them. 1. *Pet.* 2, 5. *Psal.* 51, 19. *Then thou shalt accept our Sacrifice, &c.* This is the acceptation of our works.

Acception of person. *Sig* Respect or fauour, giuen to one before another for some outwarde quality, as of Nation, Riches, Kinred, Honour, friend-ship, and such like, *Acts* 10, 34. *God is no accepter of persons, for in euery Nation, he that feareth God is accepted. Rom.* 2, 11. There is then no cause why any should deny the eternall election of God, depending vppon his owne good pleasure alone, as the mouing cause, least he bee counted an accepter of persons.

Accesse. *sig:* A drawing toward or comming neerer, *Rom.* 5, 2. *We haue accesse vnto this grace,* &c. that is, wee may approch into his gracious presence being now reconciled to God, hauing our sinnes forgiuen vnto vs through Christ, apprehended and laid holde on euen by faith.

To Acknowledge. *sig:* To take knowledge of Gods worde, to rule our selues by it, also of his prouidence. What it is that he doth to vs either in anger or in mercy. *Pro.* 3, 6. *In all thy wayes acknowledge God.*

2 To ioyne and adde knowledge vnto knowledge, or to increase our knowledge, whē we know a truth more certainly, and clearely then wee were wont to do. *Luke* 1, 4. *That thou maist Acknowledge,* &c. *Tit.* 1, 1.

3 Openly and frankely to vtter and shew foorth our knowne sinnes, or Gods owne perfections, 1. *Iohn* 1, 6. *If we acknowledge our sins. Psalme.* 32, 5. *Then I acknowledged my sins vnto the,* &c. 4. To take others for such as they are, louing them, and hauing

them in due account. *Thes.* 5, 12. *Acknowledge them that admonish you, and haue them in singular loue for their Worke.* Note this generally, that words of knowledge doo many times comprehend affections in them.

Note,

According to God. *sig:* With God, or hauing God going before vs, *Iohn* 3,21. *That they are wrought according to God*; according to his will in his worde, which must go before vs in doing duties, as a guide or a Lantherne.

One accord *sig:* Agreement or consent of hearts, *Phil.*2,2. *Of one accord. Acts* 4, 32. that is, of one iudgement & wil.

To Accuse. *sig:* To lay an euill or fault to ones charge; This is done, either truly, or falsely; secretly, or openly. *Ioh.* 8, 10. *Woman where are thine Accusers? Actes* 24, 13, 19. Men accuse God, one man accuseth another, and Sathan accuseth the Bretheren, also our owne thoughts do accuse vs. *Reuel.* 12, *Rom.* 2, 15.

Accursed. *sig:* Seperate from all humaine vse, and appoynted to temporall destruction. *Ios.* 6, 20, 21, *Keepe yee from the accursed thing.*

2 Seperate from Christ, and appointed to eternall destruction. *Gal.*1, 9. *Let him be accursed. Rom.* 9, 3. *I would be accursed or (seperate from Christ) for my Kinsmen.* In these words, holy *Paule* maketh no such prayer or wish, that hee might perish (for this had beene vnlawfull and vaine too, both agaynst the constant purpose of God, and his owne assurance testified, *Rom.* 8, 38, 39. Neither was *Paule* bound to loue the Iewes saluation more then christ and his grace) but by this manner of speech, beeing conditionall, hee bewrayes his deepe affection for the Iewes his kinsmen, in that (if it could haue bin) hee was ready to haue redeemed their eternall destruction with his owne.

A. D.

Adde. *sig:* To put vnto, *Reuel:* 22, 18. *If any man shall adde to these things in this Booke*, &c. Prou. 30, 6. *Put nothing*

his word. *Deut.* 12, 32. Men adde to the word of God, when they put some-thing to the seruice of God, which he hath not commaunded for his Seruice: or do make that to be Scripture, which is not Scripture, putting to it somewhat which is false, or taking from it somewhat which is true. Thus do the *Romanists*, as a man halfe blind, may see.

2 To cast in some-thing as a surplusage and ouerplus, *Mat.* 6, 33. *All other things shall bee added (or ministred) vnto you.*

3 To inflict some heauy Iudgement, or to plague one with encrease of wrath. *Reuel.* 22, 18. *I wil adde vnto him all the plagues*, &c.

To Adiure. *Sig* To command a thing by interposing the authority and name of God or Christ, *Acts* 19, 13. *Wee adiure you by Iesus.*

2 To demand an oath of one for more safety, & certainty, *Marke* 5, 7. Where the same worde is in the *Greeke*, as in former place of the *Acts*.

Admini-stration. *sig:* A publicke function, or charge, 1. *Cor.* 12, 5. *There are diuersities of administrations.*

Admonitiõ. *sig:* A warning by worde or speech, when wee are wisely, earnestly, and louingly, put in mind of some duty to be done, or some sin to bee left vndone. 1. *Thes.* 5, 14. *Admonish one another*: This is priuate admonition. Verse 12. speaketh of publicke admonition. Also *Titus* 3, 10.

2 A warning by example. 1 *Cor.* 10, 11. *These things came for ensample, & were written to admonish vs.*

Adoption. *sig:* The purpose of God eternally decreeing to make some his children, *Gal.* 4, 5. *This is adoption of Gods purpose.*

2 A taking, or admitting one actually to be a son by fauour, who is none by nature; and to adopt, is actually to take him for a son, who was the childe of wrath by nature. *Rom.* 8, 15. *Ye haue receiued the spirit of adoption.* Actuall adoption.

3 The dignity of being Gods people. *Rom.*9,4. *To whō pertains the adoption.* This is external adoption.

Spirite of Adoption. *sig:* A speciall guift of the spirit, certifying vs of our adoption. *Rom.*8,16. *We haue receiued the spirite of adoption, to cry Abba Father.*

To wait for ỹ Adoption. *sig:* Earnestly to looke for the fruition and enioying of our adoption, in a full restoring at the last day. *Rom:* 8, 23. *We wait for our adoption.* This is adoption compleat and perfected; to wit, glorification in heauen.

Aduantage *sig:* Gaine, benefit, or profit, either spiritual or earthly, *Phil.*1,12. *Christ is to me aduantage.* Mat.16,26. *What will it aduantage (or profite) a man to winne the world, and to loose himselfe.*

Adultery. *sig: pro* Vncleannes about the act of generation between two persons, whereof the one at least is married, *Heb:* 13,4. *Adulterers God will Iudge.* Iohn 8, 3. *A Woman taken in adultery.*

2 All maner of vncleannes, about desire of sex, together with the occasions, causes, and meanes thereof, as in the 7. Commandement. *Exod:* 20,14. *Thou shalt not commit adultery.* **A Sinechdoche.**

Aduocate. *sig: pro* One, that pleadeth for another at any barre of Iustice. This is the proper signification.

Note. * All Wordes, which concerne Christ his mediation, are to be vnderstood exclusiuely, shutting out all creatures.

2 One, that pleadeth the cause of beleeuing sinners at the barre of Gods Iustice. Christ alone performes this office, by the euerlasting merite of his death. 1. *Iohn* 2, 2. *We haue an* Aduocate with the Father, Iesus Christ the righteous.* Heere fals downe the multitude of Aduocates set vp in the *Romish* Synagogue, to Christ his great dishonor, who onely is our Aduocate, because he alone is our Propitiator, or Reconciler.

A. *F.*

Affections. *sig:* Passions which affect the mind with some griefe or paine, especially when they are strong and vehement. *Rom.*7,5. *The affections of sin wrought in vs.* In the

the original Text it is read, *The Passions of sinne.*

2 More entire feeling & harty loue, 2. *Cor.* 7, 15. *His inward affection is more aboundant towards you.*

Affliction. *sig:* Any trouble, greefe or euill whatsoeuer, that happeneth either to soule or body, name, goods, or estate, for correction of sin, or for triall, as it doth to the godly; or for punishment and vengeance, as to the wicked, *Rom.* 2, 8. *Anguish, affliction.* Also 5, 3.

A. *G.*

Against Christ. *Sig* Haters of Christ, and open Blasphemers, *Math.* 12, 30. *He that is not with me, is against mee.* They were not against Christ, which did think reuerendly of him, though they did not follow him, & make open profession of him; but such, as reproched him, his Doctrine, and works, are heere said to be against him. As appeareth by comparing together the 30, 31, and 32, verses of the 12. Chapter of Saint *Mathew.*

Agony. *sig: pro* Any fight, conflict, wrestling, or strife.

2 The deepe soul-sorrow and extreame anguish of Christ, wrestling, and striuing, not only with the terror of death, but with the infinit Iustice & wrath of God, highly displeased with our sinnes, *Luke* 22, 44. *And he was in an agony*, &c. If any thinke, this Agony did arise meerely from a feare of Naturall death in Christ, they thinke too vnwoorthily of Christ his excellent fortitude, of his Fathers infinite Iustice, of mans most horrible and execrable sinnes.

A. *L.*

All. *sig:* Euery one, & then it is put vniuersally, *Rom.* 5, 12. *Death went ouer all.* 2. *Cor:* 5, 10. *Wee must all appeare*, that is, all and euery one.

2 Some of all: and then it is put indefinitly. 1, *Tim.* 2, 2. *God will haue all to be saued*: *Mat.* 3, 5, & 4, 24. *And he healed all diseases*: that is, some of all sortes and kindes. *Iohn* 6, 45. These and such like places therefore, are euilly cited in fauour of vniuersall ele-

ction, to proue that all and euery one were choſen, and that the cauſe of their damnation which do periſh, is becauſe they refuſed offered grace.

3 Plentifull and perfect, *Rom.* 15, 13. *All Ioy.* 1, *Cor.* 13, 2. *All knowledge.*

A. *L.*

Allegory. *ſig:* A ſentence conſiſting of ſundry ſtrange and borrowed ſpeeches, which ſound one thing, and couertly ſhewes forth another. *Gal.* 4, 24. *Mat.* 7, 6. & *Mat.* 3, 10, 11. affoord vs examples heereof. Allegories bee either continued Metaphors, whereof many examples are in Scriptures beſides thoſe heere named: or a drawing of ſome words plainly vttered at firſt, from their naturall and proper meaning, to a ſtrange ſenſe, for better inſtruction of our minds, in ſome points of faith or manners, as that in *Gala.* 4, 24. Touching the latter kinde of Allegories, it is a ſafe thing to tread in the ſteps of the holy ghoſt, not making Allegoricall ſences, where the Spirit hath made none.

Almes. *ſig:* A releefe giuen to the poore out of a pitiful hart, *Mat.* 6, 1. *When thou giueſt thy Almes*, &c. It hath affection of mercy, and effect of ſuccour; the heart touched with pittifulneſſe, and an hande reached out to giue if we haue wherewith. See 2. *Cor.* 8.

Almightie. *ſig:* One of infinite power, able to do whatſoeuer he will, and to hinder whatſoeuer hee will not haue done by his reſpectiue power, and by his abſolute power able to doo more then he will; ſuch a one is God onely, 2. *Cor.* 6, 18. *Saith the Lorde God Almighty. Rom.* 9, 19. *Who hath reſiſted his will?* The Papiſts reaſon fooliſhly from Gods Almightineſſe, to proue the reall preſence of Chriſtes body in the ſupper: whereas they ſhould rather prooue it is his reuealed will to haue it ſo, which they can neuer do. Wee may aſſure our ſelues that God is able to do, and doth whatſoeuer he is willing to doo, but not

not on the contrary, that he will do whatsoeuer hee can do. Note further, that if God could do things against his Nature, or thinges contradictory, or against his word, it would bewray impotencie, and weakenesse, not Omnipotency and Almightinesse.

Alpha. *sig:* That which is first amongest the Greeke Letters, as *Omega* is that Letter which is last: whereby is meant, that Christ is both beginning and ending, *Re.* 1, 11. *I am Alpha & Omega, the first and the last.*

All-sufficient. *sig:* One God, most able to performe all promised good things, and to keepe away al threatned euils, *Gen.* 17, 1. *I am God All-sufficient.*

Altar. *sig:* The Doctrine of free saluation by Christ crucified: or the sacrifice of Christs death, *Heb.* 13, 10. *We haue an Altar*, &c. The meaning of this place is, that such as remayne (after due instructions) in the obseruations of Legall-Sacrifices, shal not partake in the Sacrifice of Christs death, once offered on the crosse. What is this to Popish Altars, whereon to Sacrifice Christ againe in an vnbloody maner for sinnes of the quicke in earth, and of the dead in Purgatory?

2 The Sacrifices and Oblations, slain and offered at the Altar, 1 *Cor.* 9, 13. *They which serue at the Altar, are partakers with the Altar.*

To offer, or bring our guift to the Altar. *sig:* To do and performe the duty of godlines, which are vnto God as an Oblation or Sacrifice, *Mat.* 5, 23, 24. *Therefore if thou shalt bring thy guift to the Altar*, &c. It is a speech borrowed from those times, when the Temple, and Altars, and Sacrifices were in vse. Therefore the Papists deale absurdly, which vpon these words, would build theyr Altars for Masses, and their Purgatory: woful Interpreters of Scriptures.

A. M.

Am. *sig:* Existence or selfe-being, *Exod.* 3, 14. *I am that I am*; that is, I haue my being from my selfe, and from

from no other, and am the cauſe of beeing to all things that be.

2 Repreſentating, or reſembling, *Iohn* 15,1. *I am that Vine*: that is, I repreſent, & am like vnto a vine.

Amen. *ſig:* In the end of Prayer, a wiſhing that it may bee ſo, as wee aske, and a truſting that it ſhall bee ſo: *Gal.* 1,5. *To whom be glorie for euer and euer: Amen.*

2 Vehement aſſeueration, when a thing is earneſtly and ſtrongly affirmed. *Mat.* 18,3. *Amen I ſay vnto you.*

3 Certaine, conſtant, or moſt firme, 2. *Cor:* 1,20. *Yea and Amen.*

4 Trueth it ſelfe, *Reuel:* 3,14. *Theſe things ſayeth Amen.*

To Amend. *ſig:* To redreſſe and reforme faultes. It is put for repentance, *Math.* 3,8. *Actes* 26,20. Bring foorth fruites woorthy of Repentance (or amendment.) Repentaunce is as the roote, amendment as the fruite. Firſt, there muſt bee a chaunge of the heart from euil to good, by the guift of repentance put into it of God, and then will followe, an amendment and redreſſe of our wayes and maners.

A. *N.*

Anathema. *ſig:* One, whych is accurſed, or an execration, ſeperate, and remooued from the fellow-ſhippe of the faythfull. Sometime alſo from the grace of Chriſt, and hope of ſaluation. *Anathema Maranatha* is one accurſed for euer and a day, or eternal execration, 1. *Cor.* 16,21. *If any loue not the Lorde Ieſus, let him be Anathema Maranatha.* *Anathema* belongs to all obſtinate, ſcandalous offenders. *Anathema Maranatha* belongs onely to Blaſphemers of the Holy Ghoſt. *Gala.* 1,9. *Let him be Anathema, accurſed.* Rom. 9,2. *I could wiſh to be* Anathema *for my Kinſmen, &c.*

2 A thing ſeparate from common vſe, and gyuen vnto GOD to ſerue for holye vſes, as beeing con-

*consecrate thereunto. *Lu.* 21, 5. and with consecrate things, the word is *Anathemata* in the original, & signifies *Donaria* or gifts hanged vpon the pillers of the temple for ornament of the place, and to the honor of God.

* It may seeme straunge that one word should be put not only in a diuers, but quite contrary signification. Som think it is because the verbe whence it commeth, hath diuers acceptions. Others think the word which sig: things cõsecrate, in Lu. 21. to be writ with (H) & the other word with (E) But I thinke they both are thus called of separating or departing either to destruction, as the former, or to honourable vse, as the latter.

And. *sig:* Because. 1. *Cor.* 8, 4. *Col.* 1, 24. Heere it is a particle causall, as *Marke* 9, 49. *And euery Sacrifice, &c.* 2. It is a note similitude.

3 Therefore. *Marke* 10, 26. *And they were much more astonied.* Heere it is an Illatiue particle.

4 That is to say, or euen, *Eph.* 1, 3. *Blessed be God, and the Father, &c. Col.* 1, 3. *Reuel.* 21, 22. as it is in 2. *Cor.* 1, 3. Here it is a particle exegeticall. 5. For the most part, it is a copulatiue particle, to couple words and sentences together.

Angell. *sig:* A Messenger or one sent of God. In this generall sence Christ is called the Angell of the Couenant. *Mal.* 3, 1. *The Angel of the couenant whom ye desire.*

2 A Minister of the Gospell, authorized and sent by Christ to publish the message of reconciliation betweene God and man. *Reuel.* 2, 1. *The Angell of the Church of Ephesus.* 2. *Cor.* 8, 20.

3 A created good spirit, sent forth of God to minister for the good of the elect, & for the punishment of the wicked, *Heb.* 1, 7. *Of the Angels,* he saith, *he makes the spirits his messengers.* Also v. 14. 2. *k.* 19, 35

4 A created wicked spirit, for such also God sends as messengers to doo his will, for probation of the godly, and for plaguing of the vngodly, so oft as he pleaseth. *Mat.* 25, 41. *Prepared for the deuill and his angels. Iob.* 1, 8, 9. The Sadduces denied the being of Angels, saying, *There were none.* Others held, they were but motions. Angels bread, Tungs of angels.

See Manna and Tongue. One

Angel of the Couenant. *sig:* One sent with authority, to preach reconciliation with God, and to merit it. *Mal:* 3, 1. 2. *Cor.* 5, 19.

Angell of Light. *sig:* A good and holy Angell: or one, which doth counterfaite himselfe to bee so, and is not. 2. *Cor.* 11, 14. *For Sathan himselfe is transformed into an Angell of Light.*

Anger. *sig:* A desire of being reuenged vpon the person of our neighbor, either by our words, or deeds. *Mat.* 5, 22. *He that is angry with his Brother.* &c. Heere it is taken in ill part.

2 A displeasure, not against the person, but against the sin of our neighbor, or against our own sinnes. This kinde of anger if it bee moderate, and ioyned with compasion, it is an holy affection, 2. *Cor:* 7, 11. *In that ye were godly sorry, what anger hath it wrought? Ephe.* 4, 21. *Be angry and sinne not.* Heere it is taken in good part.

3 In God, it is his iust displeasure against sinne and sinners: or the punishment which proceedes from him displeased. *Psal.* 2, 12. *Least he be angry.* Psal. 90, 7, 8. God is angry, when he dooth such works as angry men do: who punish & take away signes of fauor from such as they be angry withal.

4 The decree and threatning of God to punish men. *Psal:* 2, 16. *Least he be angry.*

Annointed. *sig:* A narrow strait or perplexity, when one knowes not what counsell to take, or which way to turne him, *Rom,* 8, 35. *Shall anguish? &c.*

2 Not onely extreame paines which accompany sinners in this life, but eternall torments in hell, *Rom.* 2, 9. *Tribulation and anguish vppon the soule of euery one who doth euill.*

Anguish. *sig:* Annointing. See in **Oyle.**

Answere. *sig:* A reply to some question propounded. *Luke* 2, 3. *Iesus answered them.*

2 To witnes a thing. *Ge.* 30, 33. *my righteousnes shal answere*

answere for me.

3 The hearing and graunting our Prayers. Esay 58,9. *Thou shalt call, and the Lord shall answere.*

4 The beginning of any speech, when no* Question or speech went before, Mat. 11,25. *At that time Iesus answered and said.*

5 The obedience yeelded to Gods commandement, when that is done indeede which was giuen in charge, Esay 55,12. *I spake, ye would not answer:* [that is] *Ye would not obey.*

* This is an Hebraisme: the reason whereof is, because such as begin to speake, do either answere the necessity of the matter, or the desire of the hearers.

Antichrist. *sig:* Euery one, who is an aduersary to Christ, fighting against his doctrine by mouth, pen, or sworde. 1.Ioh.2,18. *Ye haue heard that Antichrist shal come: Euen now are there many Antichrists.*

That Antichrist. *sig:* One singuler and speciall enemy of Christ, who pretending him-selfe to bee Christs Vice-gerent, doth in a notable, strange and disguised maner, impugne and striue against his Gospell and Glorye. This is now reuealed more fully then euer, to be the Papacy (that is) the head and body of that (commonly, but falsely so called) Romish Catholique Church. 2. Thes.2, 8,9. 1. Iohn 2,22. *The same is that Antichrist.* Al the markes of Antichrist, as they are set downe, 2. Thes.2. and in the Reuelation, do not agree vnto any other, saue to the Byshoppe of Rome and his Cleargy, who are the Ring-leaders of that generall Apostacy and defection from the faith which should raign, and now long hath raigned in the kingdome of Antichrist. How therefore be Papists deceiued, which will haue Antichrist to be one man; a Iew, of the Tribe of *Dan* & that he shall come but three yeare and an halfe before the end of the world, & shall kill *Henok* and *Elias*, who should return again to liue here in the world, with innumerable other fabulous & false things, wherewith their eies being blinded, they cannot perceiue themselues to be Antichrist, though they do all the

parts

parts, and offices of Antichriſt.

A. *P.*

Apoſtle. *ſig:* One that is ſent as a meſſenger about any affairs. In this largeſt ſence, *Epaphroditus* is called the Apoſtle of the *Phillippians*, being ſent by them vnto *Paule* to carry their beneuolence. *Phil.* 2, 28. *Euen your Apoſtle.*

2 A Miniſter, immediately ſent from Chriſt to preach the Goſpell in the whole worlde. Heereof there were at firſt twelue, *Mat.* 10, 1. and 28, 19. *Gala.* 1, 1. This is the ſtricteſt ſenſe.

3 Any Meſſenger or Interpretor of Gods wil to his Church. In this large ſenſe, Chriſt is called an Apoſtle, *Heb.* 3, 1. *Conſider the Apoſtle Chriſt Ieſus.*

Apoſtleſhip. *ſig:* Not onely the function of an Apoſtle, but the ability from God worthily to execute it to the edification of the church. *Rom.* 1, 5. *By whom we haue receiued grace and Apoſtleſhip.*

To appeare *ſig: pro* To come before one, to be preſent, to anſwere vnto matters obiected. Thus men appeare before men.

2 Not onely to be preſent, but to be inquired into, and layde open, and made manifeſt to our ſelues and others, what we haue beene, and what wee haue done. 2. *Cor.* 5, 10. *We muſt all appeare.* Thus we ſhall appeare before God.

3 To preſent ones ſelfe as an Aduocate or ſpokeſman, by his interceſsion to appeaſe God for vs, ſo often as we do any ſinne of weakneſſe, *Heb.* 9, 24. *He is entered into the heauens, to appeare in the ſight of God for vs.* Thus Chriſt daily appeares before his Father for the elect beleeuers.

4 To ſhew a thing that it may be ſeene, *Acts* 2, 3. *There appeared vnto them clouen tongues.* Thus things viſible and ſenſible appeare to our eyes and ſenſes.

5 To come vnto Gods preſence in his Temple

to

to worship him. *Exod.* 23,15,16. *None shall appear before me empty.* Also chap. 34, 23.

To appoint *sig:* To decree, will, or purpose a thing certainely from euerlasting. 1. *Thes.*5,9. *We are appointed not to wrath, but to obtaine saluation.*

2 To set apart to some Office, as Deacons. *Acts* 6,3. *Which we may appoint*, &c.

To approue *sig:* To declare and shew himselfe indeed to be such an one as he is taken for and should be, 2.*Cor.*6, 4. *In all thinges we approue our selues as the Ministers of Christ.*

A. *R.*

Are. *sig:* Representing, or betokening, or being like, *Gen.* 41,26,27. *The seauen good Kine, are seauen yeares of plenty*, &c. the like phrase in *Reuel.* 17, 10. and *Reuel.* 1, 20.

Archangell. *sig:* Prince of Angels (as *Archipoimen* the Prince of Pastors) *Iude* 9. *Yet Michaell that Arch-angel.* This is Christ Iesus, who is strong as God: as also, the doubling of the *Greeke* Article doth declare.

Arke. *sig: pro* A Chest or Coffer, wherein to keepe things sure or secret.

2 The great vessell or ship wherein *Noah* & his family liued safe, during the flood, *Heb.* 11, 7.

Arke of the couenant or Testimony *sig:* A Chest, wherein were put the two Tables of the Law, containing the Articles of the couenant betweene God and his people, *Exod.* 26, 33. also *Exod.* 5, 21. This Arke with the Mercy seat vpon it, did represent Christ, being made man: both because the God-heade was after a sort enclosed in him (as in an Arke) and at the beholding of him God is become propitious to vs: and lastly, by him, the Couenant with al the Articles thereof are established.

Arme. *sig: pro* That part and member of the body, whych is strongest and readiest to do things with all.

Arme of the Lord. *sig:* The mighty power of God specially woorking in

in the Gospell, for the conuersion of the elect, *Esay* 53, 1. *To whom is the arme of the Lord reuealed?*

2 The great power of God generally vttered, either for sauing the good, or destroying the wicked, *Psal.* *Mighty is thine arme, and strong is thy right hand*, 1. *Kings* 8, 42.

Arme of Flesh. *sig:* Most feeble and weake helpe, such is all helpe from man without God: *Ier.* 17, 5. *Cursed bee hee that makes flesh his arme.*

Armour. *sig: pro* Weapons or warlike furniture for our owne defence, and offence of our enemies: 1. *Sam*, 18, 18. *Dauid* put on *Saules* Armour.

2 Those strong and powerful lusts of sin, whereby Sathan conquereth naturall men, and holdeth them fast vnder his Banner and Dominion, *Luke* 11, 21. *When a strong man armed keepes his Pallace*, &c.

Armour of God. *sig:* Spiritual furniture or weapons, giuen vs of God alone for our defence, against our spirituall Enemies, *Eph.* 6, 11. *Put on the Armor of God.*

Armour Compleate. *sig:* All maner or kindes of spirituall weapons, seruing to fence the Christian souldiour on all sides, and to all purposes, *Eph.* 6, 11, 12, &c.

Armour of Light. *sig:* The graces of the New man, such as accompany the effectuall preaching of the Gospell (which is like vnto light) and these graces are called [*Armour*] because they are our defence against the assaultes of sinne, and Sathan, Rom. 13, 12. *Put on the Armour of Light.* What these graces bee, and what defence they affoord vs in our spirituall battell, See Ephes. 6, Verses, 11, 12, 13, 14, 15, 16, 17.

Armour of Righteousnesse. *sig:* Vprightnes or integrity of conscience, which is like armour or weapons, where-with the godly Apostle *Paule* and other his Companions in labour, did defend themselues & their functions against satans malice, 2. Cor. 6, 7. *Armour of righteousnesse on the right hand and on the left.*

Arrowes. *sig: pro*

An instrument of warre, which shot out of a bow, wound and pierce deepe into the body.

2 Deepe and most greeuous calamities, which like sharpe Arrowes, pierce euen the godly to the quicke, for the probation and trial of their faith and patience. Also for chasticement, *Iob.* 6, 4. *Thy Arrowes are in me.* Expounded, verse 2. *Psalme.* 38, 2. *Thine Arrowes light vpon me.*

3 The effectuall working of the Gospell, piercing mens consciences, either to their killing or quickning spiritually, *Psal.* 45, 5. *Thine Arrowes are sharpe to pierce the heart, &c.* Reuel. 6, 2.

4 Malicious slanderous tongues, which woundeth and pierceth like Arrowes. *Psal.* 120, 3, 4. and 64, 3. *And shot for their Arrowes bitter words.*

5 The heauy iudgements of God vpon the wicked for their destruction. *Psal.* 64, 7. *But God shall shoote an Arrow at them, &c.*

A. *S.*

As. *sig:*

Likenesse in quality, and not in quantity. *Mat.* 5, 48. *Be perfect as your Father is perfect.*

2 Equality. *Iohn* 5, 21. *All should honor the sonne, as they honour the Father.*

Ascention. *sig:*

Christs going vp into Heauen in his man-hood: or an action of Christ, as he is God. Remouing his manhood vp into the third Heauens, there to raign in most excellent glory and power, for the good of his Church. *Ephe.* 4, 9, 10, 11. *Being ascended that he, &c.*

To Ascend into heauen *sig:*

To go vp into heauen, bodily and visibly, *Actes*, 1, 9, 10. *Ephe.* 4, 9, 10. *When he ascended.*

2 To bee indued with light of spirituall vnderstanding. *Iohn* 3, 13. *No man ascendeth vp, &c.*

To Aske. *sig:*

To put a Question, *Luke* 20, 8. *I also aske you, &c.*

2 To moue a petition, or to desire something in Prayer, *Math.* 7, 7.

Assembly. *sig:* A place for solemn meetings, eyther Ciuil, or Ecclesiasticall. *Mat.* 23,6. *The chiefe seat in assemblies.*

To Assist. *sig:* To ministeer ayde or helpe; as it were, to stand to one in his danger. 2. *Tim.* 4,16,17. *No man assisted, yet the Lord assisted me.*

Assurance. *sig:* That infallible certainty which an elect soule hath by Faith of her owne saluation, and of the promise of grace, that it is true, and belongeth to her selfe. *Heb.* 10, 22. *Draw neere in assurance of Faith.* Rom. 4, 21, *Being assured, &c.* The Papistes are enemies to this assurance: they grant a probable and coniecturall, but deny infallible assurance; because mans will (say they) is inutable, whereas our assurance depends vpon the vnchangeable will of God.

2 Charitable perswasions of other mens saluation. 2. *Tim.* 1, 5. *I am assured it is in thee.*

Full Assurance. *sig:* A certaine and strong perswasion of our owne saluation by Christ. *Rom.* 4, 21. *Being fully assured.* *Col.* 2, 1. A speech borrowed from ships which be carried with full sayles.

A. *T.*

To Attend. *sig:* Earnestly to bend the minde vnto a thing, taking great care of it, and heede vnto it. *Acts* 20,28. *Attend therefore to all the Flocke, whereof the holy Ghost, &c.*

To make Atonement *sig:* To declare one to be purged from his sins, and reconciled to God, *Leu.* 5, 10. *The Priest shal make an attonement for him.*

A. *V.*

Author. *sig:* The beginner, or first Inuenter and maker of a thing, *Heb.* 12, 3. *Iesus the Author of our faith.*

Authority. *sig:* Good estimation and opinion, gotten by wisedome and wel-doing.

2 Lawfull power enabling to do some publick works, *Luke* 20, 2. *Tell vs by what Authority thou dost these things.* *Mat.* 20, 25.

3 Maiesty, power, and efficacy, *Marke*, 1, 22.

He taught them as one that had authority.

A. *W.*

To Awake *sig: pro* To come, or get out of a sleepe, *Mat.*8,25.

2 To come out of the sleepe of sinne by repentance, as he that comes out of bodily sleepe by awaking, *Eph:*5, 14. *Awake thou that sleepest, and arise from the dead.*

3 To be prompt & ready with a godly watchfull minde to performe good duties, *Psal.* 108, 2. *I my selfe will awake right earely.*

4 To Minister and giue present succour after it hath beene long kept from vs, as though God had beene asleepe and forgotten vs. *Psal.*7, 6. *Awake for me O Lord.*

A. *X.*

Axe. *sig: pro* An Instrument to hewe or cut downe Trees withall.

2 The word of God, which (as a spiritual Axe) cutteth downe spiritually wicked men and Hypocrites, like rotten & barren Trees. This is it which is else-where meant by plucking vp, destroying, hardening, binding, retaining sinnes, making the eares heauy, and the hart fat, &c. *Mat.* 3, 10. *Now is the Axe laide to the roote of the Trees*, &c. Some expound this, not of spirituall iudgements threatned in his worde against vnrepentant sinners; but of the power of the Romans, which were the instruments of God, to destroy vtterly the vnfaithful and wicked generation of the Iewes, with a worldly destruction. The former is the better exposition, because of that which followes, of casting into the fire.

		B. A.
Babes.	*sig:*	INfants, whilst they be young and tender, vnweaned from the breast. *Mat.* 2, 20. 2 Such as bee weake in faith and knowledge, whether they be newly regenerated, or long since. 1. *Cor.* 3, 1. *Euen as vnto Babes in Christ.* *Heb.* 5, 13. *Euery one that vseth Milk is a Babe*; that is, one who is not ripe in knowledge.
Babylon.	*Sig pro*	A famous Citty in *Assyria*, whence *Peter* wrote his first Epistle. 1. *Pet.* 5, 5, 13. 2 *Rome*, euen the Ecclesiastical *Rome*, where the Pope sits as head. *Reuel.* 18, 2. *It is fallen, Babylon that great Citty.* In *Rome* are found the vices which were in *Babylon*: Therefore by resemblance beares the name of *Babylon*. *Metaphor.* ☞ fallen.
Note.		The Papists in their *Testament* printed at *Rheimes*, (to proue *Peter* to be at *Rome*) doo take *Babylon* in 1. *Pet.* 5, 13. to bee *Rome* (mystically) for resemblance to *Babylon* in Idolatry and cruelty; yea, and confesse also, that *Rome* is meant by *Babylon*, in the 16. and 17. of *Reuel.* Therefore must needs bee the See of Antichrist.
Back parts	*sig:*	So much of Gods glory, as in this life we are able to see. *Exod.* 33, 23. *Thou shalt see my backe-parts, but my face thou shalt not see*; that is (saith *Luther*:) Here we behold God in his words, and in his creatures, and in the face of Christ Iesus our Mediatour: *But when this body is dissolued by death, then wee shall see him face to face, and knowe him as we are knowne.* 1. *Cor.* 13, 9. 10, 12.
Backbiters	*sig:*	Them which by false, or true reportes, hurt the credit of their Neighbor in his absence, and behind his backe, *Rom.* 1, 30. *Back-biters, &c.*
To be baptized with ỹ Holy-ghost	*sig:*	To receiue the giftes of the holy Ghost, which sometime were in a visible manner bestowed in the primitiue church, before or after Baptisme, *Act.* 1, 5.

To Baptize. *sig: pro*

Acts 10, 44. and 19, 5.

To dippe into Water, or to plunge one into the water.

2 To plunge into afflictions or daungers (as it were into deepe waters.) *Math.* 20, 22. *Can yee be baptized with the Baptisme wherewith I am baptised?* that is, can ye suffer afflictions?

3 To sprinckle or wash ones body Sacramentally. Thus the Minister baptizeth. *Math.* 3, 11. *I baptize you with water*, that is, outward Sacramentall washing.

4 To wash the Conscience spiritually, purging it from the guilt and corruption of sinne, by Iustification and Sanctification. Thus Christ baptizeth. *Math.* 3, 11. *Christ shall baptize you with the Holy-Ghost, and with fire.* This is inward spirituall washing.

Note.

The Minister baptiseth, by sprinkling with water, God baptiseth, by bestowing the guifts of his spirit. The baptisme of *Iohn* and Christ were all one for Ceremony, Action, and Substance, difference was in the persons; Christ being man and God.

To bee Baptized for dead. *sig:*

Not for the dead, or ouer the graues of the dead, but as dead, euen to destroy and mortifie sin, which is the true end of baptisme, and necessarily proueth the hope of the resurrection. 1. *Cor.* 15, 29. *Which are baptized for dead.*

To be Baptized into the death of Christ. *sig:*

To receiue Baptisme, as a Testimony of mortification, and as an Instrument of the Holy-ghost, for the extinguishing, and the killing of sinne by the death of Christ. *Rom.* 6, 3. *Haue beene baptized into his death.*

Baptisme, what it is?

The Sacrament of our Invitation or first entrance into the Couenant of grace: not that then wee first begin to be of the Couenant, but our being in it, is thereby sealed and assured. *Rom.* 4, 11. *Circumcision as a seale of the righteousnesse of faith.* It is an er-

ror

ror in Popery, to hold, that in Baptiſm, naturall concupiſcence is taken away, not onely touching guilt, but touching corruption too, to be no ſinne.

More fully thus:

It is the ſolemne dipping into, or waſhing in water at the commandement of Chriſt, in the name of the bleſſed Trinity; by this outward ſigne of waſhing with water, to aſſure vs of our entrance into fellowſhip with Chriſt, for our Iuſtification and Sanctification by his death and ſpirit vnto eternall ſaluation in heauen. *Rom.* 6, 23. 1. *Cor.* 12, 13.

Baptiſme. *Sig.* Dipping into Water, or waſhing with water, 1. *Pet.* 3, 21. *Whereof Baptiſme, &c.*

2 Powring out, or ſhedding abroad the gifts of the ſpirit. *Acts* 11, 16. *Ye ſhall be baptized with the Holy Ghoſt.*

3 Miniſtery and Doctrine of *Iohn*. *Acts* 10, 3. *Vnto Iohns baptiſme.*

Barbarian. *ſig:* One rude and vnlearned. *Rom.* 1, 14. *To the Grecians and Barbarians.*

2 One, which ſo ſpeaketh, as hee is not vnderſtood. 1. *Cor.* 14, 11. *Shall be a barbarian to me.*

B. *E.*

To Be. *ſig:* To be made. *Mat.* 19, 5. *Shall be one fleſh.* Ier. 32, *They ſhall be my people.*

2 To bee knowne and apparantly ſeene. 1. *Cor.* 15, 28. *That God may be all in all.* Lu. 6, 35. *Ye ſhall be the children of the moſt high*, that is; made known to be ſo.

3 To be eſteemed and accounted ſome thing; as not to be, ſignifies to be vile, and to be had in no account. 1. *Cor.* 1, 28. *And things which bee not, to bring to naught things that are, or be.*

To be with one. *ſig:* To be preſent, not onely generall, but with ſpeciall preſence of fauour, for aſſiſting and proſpering one in the worke of his calling. *Ioſh.* 1, 9. *For I the Lord will be with thee whether ſoeuer thou goeſt.* Gen. 39, 2. *The Lord was with Ioſeph, and he proſpered.*

Beame. *sig:* Eyther some crime, and great sinne; or some lesser sinnes, neglected, often gone ouer, and long dwelt in. *Mat.* 7, 4. *And hast a Beame in thine owne eye, first cast out the beame, &c.*

To Beare. *sig:* To take away sinnes, by suffering the punishment of them. 2. *Pet.* 3, 24. *He did beare our sinnes in his body vpon the Tree. Esay* 53,4. *He did beare our infirmities. Mat.* 8, 17.

2 To stay and keep a Sinner from falling, louingly supporting his weakenesse by Prayers, Counsels, & Exhortations. *Gal.*6,2. *Beare ye one anothers burthen.*

Beast, or Beasts. *sig:* All wilde creatures which are vpon the land. *Psal,* 8, 7. *And the beasts of the fielde.*

2 Some one rauenous or cruell beast. *Gen.* 37,33. *Some euil beast hath deuoured him.*

3 One of brutish vnderstanding, hauing no more reason then a Beast. *Psal.* 73,21. *I was a beast before thee, &c.*

4 Men of brutish and beastly qualities, like vnto beasts for fiercenesse, vncleannesse, and obstinacy. 1. *Cor.* 15, 22. *I haue fought with beasts at Ephesus.* See *Acts* 19, 9. *Titus* 1, 12.

5 Fierce, sauage, and vnpure Heathens and Nations. *Psal.* 80, 13. *The wilde beast of the field hath eaten it vp.*

6 Ciuill *Rome*, cruelly persecuting the Saints: also Ecclesiasticall *Rome*, treading in the steppes of that barbarous cruelty. *Reuel.* 17, 78. *The beast which thou hast seene, was, and is not.* Reuel. 13, 1, 4. 17. in which place, it signifies *Rome* as it is restored by the Pope, vnto the Idolatry and Tyranie of the superstitious persecuting Emperors, and made the seat of Antichrist.

7 Empires and Kingdomes, raised vp and maintained after a beastly manner, with oppression, cruelty, warre and bloud-shed. *Dan.* 7,3,17. *And foure*

great

Note.

Before God, or in his sight. *sig:* *great Beastes came vp, &c.* In his presence, 2. *Cor.* 5, 10. *Wee must al appeare before Christ.* Reuel. 20, 12. *I saw the dead stand before God.*

The foure Monarchs signifyed by the foure beastes in Daniell, are by the learned held to be: first, the Assyrians or Babylonians. 2. The Medes or Persians. 3. The Grecians. 4. The Romaines.

2 Sincerity, so as God doth allow of vs in mercy. *Luke* 1, 6. *They were both iust before God:* that is, vpright, thogh not perfit. *Ge:7*, 1. *Noah an vpright man*

3 Perfectly, so as God may allow of vs in his strict Iustice. *Psal.* 143, 2. *None liuing shal be Iustified before thee, or in thy sight.* Rom. 3, 20.

4 As God can witnesse. Heere it is the forme of an oath. *Gal.* 1, 20. *Before God, I lye not*; that is, I call God to witnesse that this is truth. See God.

Before one. *sig:* Without him. *Iohn* 10, 8. *All that come before me are Theeues*; that is to say, without mee, or not by me, who am the onely doore.

2 First, in order of time. *Iohn* 8, 58. *Before Abraham was, I am.* Rom. 16, 7. *And were in Christ before me.*

Beginning *sig: pro* The time whence any thing hath his first beeing. *Gen.* 1, 1. *In the beginning God created the Heauens and the Earth.*

2 That which is chiefe or most excellent, as *Pro.* 1, 7. *The feare of God is the beginning of Wisedome.* Prou. 4, 7. *Wisedome is the beginning*, that is; the chiefe thing. *Psal.* 105, 35. *Euen the beginning of al their strength*, that is; their chiefe strength.

3 A principle of Religion, or Catechising Doctrine. *Heb.* 6, 1. *Leauing the beginning of the Doctrine of Christ*, that is, the plaine familiar manner of teaching Christ.

4 An entrance into a thing. *Gal*, 3, 3. *Are ye so fooliſh that after you haue begun in the spirit, &c.*

To Behold *sig:* To looke vpon a thing with our fleshly or bodily eye.

eye, this is the proper ſignification.

2 To thinke vpon a thing, with conſideration and due regard. *Rom.* 11, 22. *Behold therefore, the bountifulneſſe and ſeuerity of God.* Looke (&c.)

Behold. *ſig:* A wonder worthy the beholding (as ſome think) or (as others thinke) a thing commonly knowne, well may be, or ſhould be knowne, *Pſal:* 51, 5. *Behold, I was borne, &c.*

To beléeue *ſig:* To know the Scriptures to be true, *Iames* 2, 19. *The Deuils beleeue and tremble.* Exod. 4, 31. *Thus Diuels beleeue.*

2 To aſſent willingly, and with ſome kinde of Ioy to the truth of the Scripture, when we reade or heare it, becauſe it comes from God, and bringes glad tydings. *Acts* 8, 13. *He beleeued & did cleaue vnto Phillip.* Acts 28, 27. Mat. 13, 20. *They receiued the word with Ioy.* Thus Hypocrites beleeue.

3 To put confidence in the Doctrine which wee know and aſſent vnto, making application of it vnto our ſelues. *Marke* 16, 16. *He that beleeueth ſhall be ſaued.* Iohn 3, 18. *He that beleeueth in the ſonne, ſhall neuer bee condemned.* Thus the regenerare beleeue. *Gal.* 2, 20. *Chriſt loued me, and gaue himſelfe for me.* Papiſts deny application of the Doctrine, to be any part of beleefe in God.

Belial. *ſig:* Wicked. *Deut.* 13, 13. *Iud.* 19, 22. *Men of Beliall, or wicked men.*

2 The Deuil, that wicked one. 2. *Cor.* 6, 15. *Chriſt with Beliall.* With Satan, ſaith the Syriack.

Belly. *ſig:* Carnall pleaſures, and all lawfull honeſt pleaſures of life, being inordinately loued. *Phil.* 3, 19. *Whoſe belly is their God.* So are all pleaſures, when men too much loue them, and with immoderate affections follow after them, as if all their felicity were placed in enioying of them.

Beneuolence. *ſig:* Good will, or readineſſe of will, to helpe ſuch as we may helpe. 2. *Cor.* 9, 5. *And come as of beneuolence,*

lence, not of niggardneſſe.

2 The guiſt or Almes which comes of beneuolence, and is freely beſtowed. 2. *cor:* 9, 5. *To finiſh your beneuolence appointed before.*

3 All Coniugall or Marriage duties, but eſpecially bed-company betweene man and wife for iuſt ends, in chaſt and ſober manner. 1. Cor. 7, 3. *Let the husband giue vnto the wife due beneuolence, &c.*

Better. *ſig:* Leſſe vnconuenient. 1. Cor. 7, 28. *Better to marry, then to burne.*

2 More conuenient. 1. Cor: 7, 38. *Hee that giueth not his Virgin in marriage, doth better.*

3 More good and profitable. *Phil:* 1, 23. *Hauing a deſire to depart, and to be with Chriſt, which is much better.*

B. *I.*

Binding on earth. *ſig:* A ſolemne denounciation of Iudgement by the Miniſter, againſt impenitent ſinners, according to the word of God; which is as a binding him in the fetters of his ſinnes. *Mat:* 16, 19. *Whatſoeuer thou ſhalt bind on earth, ſhalbe bound in heauen.* And *Mat:* 18, 18. Papiſtes by binding, vnderſtand not onely cenſures of the Church, but corporall paines and corrections, the inflicting whereof, belongs not to Miniſters, but to Magiſtrates. *Rom:* 13, 3.

Binding the broken. *ſig:* The whole cure or healing of ſorrowfull ſinners, both by forgiueneſſe of the guiltineſſe, and mortifying their corruption. *Eſay* 61, 1. *He hath ſent me to binde vp the broken-hearted*, in Lu. 4, 18. it is called, *The healing of the broken harted.*

Byſhop, or Byſhops. *ſig: pro* Any that hath the charge to ouer-ſee and prouide things neceſſary. A Surueiour.

2 A ſpirituall ouer-ſeer, or one that hath charge and ouer-ſight of ſoules, by the worde to inſtruct and rule them. 1. *Tim:* 3, 1. *If any man deſire the office of a Byſhop, he deſires a worthy worke:* & Actes, 20, 28. the inſpection into, and charge ouer the

flocke

flocke for Doctrine and manners, dooth (by Gods commandement) belong to a Byſhop, whereof the Greeke name [*Epiſcopos*] doth admoniſh vs.

3 Paſtors, Teachers, Elders, euen whoſoeuer had in the primitiue Church any Eccleſiaſtical power, either for Doctrine, or regiment of the Church. *Phil:* 1, 1. *To the Byſhoppes and Deacons of Phillippi.*

4 Chriſt Ieſus, who becauſe he hath chiefe care, charge, and ouer-ſight of the Church, for feeding and ruling it, and he only hath vpon him the charge of ſauing ſoules by his Mediation, is therefore (by an excellency) called the Byſhop of our Soules. 1. *Pet:* 2. verſ: laſt. *Ye are returned to the Byſhop of your ſoules.*

B. *L.*

Blackneſſe. *ſig:* Afflictions, or Perſecutions, which diminiſh the outward beauty and glory of the Church. Cant: 1, 4. *I am blacke ô Daughters of Ieruſalem.* **See Blackneſſe in Canticles.**

Blaſphemy *ſig: pro* An hurtfull word, or any euill ſpeech.

2 Euery reproachfull word, tending to the hurt and diſgrace of any other mans name and credite. *Titus* 3, 2. *Speake euill of no man.* In the Originall, it is [*Blaſpheme no man.*] Likewiſe, in 1. *Pet:* 4, 4. *Therefore ſpeake they euill of you.* This is blaſpheming of men. *Mark:* 3, 2. *And blaſphemies where-with they blaſpheme.*

3 A word vttered vnto the reproch of God, of his Religion, of his Word, Ordinances, Creatures, or Workes. *Rom:* 2, 24. *For the name of God is blaſphemed amongſt the Gentiles through you.* Tim: 6, 1. Examples of this kinde of blaſphemy, we haue in Acts 14, 11: and 25, 19. where *Feſtus* called Gods Religion, Superſtition. 2. *Kinges* 18, 35. This is the blaſpheming of God.

4 A malicious reproachfull word, vttered againſt the

the knowne truth of the Goſpell: This knowledge of the Goſpell, becauſe it is had by the effectuall enlightning of the ſpirit; therefore, the ſin of one who maliciouſly reproacheth this truth once knowne, is named blaſphemy againſt the Spirit, that is, not againſt the perſon, but againſt the work of the ſpirite in man, illuminating his ſoule to ſee the truth of Saluation. *This is Blaſpheming againſt the Spirit.*

A more ample deſcription of the ſinne againſt the Holy-ghoſt, for help of weake tempted Chriſtians.

Blaſphemy againſt the ſpirit, it is a Sinne not in deeds and actions, but in a reproachful word (*Mark* 3, 30) vttered not out of feare, nor other infirmitie, as *Peter* did, and ſicke and franticke perſonnes may do; but out of a malicious hateſull heart. 1. *Cor*: 16, 22. and *Heb*: 10, 26. Not by one that is ignorant of Chriſt, as *Paule* was being a blinde Phariſie; but by one enlightned through the Holy-Ghoſt with the knowledge of the Goſpel (*Heb*: 6. 4.) Not of raſhnes, but of ſet purpoſe, to deſpite Chriſt his known Doctrine and workes (*Heb*: 10, 29) Being accompanyed with an vniuerſal defection, or falling away from the whole truth of God (*Heb*: 6, 6) Alſo with a generall pollution and filthineſſe of life (*Mat*: 12, 45. 2. *Pet*: 2, 20) Finally, being vnremiſsible, becauſe ſuch as commit this ſin, cannot repent (*Mat*: 12, 32. *Heb*: 6, 6.) How are the Papiſts out of the way touching this point, in that they wil haue this Blaſphemy to haue ſix parts or ſignes; whereof the chiefe is finall impenitency, which doo accompanie euery ſin in the wicked. See their note on Math. 12, 45.

To Bleſſe. *ſig:* To giue thankes, or to praiſe God in a ſolemne manner.

manner, *Mat:* 26, 26. *And when he had bleſſed* that is, when he had giuen thankes, as it is in *Luke* 22, 19. 1. *Cor:* 11, 24. And in al places where the Saints are ſaid * to bleſſe God, there it is meant, of their Thankeſgiuing, and of ſpeaking well of God. The Papiſtes, by bleſsing, vnderſtand not a ſolemne bleſsing, by giuing thankes to GOD, to the conſecrating or preparing the Creatures to an holye action; but an operatiue bleſsing of the bread, making it to bee the body of Chriſt ſubſtantially and corporally: See the Annot. on Math. 26, 26.

2 To wiſh and pray for good thinges to others. *Gen:* 48, 20. *Iacob bleſſed the ſonnes of Ioſeph.* Such was the Prieſts bleſsing the people in the Law, and parents bleſsing their children, euen their good Prayers to God for their welfare.

3 To encreaſe that which is little, and to make it much, as when God is ſayde to haue bleſſed the Widdow of *Sarepta* her Oyle & Meale in her Cruſe. 2. *Kings* 17, 16. And when Chriſt bleſſed the fiue Loaues and two Fiſhes in the Goſpell. This bleſſing was operatiue indeede, and wrought a ſencible multiplication of the Loaues, and Fiſhes; ſo was there not a ſencible mutation of the Bread and Wine into the body and bloode of Chriſt by that bleſsing. *Mat:* 26.

4 To giue good things vnto vs, and to doo vs good in proſpering our affayres and labors. *Pſalme* 67, 1. *God be mercifull vnto vs, and bleſſe vs*: & verſe 6. *Prou:* 10, 22. *The bleſsing of the Lord maketh rich.* Thus the word *Bleſſe* is taken in good part.

5 To flatter and pleaſe ones ſelfe, and to boaſt of his doings to others. *Pſal:* 10, 2. *The couetous bleſſeth himſelfe.* Heere it is taken in euill part.

6 The contrary, namely, * curſing, an *Euphiſmos*, when vnſeemly things are ſpoken in ſeemly words.

Iob:

* We bleſſe God when we praiſe him. God bleſſeth vs, either when he ſendeth good things vnto vs, or remooueth euill thinges from vs, or turneth all to our good: wee bleſſe one another by our mutuall prayers.

* This is vſual in other tunges: as in Greeke, *Euonyma*, and *Eumemined*, good Names, for worſe things, as *Furies*, &c. Old Latines for *Nothing* would ſay *Well*: Italians call loathſome diſeaſes, Gods diſeaſe.

Iob: 1, 5. *Least my ſonnes haue bleſſed God.* (ſo it is in the Originall) that is; Blaſphemed. 1. *Kings* 20, 10. *He hath bleſt God and the King* (ſo it is in the Originall) for he hath Blaſphemed. Heere alſo it is taken in ill part.

To Bleſſe abundantly *ſig:* To heape benefits plentifully vpon one. *Heb:* 6, 14. *Surely I will aboundantly bleſſe thee.*

Bleſſed. *ſig:* All them which be in the eſtate of an happy life, which conſiſts in Gods loue and fauour. Some bee ſuch by nature, as *Adam* in Paradiſe had naturall happineſſe: Some are bleſſed by grace, as all the godly, euen heere in this life. *Mat:* 5, 2, 3, 4. Some are bleſſed by glory, as the glorifyed Saints in Heauen. *Reuel:* 14, 13.

Bleſſednes *ſig:* The happy condition of ſuch as are in the fauour of God, hauing their ſinnes forgiuen them by faith in Chriſt. *Rom:* 4, 6. *Bleſſed is the man whoſe ſinnes be forgiuen.*

Bleſſing. *ſig:* Gods proſpering of vs, and of our affayres and labours, when all haue good ſucceſſe, and turne to our good. *Pſal:* 3, 8. *His bleſſing is vpon his people.*

2 All good thinges, be they ſpirituall or bodily, earthly or heauenly. They are in Scripture phraſe called Gods bleſſings, euen euery good guift from God to men. *Eph:* 1, 4. *Bleſſed be God, who hath bleſſed vs with all ſpirituall bleſſings.* Deut: 28, 2. *All theſe bleſſings ſhall come vpon thee; bleſſed ſhalt thou bee in thy Cattle, &c.*

3 A gift from man to man. *Gen:* 33, 11. *I pray thee take my bleſſing.*

Cup of Bleſſing. *ſig:* Cup of Thankeſgiuing, which we take with giuing of thankes to God for the guift of his ſonne. 1. Cor: 10, 16.

Blinde. *ſig: pro* Such as by byrth or caſualty lacke their naturall ſight.

2 Such as be ignorant and lacke knowledge, which is the eye of the minde. *Rom:* 2, 20. *A guide*

to the blinde. Math. 15, 14. *The blinde leade the blinde.*

To make Blinde. *fig:* To keepe men from seeing the truth, when the light of it is set before them. *Psal:* 69,23. *Let their eyes be blinded.*

2 To encrease Ignoraunce, for the abuse of former knowledge, as happened to them spoken of. 2. *Thess.* 2, 11. and *Esay* 6, 10.

Blindnesse. *fig:* Want of knowledge; or ignoraunce in matters of Saluation, eyther in whole, as in all natural men. *Eph:* 4, 18. *Thorow the ignorance that is in them*: or in part, as in men regenerate, who doo see and know but in part. 1. *Cor:* 13, 12. *We know in part we see, as in a glasse.*

Bloud. *fig:* Death or slaughter, *Psal:* 51, 14. *Deliuer mee from bloud.* Math: 27, 24. *I am innocent of the bloud of this man.* Gen. 4, 10. *Will I require his bloud.*

2 Reuenge or punishment due for the shedding of blood. *Math:* 27,25. *His blood be vpon vs & our children.*

3 Cruelty. *Habak.* 2, 12. *Woe vnto him that buildeth a Citty with blood.* Esay 1, 5. *Your hands are full of blood.*

4 The slaine man. *Iosh.* 20, 5. *If the auenger of blood pursue after him.*

5 The price of bloud. *Actes* 1, 13. *The fielde of bloud, that is purchased with the price of blood.*

6 Cause of their owne destruction, *Acts* 18, 6. *Your blood be vpon your owne head.*

7 The vnpure beginnings of our birth and conception. *Iohn* 1. 13. *Not of blood.* Ezek. 16, 6.

8 The first man, of whom all men came as of the first stocke. *Acts* 17, 26. *God hath made of one blood all mankinde.*

9 The iuice of the Grape. *Gen:* 49, 11. *And his Cloake in the blood of Grapes.*

To betray innocent Bloud. *fig:* To deliuer by Treason, an innocent person vnto death.

death. Mat. 27, 4. *Betraying the Innocent blond.*

Bloud of Christ. *sig:* The death and whole sufferinges of Christ. One part of his sufferings being put for all. *Eph:* 1, 7. *By whom we haue redemption through his blood.* And often in the *Romans*, and *Hebrewes*, and throughout *Paules* Epistles, is the bloud of Christ (one part of his sufferinges) put Sinecdochically for the whole sufferings, visible and inuisible. Therefore it is absurd to stick to the Letter, concluding from thence, that Christs outward visible suffering were sufficient. For from the Letter of Scripture, it wil follow, that if this blood-shedding was enough, therefore his flesh might be spared, and all the paines felte therein; also his soule, with the heauinesse and sorrow thereof, whereof there was as great need as of the rest. For Christ suffered nothing in vaine, & our soule hauing sinned, yea, and that principally, it was therefore to be redeemed no lesse then our bodies.

Blod of the Couenant. *sig:* The blood of Beasts sacrificed vnder the Law, as signe and pledge of the olde Couenant, which was administred in figures, prefiguring or being type of the bloud of Christ, wherewith the New Couenant is ratified. *Exod:* 24, 8. *Then Moses said, Behold the blond of the Couenant.*

B. *O.*

Body. *sig:* That part of man which is made of flesh & bones. 1. *Cor:* 15, 43. *The Body is sowne in weakenesse.*

2 The whole man. *Rom:* 6, 12. *Let not sinne raigne in your mortal bodies*, that is, in your selues which be mortall. **A Sinecdoche.**

3 Pith and substance. *Col:* 2, 17. *But the bodie is in Christ.*

4 The vnregenerate part of man. 1. *Cor:* 9, 28. *I beat downe my body*, that is, the Old-man.

Bodie of Christ. *sig:* The one part of Christs man-hood, distinct from his soule. *Heb:* 10, 5. *A body, &c.*

2 Whole Christ with all his good things. *Mat.* 26, 26. 1. *Cor.* 10, 8. *This is my body*; that is, a Sacramentall signe of me, and of all that is mine. Christs body is not made of bread.

3 His Church, which is his misticall body, consisting of the faithfull onely. *Ephes:* 1, 22. *Head to the Church*, which is his body. *Col.* 1, 18. *He is the head of the body of the Church*. The wicked are not of this body.

4 The man-hoode of Christ onely. 1. *Pet.* 2, 24. *Who bare our sinnes in his body.*

Body of death, and body of sin. Rom. 6, 6. *sig:* Sinne, being (as it were) a body hauing many lusts as members annexed to it, and a deadly thing, deseruing and leading to death such as serue it. *Rom.* 6, 24. *Who shal deliuer me from the body of this death.* Rom. 6, 23. *The wages of sinne is death.*

Body of flesh. *sig:* The humane Nature of Christ. *Col.* 1, 22. *That body of his flesh.*

2 The Old-man, and masse of corruption. *Col.* 2, 11. *Putting off that sinfull body of the flesh.*

Booke. *sig:* The whole Scripture, or some part of it, written together in one Volume. *Reuel.* 22, 18. *The Booke of this prophesie.* Luke 4, 17. *He tooke the Booke.* The Booke of Scriptures.

2 The rehearsall of ones Petigree, or off-spring. *Mat.* 1, 1. *The Booke of the generation, &c.*

3 Euery mans conscience or knowledge that he hath of his owne doings, good or euill. *Reuel.* 20, 12. *Then the Bookes shall bee opened.* Booke of Conscience.

4 Gods prouidence, or his fore-appointment of all things. *Psal.* 139, 6. *For in thy Book were all things written.* Booke of prouidence.

Booke of life. *sig:* The decree of Gods election, chusing some men freely to life eternal in Christ. This is called a Book, because the elect are as certainly knowne to God, as if he had their names written in a Booke. *Reuel.*

21,27. *In the Lambes Booke of life.* Phil. 4, 3. Book of predeſtination.

Booke of Remembrance. *ſig:* A Chronicle or book of ſtory, wherein the names and actes of men are remembered. *Eſter.* 6,1. The King commanded to bring the bodke of Remembrance, and the Chronicle.

2 The ſpecial loue and care of God, minding ſuch as feare him in ſuch ſort, as if he had their names before him in a Booke. *Mal.* 3,16. *A Booke of Remembrance was written before him.*

Boldneſſe. *ſig:* Courage, or liberty of ſpeech. *Acts* 4, 13. *When they ſaw the boldneſſe of Peter.* Acts 28, 31. *With all boldneſſe.*

Bonds. *ſig:* The crafty deuices and miſchieuous plots of wicked men, where-with (as with bonds) they holde the righteous. *Pſal.* 116, 16. *Thou haſt braken my bonds aſſunder.* Heere it is taken in ill part.

2 Sinne, which is a ſpirituall bond to tye men to Satan. *Acts* 8, 23. *Thou art in the bonds of Iniquity*, that is, held faſt of Iniquity, which is like a bonde. Heere it is vſed in euill part alſo.

3 Gods Ordinances and Lawes, which are (as bondes) to tye vs to our duties, and to faſten vs to God. *Pſal:* 2, 3. *Let vs breake their bands.* It is the ſpeech of Gods enemies, ſcoffingly ſpeaking of Gods Statutes.

4 Gods benefits (which are alſo as bondesand Cords of loue) to linke vs to himſelfe. *Hoſee.* 11,4. *Euen with bondes of Loue.* Heere it is put in good part.

5 Impriſonment, or other afflictions, ſuffered for the Name of Chriſt. *Acts* 26,29. *Except theſe bonds.* Heb. 13, 3. *Remember them that are in Bonds.*

Bones. *ſig:* A mans chiefe bodily ſtrength, or, that wherein his chiefe outward ſtrength lyeth.

2 His inward ſpirituall courage and comfort of minde. *Pſal.* 51, 10. *That the Bones which thou haſt*

broken may reioyce: that is to say, that so much comfort may be restored to me, as I haue lost by my sal. *Lamen:* 3, 4. *Prou.* 14, 13.

Bone of bones. *sig:* The neerest coniunction that may be, as of Kinsfolkes. 2. *Sam.* 5, 1: Also of the husband and the wife. *Gen:* 2, 23. of Christ and his Church, *Eph.* 5. 30. The two former be natural coniunctions; the third, is mysticall.

Bosome. *sig:* Lawfull company with a woman. *Gen:* 16, 5. 2. *Sam:* 12, 8.

In the Bosome of the Father. *sig:* That Christ is priuy to all Gods secrets (not as a peece cut off from the substance of the Father) but as one that is in the inward part of his Father, or, as one in him. *Ioh.* 1, 18. *Which is in the bosom of his father, &c.* Iohn 17, 21. *As thou (ô Father) art in me, and I in thee.* A threefold most neer coniunction of the Father and the Sonne, is signifyed by this being in his bosome; first, of persons in one Nature; secondly, the infinit loue of the Father toward Christ his sonne; thirdly, the communication of his Secrets to him.

Abrahams Bosome. *sig:* The most blessed comfortable life, which they (that dye in that faith that *Abraham* did) shall enioy after this life in heauen. *Luke* 20, verse 25. *And was carried by the Angell into Abrahams bosome*; or it is the society & communion which the faithfull (who beleeue as *Abraham* did) shall haue in the kingdome of heauen. A Metaphor or speech, borrowed of the Eastern people, which at their repast leaned each on anothers breast, or bosom. *Iohn* 13, 23.

2 *Abrahams* Bosome, is interpreted by Papists in *Rheimes* Testament, to be a part of hell, called *Limbus Patrum*, wherein such as dyed before Christ his time, did rest, feeling no paine, nor yet any ioy and pleasure, (contrarie to the 25. verse of the sixteenth Chapter of *Lukes* Gospell, *Now Lazarus is comforted*)

ted) from whence Christ deliuered them after his death, when he went downe into Hell to harrowe it, and to pull soules out of it into Heauen, which (they faign) to be shut against men, during the time of the Old Testament, contrary vnto that Scripture: *Eccle.* 12, 9. *The Spirit returnes to God who gaue it*; and to plaine reason; for such as were beleeuers in Christ to come, they had saluation of their soules as the end of their faith.

To Bow. *Sig* To bend the body in token of reuerence. *Gen:* 23, 12. *Then Abraham bowed himselfe before the people of the land.* Gen. 18, 1, 19. that is, *He bowed himselfe to the ground.*

2 To giue eare vnto our Prayers by graunting what we aske. *Psal:* 16, 2.

3 To shew submission and Religious reuerence, in the offering vp of our Prayers. *Eph:* 3, 14. *I bow my knees, &c.*

4 To testifie by this gesture, our inward piety & worshipping of God. *Exod:* 4, 31.

Bowels. *sig:* The most secret thoughtes and cogitations of the minde. *Prou:* 20, 27. *The light of the Lorde searcheth al the bowels of the belly.* A Metaphor, or speech borrowed from the body to the minde.

2 The most feeling compassions of the hart. *Col:* 3, 12. *Bowels of mercy*, that is, most tender mercies. *Luke* 1, 78.

3 Inward deepe griefe and heauinesse. *Lam:* 1, 20. *My bowels are turned within me.*

A Bowe. *sig: pro'* An Instrument of Warre; and sometime is vsed to signifye the whole furniture and force of warre. *Psal:* 44, 6. *I do not trust in my Bow.* Gen: 48.

2 The strength of the wicked, which they vse to the hurting of the godly. *Psal:* 7, 12. *He hath bent his Bow, and made his Arrowes ready.* Psal. 11, 2.

3 The tongues of the Ministers, whence proceed wordes (like Arrowes) to strike the very hearts of

men, either for their conuerſion if they be [*Elect*] or hardning if they be [*Reprobate.*] *Reuel*: 6, 2. *He that ſate on him, had a Bowe.*

To breake the Bowe. *ſig:* To deſtroy and bring to nothing the greateſt ſtrength and power of the enemies of the Church. *Pſal*: 76, 2. *There he brake the Bowe, the ſword, &c.*

Bow of ſteel or braſſe. *ſig:* Singular and very great ſtrength. *Pſal:* 18, 34. *A Bowe of braſſe is broken with my Armes.*

Deceitfull Bowe. *ſig:* Falſe help, which faileth in time of need; or vnfaithfull men, in whom there is no truſt. *Hoſ.* 7, 16. *They are as a deceitfull Bowe.*

B. *R.*

Bread. *ſig: pro* Food made of Corne, as of Wheat or any other Corne to nouriſh this Naturall life. This is materiall Bread. In this ſenſe *Manna* is called bread. *Exod.* 16, 4.

2 All things neceſſary for this life (by a Sinechdoche) as in the Lords Prayer, and elſe-where very often in Scripture, as *Exod:* 23, 25. *I will bleſſe thy Bread:* which cõmeth hence, becauſe (of al neceſſaries for life) bread is moſt common and moſt needfull. *Math:* 4, 4. *Math:* 6, 11. *Giue vs this day our daily bread.* Prou. 20, 13. Geneſ. 3, 19.

3 Chriſt himſelfe, who to them that eate him by faith, he is to their ſoules, the ſame that bread is to their bodies; bread being no more needefull to our bodies, then Chriſt is to our ſoules for ſpirituall ſtrength, comfort, and refreſhing. *Iohn* 6, 50. *I am that bread that came downe from heauen.* This may be called cæleſtiall and ſpirituall bread. **A Metaphor.**

Bread broken. *ſig:* Our Communion or fellowſhip which we haue with Chriſt crucified, and with al his merits. 1. *Cor.* 10, 16. *The Bread which we breake, is it not the communion of his body?* That is, Doth it not ſignify and ſeale this ynto vs?

One Bread *ſig:* The Vnion and ſociety of the faithfull, which partake

partake in one bread. 1. *Cor.* 10, 17. *Wee that are many, are one Bread.*

Staffe, or Stay of Bread. *fig:* The ſtrength which the Bread hath to feede vs, by the bleſſing of God. *Eſay* 3, 2. *Stay or ſtaffe of bread and of water, &c.*

Vnleauened bread. *fig:* Bread which is without mixture of Leauen, or ſweet bread. *Exod.* 23, 15.

2 Sincerity and trueth, without mixture of Iniquity and Hypocriſie. 1. *Cor.* 5, 8. *Let vs keepe the Feaſt with vnleauened Bread of ſincerity, &c.*

To eate bread. *Sig* To celebrate or keepe a Feaſt, as was wont to be at offering of Gratulatorie Sacrifices. *Exod.* 18, 12. *Came to eate bread with Moſes Father in Law.*

2 To take or eate ordinarily. *Acts* 2, 46.

Common Bread. *fig:* Bread appointed to vſe of common life, and not to holy vſe. 1. *Sam.* 21, 5.

Shew-bread. *fig:* Sacred and Holy bread, ſet forth and ſhewed vpon the Table before the Lord. 1. *Sam.* 21, 7. *Mark* 2, 26. *How he eate the Shew-bread.*

Bread of Deceite. *fig:* Subſtance or goodes gathered by Craft or wile. *Prou:* 20, 17. *The Bread of deceit is ſweete to a man.*

Bread of Teares. *fig:* Teares were inſtead of bread, to feede on. *Pſal:* 80, 6. *Thou haſt fed vs with the Bread of teares.* Pſal. 42, 3. *Teares haue bin our bread to eate.*

To Breake in peeces. *fig:* Vtterly to deſtroy one without hope of recouery (as a veſſell of earth, or glaſſe) which being once broken cannot be made whole. *Pſal.* 2, 9. *Thou ſhalt breake them in peeces like a Potters veſſell.*

Breaking bread. *fig:* Participation and fellowſhip in the Lordes Supper. *Acts* 2, 42. *And breaking of bread.* The Iewes made their bread thin, and therefore they did but breake it.

2 Participation and fellowſhip, in common repaſt, and eating their meate at home. *Actes* 2, 46. *And breaking bread at home, they did eate their meat together, &c.*

Broad way *fig:* The way of ſinne, or a ſinfull courſe of life, ſuch

as most men walke in. *Mat.* 7, 13. *Broad is the way that leadeth to destruction.*

Brother. *sig: pro* One, who is borne of the same parents, as *Iames* the Brother of *Iohn*. *Mat.* 10, 2. This is a naturall Brother.

One, which marrieth our Sister, or our Wiues sister. Thus was *Isaac Labans* brother. *Gen.* 24, 29. This is a legall brother.

3 A neere Kinsman. *Gen.* 13, 8. *Let vs not striue for we are Brethren.* Rom. 9, 3. *For my Brethren that are my Kinsmen according to the flesh.* Thus Nephewes and Cozen-Germaines are called brethren. Thus Christs Kinsmen, are called his Brethren.

4 Euery one that knoweth and professeth togither with vs the same Christian Religion, holding the same God for their Father, and the same church for their Mother. *Rom.* 12, 1. *I beseech you Brethren.* And in most places where Christians are called brethren. This is a Christian Brother.

Brethren. *sig: pro* Sonnes of the same Father or Mother, as *Ruben* and *Iudah*; *Isaac* and *Ismael*; *Iacob* and *Esau*.

2 True beleeuers, they that be such indeed, and before God, not in name and profession only, euen Christs whole spirituall Kindred, which are knit to him by the bond of Faith, and amongst themselues with vnfaigned loue. *Heb.* 2, 11. *Therefore hee is not ashamed to call them Brethren.* Col. 4, 9. Math. 12, 50. Rom. 8, 29. This is an Inward spirituall Brother-hood.

3 Ministers of the word, who for their common function and worke sake, are called brethren. 2. *Cor.* 8, 23. and else-where often.

4 Such as with one minde agree together in any act, good or euill. *Gen.* 49, 5. *Simon* and *Leuy* Brethren. They were so called heer, not for their common parents sake, but for that they did consent in an euil act, the killing and spoiling of the *Sichemites*.

They

They were companions in a wicked worke.

5 Such as pertake with vs in common Nature, being men as we are. *Gen.* 29,4. *My brethren, whence be ye?*

Brotherly kindnesse. *sig:* That inward affection of loue, whereby we embrace the Christian Brethren, more neerely then we do all others. 2. *Pet.* 1,7. *And vnto loue ioyne Brotherly kindnesse.* Loue reacheth to all men to whom it may do good, but brotherly kindnesse onelie to Christian Brethren. Loue, is as the Hall whereinto all commers are receiued; but brotherly kindnesse is as the Parlour, whereinto more neere friendes and speciall acquaintance are receiued and admitted.

Note.

Brotherly fellowship. *sig:* The society which the Bretheren haue amongest themselues, communicating their gifts for mutuall strength and comfort. 1. *Pet.* 2, 17. *Loue Brotherly fellowship.*

Brotherly fellow-ship what it is? Brotherly fellowship, is the Communion of brethren, when all Gods blessings, both Inwarde and Outward, as occasion and need requireth, are communicated by Charity, to the mutuall helpe one of another. It consists not onely in reioycing and being merry together (though in a Religious maner) much lesse in such worldly mirth as they delight in, which are commonly called good-fellowes: but in the right vse of all good guifts, being applied to the good of the Brethren absent from vs, as well as present with vs, according to our opportunities and meanes.

Bruite. *sig:* Rumor, fame, or report of a matter. *Mat.* 9, 26. *This bruite, &c.* verse 31.

Bride. *sig:* The Church or company of true beleeuers, spiritually ioyned in marriage with Christ, as a Bridegroome and Husband. *Reuel.* 21, 9. *I will shewe the Bride the Lambes wife.* Reuel. 22, 27. Iohn 3, 29. *He that hath the Bride, is the Bridegroome.*

Bridegroom *sig:* Christ, betroathed spiritually, and ioyned to the Church,

Church, as to his Bride or ſpouſe. *Mat.* 25, 5. *Mark* 2, 20. *While the Bridegroome is with them.*

Bride-groomes Friend. *ſig: pro* One, who is ioyned with the Bride-groome, to ſee that all be well done at the keeping of the wedding. *Iudg.* 14, 11. Such were *Sampſons* Companions.

2 *Iohn Baptiſt*, who by his Miniſtery and life did greatly further the ſpiritual wedding or coniunction betweene Chriſt and his Church. *Iohn* 3, 29. *The friend of the Bridegroome reioyceth greatly, &c.* See Luke 1, 16, 17. Euery faithfull Miniſter which helpeth forward this miſticall mariage, is the Bride-groomes friend.

B. *V.*

Buckler. *ſig: pro* A weapon for defence, in time of fight.

2 The mighty defence of GOD, which is as a Buckler to them that truſt in him. *Pſal.* 18, 1. *Thou art my Buckler (or ſhield.)*

Bud. *ſig:* Chriſt, in reſpect of his mean eſtate amongſt men. *Eſay* 11, 1. *A graft or a Bud ſhall grow out of his root.*

2 The Church of Chriſt, ſpringing vp out of the remnant of *Iſrael*, as a bud out of the earth. *Eſay* 4, 2. *In that day the bud of the Lord ſhall be beautifull & glorious.*

Buffeting. *ſig:* Some ſhamefull temptation inward or outward, as a buffetting to abaſe vs. 2. *Cor.* 12, 7. *The Meſſenger of Satan to buffet me.*

Buggery. *ſig:* Vncleanneſſe againſt nature about generation. 1. *Cor.* 6, 10. *Leuit.* 18, 23.

Building. *ſig:* Making, framing. *Gen:* 2, 23. *He built woman of a Rib.* 2. Cor: 5, 1.

2 Teaching and inſtructing hence, Miniſters, called builders. 1. *Cor.* 3, 10. *How he buildeth.*

Burden. *ſig: pro* Some heauy thing, which doth load or greeue vs with the weight of it. *Ier:* 17, 27.

2 The Doctrine or commaundements of Chriſt. *Mat:* 11, 30. *My burthen is light.* So it is to the regenerate,

generate, to whom the commandements of Christ are not greeuous, becauſe they are led by the ſpirit, and haue their ſinnes forgiuen them; but to the vnregenerate they are as a greeuous burthen.

3 Propheſies, and fore-telling of greeuous calamities (as it were) heauy burdens to come vpon a people for ſinne. *Eſay* 13, 1. *The burden of Babell.* The burden of *Ægypt.*

4 All heauy and hard things. *Pſal.* 55, 24. *Caſt thy burden vpon the Lord,* Eſay 9, 4. Mat. 23, 4. Acts 15, 28.

5 Imperfections and wants which appear in our duties. *Gal.* 6, 2. *Beare ye one anothers burden*; that is, ſeeing ye are all ſubiect to Infirmities, ſupport and vphold one another through loue. All ſins are burdens. *Pſal.* 38, 4. *For with their weight they preſſe vs downe.* Heb. 12, 1.

6 Euery trouble or greefe, euen to the leaſt. *Eccleſ.* 12, 5. *Graſhoppers ſhall be a burthen.*

Bulles of Baſan. *ſig:* Strong, powerfull, and cruell enemies. *Pſal:* 22, 12. *Many young Buls haue compaſſed me.*

Buriall. *ſig:* The putting of a Corpes into the graue, to bee couered with earth, which is the proceeding of naturall death. *Acts* 8, 2. 1. *Cor:* 15, 2, 3. *Dead, buried.*

2 The waſting of ſinne by mortification, as a dead corpes waſteth in the graue. *Rom.* 6, 3. *Wee are buried with him.* This is the proceeding of the death of ſin, which is one part of our ſanctificati-on, and is effected by the Vertue of Chriſt buried.

To be buried with Chriſt. *ſig:* To be partaker of Chriſt his death and burial, for a further mortification of ſinne. *Col.* 2, 12. *In that ye are buried with him.*

Burning. *ſig:* Earneſt deſire and luſt after Sex, which is, when one hath an vnconquerable Army of vnruely and vnchaſt deſires & thoughts in him, diſhonoring him and his body, 1. *Cor:* 7, 9. *It were better marrie then burne.*

burne. Rom. 1, 27.

To builde. *sig: pro* To set vp or make an house where none was before. *Mat.* 7, 26.

2 To encrease, or to enlarge a family and stocke, by multitude of children. *Ruth.* 4, 11. *Rahell and Leah did build the house of Israell.*

3 To strengthen and encrease others in the knowledge and faith of Christ. 1. *Cor.* 3, 10. *I haue laide the foundation, and another buildeth thereon.* Iude 20.

4 To prosper and blesse the Gouernour and gouernment of a family. *Psal.* 127, 1. *Vnlesse the Lord build, the house, &c.*

Building. *sig: pro* A materiall house set vp with hands.

2 The Church and people of God heere on earth. 1. *Cor.* 3, 9. *Ye are Gods building.*

3 A place of eternall blisse and glory. 2. *Cor.* 5, 1. *We haue a building giuen of God.*

Builder. *sig: pro* One, which of nothing maketh something to be. *Heb.* 11, 10. *Whose builder is God.*

2 A faithfull Minister of the Gospell, who doth lay the elect vpon Christ (as builders doo lay one stone vpon another) 1. *Cor.* 3, 10. *As a skilful master Builder.*

3 Any Gouernour of Citty or family. *Psal.* 127, 1. *The builder buildeth in vaine.*

Wise builder. *sig:* One who layeth a sure foundation; that is, one who beleeuing the promises concerning Christ, endeuoureth to do his commandement. *Mat.* 7, 24.

Foolish (Builder) *sig:* One, who neglecteth a good foundation, hauing the knowledge and profession of Christ, without faith and repentance. *Mat.* 7, 26.

To Buy. *sig:* To get some commodity, by giuing the due price of it. *Gen.* 49, 30. *Ruth* 4, 5.

2 To obtaine or get a thing by our endeuour, Prayer, or other good meanes. *Prou:* 23, 23. *By the trueth.* Esay. 55, 1. *Come and buy without Money.*

C. A.

To Call. *sig:*

TO Inuite Sinners vnto Repentance, by the Outward preaching of the word, or otherwiſe by afflictions and benefits. *Mat.* 2, 16. *Many called, few choſen.* Prou. 1, 24. *I haue called, but you haue refuſed.* A common and outwarde calling.

2 To draw effectually the elect vnto Chriſt, by the Inward work of the ſpirit, through the word. *Rom.* 8, 28. *To them which are called of his purpoſe.* An inward and ſpeciall calling.

3 To appoint and chuſe vnto ſome worke, and to giue fitneſſe thereunto. *Exod:* 31, 2.

Inward Calling what it is?

A ſpeciall and free worke of Gods ſpirit, ſingling & drawing the elect from amongſt the Reprobate, making them to become that which before they were not, euen true beleeuers, members of Chriſt, Saints, Sonnes, and heyres of God. *Rom.* 8, 30. *Whom he predeſtinated, them he called.* 1. Cor: 1, 2. *Saints by calling.* Rom. 4, 17. *God calleth thoſe things which be not, as though they were.*

Calling. *sig:*

A lawfull and warrantable eſtate of life. 1. *Cor.* 7, 10. *Let euery man abide in his calling.*

2 The eſtate and condition of Chriſtianity. *Eph.* 4, 1. *Walke worthy of your calling.*

3 The action of God tranſlating men into this eſtate. 2. *Pet.* 1, 10. *Make your calling ſure.*

Calling vpon ỹ name of Jeſus. *sig:*

Eyther the whole worſhip of God by a Sinecdoche, of the part for the whole; or elſe it ſignifieth Prayer vnto Chriſt, for neceſſary graces. *Actes* 9, 14. *To bind all that call on thy name.* Acts 7, 50. *Ste-*

sig:

phen

phen called on, and sayde; *Lorde Iesus receiue my Spirit.*

Called. *sig:* As much as named, or one knowne by such a Name, as Christ called *Peter, Cephas:* and *Luke* 1, 60. *He shall be called Iohn.*

2 One partaker of an effectuall vocation, when the mighty God (as it were) by the speaking of a word, doth make one to be that, which he is named and called (to wit) a Saint, and holye, as God the caller is holy, *Rom.* 1, 7. *Called to be Saints.*

Candle. *sig: pro* A materiall light, shining in the darkenesse of the night. *Luke* 15, 8.

2 The light of knowledge, or the worde of God rightly knowne, seruing as a Candle to shew vs our duties, and our sinnes, and to direct both our selues and others. *Math:* 5, 15. *No man lighteth a Candle to put it vnder a Bushell, but on a Candlesticke.*

3 Gladnesse and Ioy, by benefits or deliuerances out of trouble. *Psal.* 18, 28. *God will light my Candle.* Prou, 13, 9.

Note. The word and Scripture of God is the only and all sufficient Candle & Candle-light of the church. 2. *Tim:* 3, 16, 17. It teacheth all truth of saluation, it conuictes all errour, it instructs in all righteous workes, it reprooues all sinnes. The Church and Doctors are but the Candlesticke, nor that neither, except they beare out this light.

Candlestick *sig:* A frame of Wood, Iron, or Brasse, or other mettall, wherein to sticke a Candle being lighted, to giue light to them who are in the house.

2 Some perticuler Churches or companie of men, professing Christ, and bearing out the truth of the Gospell in their Doctrine and liues, as the Candle is set forth and shewed by the candlestick. *Reuel.* 1, 20. *The seauen Candlestickes which thou saweſt are the seauen Churches.*

Captiue. *sig: pro* One taken prisoner and held in bonds. Captiuity

I haue without is

is the eſtate of ſuch perſons. 1. *Kings* 8, 26, 47, 48. *In the Land of their enemies, which ledde them away captiue.*

2 One, who is bondor become priſoner to Satan and ſinne. So are the regenerate in part, and the vnregenerate wholly. *Rom.* 7, 23. 2. *Tim.* 2, 26. *In which they are held captiues at his pleaſure.*

Captiuity led captiue. *ſig:* *Dauid*, making his enemies Tributary to him. *Pſ.* 68, 18. But eſpecially Chriſt, his ouercomming ſinne, death, ſatan, hell, which held the elect priſoners. *Epheſ.* 4, 8.

Care. *ſig:* A taking thought to pleaſe God in our owne perſons, by doing his will. 2. *Cor.* 7, 11. *Yea, what care?*

2 A thought-taking, and ſtudy for the wel-fare of others. 2. *Cor:* 8, 6. *The ſame care for you.* Phil. 2, 20. *Who will care for your matters.*

3 A taking thought for the thinges of this life. Which when it is moderate without diſtruſt of God, it is good and commendable: If it be otherwiſe, it is euill, and forbid. *Mat.* 6, 34. *Care not for to morrow.*

Carnall. *ſig:* A ſtaile and tranſitory thing, which vaniſhed at the comming of Chriſt. *Heb.* 7, 16. *After the Law of the carnall commandement.* Thus he calleth the Leuiticall Law.

2 One wholy infected with ſinne. *Iohn* 3, 6. *That which is borne of the fleſh, is fleſh, or carnall*; that is, fleſhly, and ſinfull.

3 One, who hath more ſin then grace; more fleſh then ſpirit. 1. *Cor.* 3, 1. *But as vnto carnall, euen as vnto Babes, &c.*

4 One, who is in part corrupted by ſinne, yet hauing more grace then ſinne. *Rom.* 7, 14. *The Lawe is ſpirituall, but I am carnall.*

Cart-rope.

Catholicke. *ſig:* Vniuerſall or generall, that which concernes not

one

one perſon, or place, or people, but reacheth vnto all people, of al places, times, ages, ſex, conditions. Thus the church of Chriſt in our Creed, is entituled [*Catholicke.*] And the Epiſtles of *Iames*, *Peter*, and *Iohn* be ſo called, [*The Epiſtle Catholicke of Iames, &c.*] Becauſe they were ſent not to one church, as that to *Corinth*, to *Phillippi*, &c. or to one perſon, as to *Philemon*, to *Titus*, *&c:* but to all Iewes beleeuers, euery where diſperſed, or to al (beleeuing) both *Iewes* and *Gentiles*, in the world. Howe this Title can agree vnto the *Romain* church, being but a particular Church (if ſhe were as ſound, as ſhee is rotten) let reaſonable men iudge. To ſay, the *Romiſh* Catholicke church, is, aſmuch as to ſay, the whole Engliſh-Brittiſh-Nation.

Cauillation forged. *ſig:* Falſe and vniuſt accuſation, a malicious inuention to trouble a man. *Luke* 19,8. *If I haue taken from any man by forged Cauillation. Zacheus* being a Publican, or collector of Tribute, and hauing wronged many, vnder pretence and colour of the Weal-publicke, did therefore charge all ſuch for enemies vnto the common-wealth, whoſoeuer found faulte with his robberies and harmes. This was his forged cauillation. A ſpeech, borrowed from ſuch, as told out who tranſported Figs, from *Athens* (contrary to a Law made in that behalfe) to ſcrape ſome money from ſuch (as being accuſed by them) were found guilty.

Cauſe. *ſig:* Suite, action, controuerſie. *Eſay* 1, 23. *The widdowes cauſe comes not before them.*

2 The matter or crime wherewith one is charged. *Acts* 25, 27. *And not to ſhewe the cauſes which are laide againſt him.*

C. E.

Centurion. *ſig:* A Captaine, ſet ouer an hundred ſouldiors. *Acts* 10, 1. *Mat.* 8, 5.

		C. H.
Chaffe.	*sig:*	A Reprobate, like vnto Chaffe for his vileneſſe, vnconſtancy, and barrenneſſe. *Mat.* 3, 12. 2 Falſe Prophets, with their falſe Doctrine. *Ier.* 23, 28. *What is the Chaffe, &c?*
Chaine.	*sig:*	A Collar of Siluer or Iron, to weare about ones necke, eyther for Ornament, or puniſhment. 2 The grace of Heauenly wiſedom, which is as a Chaine, to decke and adorne one withall. *Prou.* 1, 9. 3 The croſſe, or afflictions for the Goſpel. 2. *Tim.* 1, 16. *He was not aſhamed of my Chaine.*
Chambers.	*sig:* *pro*	Some ſecret place in an houſe. *Mat.* 6, 6. *Enter into thy Chamber.* 2 The protection of God. *Eſay* 26, 20. *Enter into thy Chamber.*
Chambering.	*sig:*	Vncleane and wanton behauiour. *Rom.* 13, 13. *Not in chambering and wantonneſſe.*
Chaire of Moyſes.	*sig:*	The Doctrine which God deliuered to *Moyſes*, and was taught by them that ſucceeded him in the Office of teaching, *Mat.* 23, 1. *The Scribes & Phariſies ſit in Moyſes Chaire, heare them*; that is to ſay, ſo long as they teach, *Moſes* Doctrine, obey them. Papiſtes are heerein deceiued, interpreting this, of place and ſucceſſion of perſons, and not of truth of Doctrine.
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Charret. *sig:* A carriage, wherein were fighting men of war. *Iud.* 1, 19. *Because they had Charrets of Iron.*

2 Captaines, and strength. 2. *Kings.* 2, 12. *Charets of Israel.*

3 Angels. 2. *Kings* 6, 17. *Mountaine was full of charrets.*

Chast. *Sig* One borne with some naturall impediment. This is naturall chastity.

One gelded, or made chast by the Art of man. This is Artificiall chastitie. *Mat.* 19, 12 See Geld.

One fitted by God, for the gift of continencie. This is Christian chastitie.

to Chasten. *sig:* To correct in loue for our profit, as a Father doth his childe. *Heb.* 12, 6. *Whom the Lord loues, he chasteneth.*

Chastity. *sig:* An abstinence and forbearing, not from mariage, but from all strange and rouing lusts, about the desire of Sex. *Titus* 2, 5. *To be wise, chast. &c.*

Cheerefulnesse. *sig:* A readinesse, and willingnesse of minde, in the doing of any good thing. *Rom.* 12, 8. *He that sheweth mercy with cheerefulnesse.* 2. Cor. 9, 7. *God loues a cheerefull giuer.*

Children. *sig. pro* Young ones, as Infants or others which bee of tender yeares. *Marke* 10, 13. *Forbid not children to come vnto me.*

2 All Inferiors, which loue and obey their Superiors, as Fathers. *Prou.* 4, 1. *My children hearken.* Thus in Hæbrew, their seruants were called children. *Gen.* 18, 7. And often else-where.

3 All truely humbled Christians. *Math.* 18. 3, 4. *And become children.*

4 Such as take themselues to be very weake and vnable to do great things. *Ier.* 1, 6.

Children of God. *sig:* The elect before their new byrth, because God hath purposed to make them his children, which by

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Nature are not so, they are therefore called his children, as if they were already; as in *Iohn* 10, 16. they are called Sheepe, who God before appointed to call to the fold. *Iohn* 11, 52. *To gather together into one folde the children of God.* Children by grace of election.

2 Such Elect, as beeing begotten anew by the Immortall seede of the word, do beare Gods image in holinesse, endeuoring in al things to do their Fathers will. *Luke* 6, 35. *And you shall be the children of the most highest.* Eph. 4 24. 1. *Pet.* 1, 14, 15. Children by grace of regeneration.

3 The Holy and Elect Angels, which are the children of God by creation. *Iob.* 1, 6. *The children of God came and stood before the Lord.*

generation of Gods Children. *sig:* The succession and race of the godly, continuing successiuely from age to age, by the merciful prouidence of God preseruing them. *Psal.* 73, 15.

Children of wisedome. *sig:* Wise children; that is, all the godly which are taught, hauing wisedome from aboue, and are studious of that true wisedome reuealed in the word, louing and practising it. *Luke.* 7, 35. *Wisedom is Iustified of her children.*

Children of the day, and of the light. *sig:* All such as are enlightned by the spirite, to the sound and distinct knowledge of God in Christ, through the Gospell. 1. *Thes.* 5, 5. *Ye are the children of the light, and of the day*; that is, such as know God soundly.

Children of Abraham. *sig:* Them that came of *Abrahams* loynes, though they do not beleeue. *Iohn* 8, 37. *Mat.* 3, 9. *To raise vp children to Abraham.*

2 Them that beleeue and liue as *Abraham* did, treading in the steps of his faith and loue; such bee the children of *Abraham*, though they be no *Iewes*, but *Gentiles.* Gal. 3, 7. *They which are of fayth, the same are the children of Abraham.* Iohn 8, 37. *If you were Abrahams children, ye would do the workes of Abraham.*

braham. Rom. 4, 11, 12.

Children in maliciousnesse.	*sig:*	Such as be like little children, voyde of malice, and vnharmefull. 1. *Cor.* 14, 20. *But as concerning maliciousnesse be ye children.*
Little children.	*sig:*	Lowly persons, which be little in their own eies, like vnto children. *Math.* 18, 4. *Whosoeuer shall receiue one such little childe.*
Children of Israel.	*Sig*	The *Israelites*, which sprung and came out of *Iacob*, who was called *Israell.* Exod. 14, 1. *Speake to the children of Israel.*
Childe of Promise.	*sig:*	One that is borne by vertue of Gods promise, & not by ordinary course of generation, as *Isaac* was. *Rom.* 9, 8. *The children of the promise are counted for the seede.* [*Note*] that all elect which be born anew by faith, in the promise of grace, they are the children of the promise.
Children of the flesh.	*sig:*	Such as are borne by naturall generation, as *Ismael* was of *Abraham*. Rom. 9, 8. *Which are the children of the flesh.*
Children of the Deuill.	*sig:*	Such as beare the Image of the Deuill, and resembleth him in malice and subtilty, as children do their Father, in all things doing his will. *Ioh.* 8, 44. *Ye are of your father the Deuill, and his will ye will do.* Acts 13, 10. *O thou childe of the deuill, full of all subtilty.*
Children of Disobedience.	*sig:*	Disobedient children, which are giuen to disobedience. *Eph.* 5, 6. *The wrath of God commeth vpon the children of disobedience.*
Children of the night, & of darknes.	*sig:*	Such as remaine in ignorance and sinne. 1. *Thes.* 5, 5. *Ye are not children of the night, neyther of darknesse.*
Children of fornication.	*sig:*	Eyther Bastards, to wit; children begotten in fornication; Or Idolaters, which imitate others in false worship. *Hose.* 2, 4. *They are the children of fornication.*
Childe of perdition.	*sig:*	A lost person, appointed to destruction, and running head-long thereunto. So is *Iudas* called, in

Iohn

Iohn 17, 12. *None of them is loſt, but the child of perdition.*

Childe of wrath, of death, of hel. *ſig:* One guilty of, and through deſert of ſinne ſubiect to wrath, death, and hell. *Eph.* 2, 3. 2. *Sam.* 2, 5. *Mat.* 23, 15.

Chriſt. *ſig:* One annointed with materiall Oyle, by the commandement of God: as the High-prieſts, Prophets, and ſome Kings were vnder the Law. 1. *Sam.* 16, 13.

2 One annointed of God with the Holy-Ghoſt, & power; that is, with ſpeciall guifts aboue meaſure, and authority, to execute for vs men the Office of a perfect Mediator with God; that is, of a Prieſt, Prophet, and King. *Acts* 10, 38. *Him hath God annointed with the Holyghoſt, and with power.* And v. 36. Papiſts robbe him of all his Offices, eſpecially of his Prieſt-hood, by the abhominable order of Sacrificing Prieſts, and Prieſt-hoode, as of his kingly office, by giuing Lawes which ſhould binde the Conſcience, and of his Prophet-ſhip, by vnwritten Traditions.

3 The whole myſticall body of the Church, comprehending both head and members. 1. *Cor.* 12, 12. *As al the body is one and hath many members, euen ſo is Chriſt.* Heere (Chriſt) by a Sinechdoche of the chiefe part for the whole, is put to ſignifie the holie Catholicke Church, that miſticall body, conſiſting of Head and members.

Chriſtians. *ſig:* Perſons ſpiritually annointed to be members and worſhippers of Chriſt. *Acts* 11, 26. *The Diſciples of Antioch, were firſt called chriſtians.* 1. Iohn. 2, 20. *Ye haue an oyntment.*

What a chriſtian is. A Chriſtian is one, who being ſometime both moſt baſe and prophane, a vaſſall to Satan, and Seruant to ſinne, through *Adams* ſin, and his owne; is annointed now, and endowed through Grace, with faith and the Holy-ghoſt that he may become

a Priest, and a King vnto God, to serue him in righteousnesse and true holynesse all his dayes, as a person dedicate to Christ. *Rom.* 5, 6, 7, 8. 1. *Pet.* 2, 9. *Ye are a Royall Priest-hood.* Ephes. 2, 3. *Children of wrath.* Or thus: A Christian is one whome Christ hath loued, and washed in his blood, making him a King and Priest vnto God. *Reuel.* 1, 5.

Chronicles. *sig:* A briefe note of thinges done, with the time expressed. 2. *Kings* 24, 5. *Are they not written in the Booke of Chronicles?*

Church. *sig:* A company of men, selected, gathered, and called out of the worlde, by the Doctrine of the Gospell, to know and worship the true God in Christ, according to his word. 1. *Cor.* 1, 2. *To the Church of God at Corinth.* Reuel. 2. 3. *Heare what the spirit saith to the Churches.* This is the visible Church, which is not alwayes eminent and glorious to the eye of flesh, as our Papistes doo auouch too confidently.

2 The whole company of the elect, which in all ages and places, haue or doo, or shall beleeue in Christ, through the calling of God the father, by the operation of the holy spirite. This is the inuisible catholicke Church. *Col.* 1, 18. *Hee is the head of the bodie of the church:* which comprehends the faithfull of all times, countries, conditions, yeares, and sex. How then can the Romish church, which began but since Christs time, be the Catholicke?

3 The faithfull of some one family. *Phile.* 2. *And to the church that is in thine house.*

4 The lawful gouernors of the Church, to whom the censures of the Church doo of right belong. *Mat.* 18, 17. *If hee will not heare them tell it to the Church.* This is the Church representatiue.

5 A materiall Temple. 1. *Cor.* 14, 34. *Let women keepe silence in the Churches.* 1. Cor. 11, 18.

C. I.

To Circumcise. *sig: pro* To cut off, or to pare away the foreskin of the flesh, to witnesse thereby an entrance into the couenant of mercy with God, for forgiuenesse of sin, and newnes of life. *Gen.* 17, 10, 11. This is to circumcise Sacramentally.

2 To mortifie and subdue the flesh, with the lusts thereof. *Ier.* 4, 4. *Be circumcised to the Lord, & take away the foreskin of your harts.* This is to circumcise spiritually; and thus much is meant in all places where circumcision of the heart is called for: euen a correcting of sinful nature, and the corrupt desires thereof.

Men of circumcised eares, lips, & hearts. *sig:* Such as haue the inward spiritual effect and grace of circumcision, together with the signe: as on the other side, vncircumcised lippes, eares, and heart, be affirmed of such as haue the outward signe only, without the signified grace, *Acts* 7, 51.

Circumcision. *sig:* A person circumcised, or a Iew: as vncircumcision signifieth a person vncircumcised, a Gentile. *Rom.* 2, 28. and *Actes.* 15, 2. Where Christ is called the Minister of circumcision, that is, of a people circumcised, to wit, of the Iewes. *Gal.* 2, 7, 9.

2 The whole legal ceremonious worship of God, by a Synechdoche of the part for the whol. *Acts* 15, 1. *Except ye be circumcised, ye cannot be saued.* Gal. 5, 2.

3 Those which be truly godly persons, spiritually circumcised in their heart, forsaking their own corrupt reason and will. *Phil.* 3, 3. *We are the circumcision, which worship God in the spirit.* This is *Circumcision made without hands, of the heart, and in the Spirit, not in the Letter. Rom.* 2, 29.

Circumcision what it is. It is a Sacrament of the Old-Testament, signifying and sealing vp to the people of the Iewes their entrance into Couenant with God, for the remission of their sinnes, and mortification of their lustes

by faith in Christ to come. *Rom.* 4, 11. *They receyued the signe of circumcision.* Gen. 17, 10, 11, 12.

Citty. *sig: pro* A place compassed with wals for people to dwell in. *Math.* 9, 35. *And Iesus went to all Citties and Townes.* Gen. 19, 25. *And ouerthrewe those Cities and inhabitants.*

2 The people which dwell in such a place. *Actes* 19, 29. *And the whole Citty was full of confusion.* A Metonimie.

3 The Church of God vpon earth. *Cant.* 3. 2,3. *The Watchmen which went about the citty.*

4 Heauen. *Heb.* 11, 16. *He hath prepared for them a citty.* Ephe. 2, 19. A Metaphor.

C. L.

To clappe hands. *sig:* To reioyce and be gladde, whereof clapping of hands is a signe. *Psal.* 98, 8. *Let the floods clap their hands, and let the hils reioyce.* Prosopopoia.

To cleanse. *sig:* To pronounce one cleane, from legall pollution. *Leuit.* 13, 7. *And cleanse him.* Thus Priestes cleansed.

2 To take away guilt and corruption of sinne. 1. *Iohn* 1, 7. Thus Christ cleanseth.

Cleansing. *Sig* Outward ceremonious washing of things or persons, as a Type of the Inward. *Marke* 1, 40, 41. *Be thou cleane.*

2 Spirituall and inward holinesse, when the hart is kept cleane from the spot of sinne. *Mat.* 22, 26. *Iames* 4, 8. Of this cleansing the spirit is Authour, the Word is the Instrument. *Iohn* 15, 3. *Ye are clean, thorow the word.*

3 Forgiuenesse of sinnes, by the imputation of Christes blood to the beleeuer. *Psal.* 51, 2. *And cleanse me from my sinne.*

Cleane. *sig:* One, who is holy and pure, free from the power of sinne, by the grace of sanctification. *Iohn* 13, 10. *Ye are cleane.*

2 One free from the guilt and curse of sin, by the grace

grace of iuſtification. *Pſa.* 51,7. *Purge me with Iſop, and I ſhall be cleane.*

to Cleaue. *ſig:* To ſticke faſt, and be neerely and ſtraightly knit vnto God by the affections of the heart.

2 To bee ioyned together moſt ſtraightly, as man and wife. *Mat.* 19,5. *And cleaue to his wife.*

3 To continue with one. *Acts.* 11,23. *Acts.* 8, 13. *And did cleaue to Philip.*

Cloudes of witneſſes. *ſig:* An heape or great number of witneſſes, or Holie examples *Heb.* 12, 1.

Cloudes without water. *ſig:* Hypocrites, which make a faire ſhew, and yet are empty and barren of all goodneſſe. *Iude* 12.

C. *O.*

Cold. *Sig* Such as be ſcarſe indifferent, but meere careleſſe in matters of God, and of their owne ſaluation. *Reuel.* 3,15. *I would ye were eyther hot or cold.*

Comming of Chriſt to vs. *Sig* The preſence of his ſpirit to conuert vs, that our hearts may be made his dwelling place. *Reuel.* 3,20. *I will come in to him.* Eph. 3,17.

2 Giuing newe tokens of his ſpirituall preſence, by comforting and ſtrengthning vs, and encreaſing his graces in vs. *Iohn* 14, 18. *I wil not leaue you Fatherleſſe, but will come vnto you.* Alſo verſes, 23, 28. *This is a comming in mercy and fauour.*

3 Executing his Iudgements againſt Sin and Sinners. *Reuel.* 2,16. *Repent or I wil come vnto thee, and fight againſt them.* This is a comming in wrath.

Comming of Chriſt from the Father. *ſig:* Chriſt his being borne man, that hee might liue heere, and do the work of a Mediator, by his obeying the Law, and ſuffering the death of the croſſe. *Iohn* 15,27, 28. *I am come out of the father.* 1. Tim. 1, 15. This is a comming in infirmity and weakeneſſe.

Comming of Chriſt to the Father. *ſig:* His leauing the world, and going vp to his father. *Iohn* 17,13. *And now Father I come to thee.* This is a comming in glory; as alſo, his comming at the laſt day will be glorious.

Our

Our Comming to Christ. *sig:* Our beleeuing in him. *Iohn* 6, 35. *Hee that commeth to me, shall neuer hunger, &c.* Faith, as it is the mouth, hand, and eye; so it is also the foote of the soule, whereby we come vnto Christ.

Comming of Satan. *sig:* His setting vppon Christ with great power and subtilty. *Iohn* 14, 30. *The Prince of this world comes and hath nought in me.*

Comming of Antichrist. *Sig* His effectual and mighty presence and working, for some great hurt vnto others. 1. *Iohn.* 2, 18. *Yee haue heard that Antichrist shall come.*

Comming vp to heauen. *sig:* The following of Sinnes one after another, and arising one of another in such sort, that they at length grow to such a heap, that they came vp euen to Heauen. *Reuel.* 18, 5. *Her sinnes are come vp to Heauen.*

To Come out. *sig:* To forsake all fellowship with the vngodlie, in there wicked manners, but especially with Idolaters, and Idolatry. 2. *Cor.* 6, 17. *Come out from amongst them, and separate your selues.* Reuel, 18, 4. *Come out of her my people.* This is a spirituall separation onely, when the bodily and locall separation cannot be had.

Comelines. *sig:* That which hath in it grauity and modesty, and stirreth vppe to godlinesse. 1. *Cor.* 14, 40. *Let all things be done in comelinesse.*

Common. *sig:* That which is common for the vse of it, and not in possession. *Acts* 4, 34. *They had all thinges common, and gaue to euery man as he had neede.*

2 Vncleane, polluted, vnholy, and prophane. *Math.* 15, 11. *Acts* 10, 14. The worde in the Originall Text, is κοινὸν, and κοινῶν; *Common*, or *to make common.*

Common hands. *sig:* Vnwashen hands. *Marke* 7, 2.

Common Saluation. *sig:* That safety and freedome from sinne, and eternall death, purchased by Christ; which is called, [*Common Saluation,*] because all the faythfull haue equall interest in it. *Iude.* 2. *To write vnto you of the common*

common Saluation, that is (saith the Bible note) of the things which belong to the saluation of vs all.

To Commune. *sig:* To talke together of some matter. *Gen.* 34, 6. *To commune* with him.

Communion. *sig: pro* A fellowship or agreement, when diuerse ioyne and partake together in one thing. 2. *Cor.* 6, 14, 16. *What Communion? What Fellow-ship? What Agreement?*

Communion with Christ. *sig:* Our fellowship and partaking spiritually, and in deede, with Christ himselfe, and all his merrites by faith vnto saluation. 1. *Cor.* 10, 16. *The Bread which we breake, is it not the communion of his body?* No wicked haue Communion with Christ (whatsoeuer our Papists affirme) otherwise then Sacramentally, by profession, or in the opinion of the Church.

Communion with God. *Sig* Our being one with him, or being vnited to him, as a childe to the father. 1. *Iohn* 1, 3. *If ye walke in the light, ye haue communion with God.*

Communion of the Spirit. *Sig* The fellowshippe which the faythfull haue in the same graces and workes of the Spirit. *Phil.* 2, 1. *If any fellowship of the Spirit.* 2. *Cor.* 13, 13. *The communion of the Holyghost be with you all.*

Communion of saints *sig:* The fellowship which the Saints haue with Christ and all his benefits by faith, and among themselues by loue, which makes all their guifts touching the vse, common to euery one. 1. *Iohn* 1, 4. *That yee may all haue communion with vs, and that also our communion may be with the Father, and with his Son Iesus Christ.* The Papists do vntruly restraine this communion to society with their Church, which is no true Church.

Communication. *sig:* Speech, or talke, whereby we make our priuate thoughts common to others. *Eph.* 4, 29.

Comparison. *Sig* The putting or setting together in one sentence, two equall or like thinges; by the one, to manifest and make plaine the other. *Mark.* 4, 30. *With what comparison, &c.*

2 Apply-

2 Applying the words to the matter, that things taught, and the kinde of teaching may be like. 1. *Cor.* 2, 13. *Comparing ſpirituall things, &c.*

Compaſſiõ. *ſig:* Suffering together, when two or three feele the ſame greefe: and properly, it is that motherly compaſſion, pittifulneſſe, feeling, and greeuing for the miſery of her childe. *Eſay* 49, 15. This is naturall compaſſion.

Being referred to God. *ſig:* 2 The mercifull Nature of God, infinitely enclined to pity and ſuccour the miſeries of his creature, namely of his elect. *Pſal.* 103, 13. *The Lorde hath compaſſion on them that feare him.* 2. Cor. 1, 4. *God of all compaſſions.* This is diuine compaſſion.

Being referred to Men. *Sig* 3 That mutuall pitty, or fellow-feeling which Chriſtians haue of each others miſery, as if they ſuffered together. *Luke* 10, 33. *When he ſaw him, he had compaſsion on him.* Hebr. 13, 2. *Remember them that are in bonds, as if your ſelues were in bonds.* This is chriſtian compaſſion.

Compleate. *ſig:* Full, whole, or perfect. *Epheſ.* 6, 11. *Put on the compleat or whole Armour, &c.*

To comprehend. *ſig:* To reach vnto a thing, to lay hold on it, to perceiue or acknowledge. *Iohn.* 1, 5. *They comprehended it not.* Phil. 3, 12. *That I may comprehend that, &c.*

To be comprehended of Chriſt. *ſig:* To be laide holde on by Chriſt, ſhewing vs the way to heauen, and giuing ſtrength to walke in it. *Phil.* 3, 12. *I am comprehended of Chriſt.*

Concord. *ſig:* Agreement of heart and affections, when being many, we haue one heart, and the ſame loue. 2. *Cor.* 6, 17. *What concord, &c.* 1. Cor. 1, 10.

Concubine. *ſig:* Women, which were as it were halfe Wiues, as the *Hebrew* word ſignifies. 1. *Kings* 11, 3. and 300. Concubines.

Concupiſcence. *ſig:* The prauity or naughtineſſe of our nature luſting after thinges forbidden of God. *Iames* 1, 14. *But euery man is tempted when hee is drawne away by his*

owne

1. *Originall*

owne concupiſcence. This is our Originall concupiſcence, which is the fountaine and roote of all wicked luſts and deſires, and of all Sinnes whatſoeuer, being it ſelfe alſo a ſinne properly, euen after Baptiſme in the regenerate; contrary to the Papiſtes, who deny this. See *Rom.* 7, 7. Alſo *Rom.* 7, 14, 15, 16, 17, &c.

2. *Actuall.*
1. *Vnuoluntary.*
2. *Voluntarie.*

2 Euill deſires and motions, ſpringing from the roote of this Naturall concupiſcence, whether they be conſented to, or not. *Rom.* 7, 8. *Wrought in mee all manner of concupiſcence.* This is Actuall Concupiſcence, which is eyther Vnvoluntary, as the firſt motions before conſent of will; or Voluntary, when conſent of will commeth to the motion. Both the one and the other, bee properly ſinne, becauſe they be the tranſgreſſion of the Law, hindering that perfect loue of God and of our Neighbour, commanded in the Law, and drawing vs to things contrary to the Law. *Rom.* 7, 15, 16, 17. 22, 23. &c.

Condemnation, or condemning. *ſig: pro*

The pronouncing of the ſentence of puniſhment vppon any malefactor by ſome Iudge. *Iohn.* 8, 10. *Hath no man condemned thee?* This may bee done, either iuſtly or vniuſtly. *Prou.* 17, 15.

2 A pronouncing of Sinners guilty, and adiudging them to puniſhment vpon the conuiction of a fault. *Rom.* 8, 34. *God Iuſtifieth, who ſhall condemn?* Rom. 8, 1. *There is no condemnation to them which are in Chriſt,* that is; they are freed from the damnatory ſentence of the Law, pronouncing a curſſe to euery ſinne.

3 The puniſhment it ſelfe, whereunto one is adiudged and condemned. 1. *Cor.* 11, 32. *Becauſe we ſhould not be condemned with the world.*

4 The aboliſhing a thing, and vtterly taking it away, as if it were not. *Rom.* 8, 3. *Condemned Sinne in the fleſh.* 1. *Pet.* 4, 6.

5 Pronouncing of a ſentence or cenſure, vncharitably,

ritably or raſhly of other mens perſons, and doings. *Luke* 6,37. *Condemne not, and ye ſhall not be condemned.* Rom. 14, 4.

6 The conuicting or reproofe of ones wickednes and fault, by the good example of another. Thus the *Niniuites* ſhall condemne the obſtinate Iewes. *Math.* 2,41, 42. *Rom.* 1, 27. *Shall condemne the, &c.*

to Confeſſe. *ſig:* To acknowledge vs as his owne; Thus Chriſt wil confeſſe the faithfull at the day of iudgement. *Luke* 12, 8. *Him ſhall the ſonne of man confeſſe before the Angels.*

2 To teſtifie, or beare witneſſe of one, plainly and ſincerely. *Iohn* 1, 10. *Iohn confeſſeth and denyed not, ſaying, I am not that Chriſt.* Luke 12,8. *He that confeſſeth me before men.* Thus we confeſſe Chriſt.

3 To vtter and ſpeake foorth ones prayſe, or to giue thankes. *Heb.* 13, 15. *Offer to God the Calues of your lips, confeſsing his name*; that is, acknowledge his benefits, and giue him thankes for them. And in the Pſalmes very often, to confeſſe God, is put, for to praiſe God.

4 Frankely and boldly to tell forth what we hold and beleeue in matter of Religion. *Rom.* 10, 10. *With the mouth man confeſſeth to Saluation.*

5 To lay open our ſinnes and offences, either vnto God in priuate or publicke confeſſions, or to our Neighbour whom we haue wronged, or to ſome godly perſons, at whoſe hands we looke to receiue comfort, being caſt downe by ſome greeuous ſin; or finally, to the whole Congregation, when our fault is publicke, 1. *Iohn* 1,9. *We confeſſe our ſinnes.* Pſal. 32, 5. *I ſayd I will confeſſe my ſins.* Mat. 3, 6. Iames 5, 16.

6 To acknowledge a crime before a Iudge. *Ioſh.* 7, 19. *Confeſſe what thou haſt done.*

Note. Touching Popiſh confeſſing of our particular ſinnes,

finnes, distinctly, for number and circumstances euery year, in the ears of a Massing-Priest vpon necessity of Saluation, there is no one word in all the Booke of God. For it is a meere deuise, inuented for aduancement of the Apostaticall See of *Rome*.

Confession. *sig:* Profession, or declaration either of the trueth of Doctrine, or of the Innocency of his personne. 1. *Tim.* 6, 13. *Who before Pontius Pylat witnessed a good confession.*

2 Inuocation or Prayer vnto God, by Christ, and all other workes of Religion. *Rom.* 10, 10. *With the mouth man confesseth to Saluation.* This is expounded, of *Prayer*, verse 13.

to Confirme. *sig:* To strengthen, or make strong. 1. *Pet.* 5, 10. *Confirme and strengthen you.*

2 To perfect or finish a thing. *Psal.* 68, 28. *Confirme* (ô God) *the thing that thou hast wrought in vs.*

3 To performe some word or promise. 1. *Cor.* 1, 6. *The Testimony of Iesus hath beene confirmed in you*; that is, truely performed vnto you, by bestowing the guiftes of the Holy-Ghost which were promised before.

Confirmation, or Corroboration what it is. A worke of the Spirite, strengthening faint and weake minds in faith and obedience vnto the end. 1. *Pet.* 5, 10. *The God of all grace confirme & strengthen ye.* God confirmeth, as author or efficient cause of strength; the Word, Sacraments, and Ministers, confirme as Instruments and helpes. *Luke.* 22, 32. *Being conuerted, confirme thy Brethren.* A man confirmes himselfe, when hee takes heart to him in a good cause, vpon hope of Gods helpe. 1. *Cor.* 16, 13. Example in *Dauid.* 1. *Sam.* 17, 34, 45. No ground in Scripture for the Popish Sacrament of Confirmation, which is a deuise of theyr owne braine.

to Confound. *sig:* To put one vnto shame by some publick punishment, and sometimes quite and vtterly to destroy and

and roote one out. *Psal.* 31, 1. *I haue put my trust in thee, let me not bee confounded.* Psal. 22, 5. *They trusted in thee, and were not confounded*; that is, they were not forsaken and put to vtter rebuke and shame before men.

Confusion. *sig: pro* Affection of shame, which appeares in the countenance, by blushing or chaunging of the colour. *Dan.* 1, 7. *Vnto vs, confusion of face, or open shame, &c.*

2 The casting downe of the conscience before God and man for some sin. *Psal.* 119, 6. *Then shall no confusion come to mee.*

3 Peruerting of order and peace: or disorder. 1. *Cor.* 14, 33. *God is not the Author of confusion.*

What Conscience is.

It is a faculty of mans soule, taking knowledge, & bearing witnesse of a mans thoughts, wordes and workes, excusing them when they be good, and accusing them when they be euill. *Rom.* 2, 15. *Theyr Conscience bearing them witnesse, and their thoughtes accusing or excusing.* If the Conscience bee not deceyued, but beare a true witnesse, then it is no erronious Conscience, yet may bee an euill Conscience if it bee not Sanctifyed, as well as enlightned.

Pure Conscience. *sig:* A Conscience not trobled and polluted with notorious and grosse crimes. 2. *Tim.* 1, 3.

2 A Conscience purged and made free from guilt and horror of death by faith in the blood of Christ. *Heb:* 9, 14. *Purge your Conscience from dead workes.* Acts 15, 9. *Your hearts purified by faith.*

Seared, or burned Conscience. *sig:* A Conscience quite extinct and cut off, or vtterly hardened. 1. *Tim:* 4, 2. *And haue their Conscience burned with an hot Iron.*

Cleare Conscience. *sig:* A Conscience kept without offence and spot. *Acts* 24, 16. *To haue a cleare conscience.*

good Conscience. *sig:* A Conscience, which obeyeth such light and direction, as it doth thinke and take to bee true and sound light and direction. *Acts* 23, 1. *In all good Conscience.*

Consolation or Comfort *sig:* That Inward spirituall refreshing and strengthening of the heart, by the consideration and feeling of Gods mercifull promises in Christ. *Psal.* 119,50. *Thy promises haue comforted me in my trobles.* 2. *Cor.* 1,4 *God comforteth vs in all our trobles.* & v. 5. *Our consolation aboundeth through Christ.* Rom. 1,11,12. Where Consolation and Strengthning, are put the one for the other. The Holy-Ghost beeing the worker of comfort, is therefore called the Comforter by an excellency. The promises of the word, are the grounds of Comfort, our beleeuing hearts are the seats of comfort. Godly Ministers and the faithful, are the helpers of our comforts. *Iohn* 16,7. *I will send the Comforter.* 1. Thes. 4, 18. *Comfort your selues one another with these words.* 2. Cor. 7, 7.

to Consecrate. *sig:* To sanctifie, to dedicate vnto God, or to separate and set one apart to execute some holy Function, of (*Priest, Leuite, Nazarite,*) Exo. 29, 1. *When thou consecratest them to bee my Priestes, thus thou shalt doe.* Numb. 6, 18. *and* 8, 13. The Consecration is, by doing some Ceremonies, appointed of God for such a purpose.

Constancy. *sig:* Continuance in a good thing to the end. Psalm. 8,5. Ephes. 6, 18. *With all Constancy or Perseuerãce.*

to be Content. *sig:* To be well pleased and apaide, with the condition of life and portion of goods which wee haue. Hebru. 13, 5. *Be content with those thinges ye haue.* 1. Tim. 6, 6, 8. When the mind is pleased with such thinges as God hath thought fit and meete for vs: This is Contentment; so as withall, wee be readie to vndergoe a meaner and hard estate, if God will, euer iudging our present condition best for vs.

Continency, what it is.

It is a speciall gift of God, whereby one is enabled to keepe himselfe Chast, without the helpe of marriage. 1. *Cor.* 7, 5. Incontinency is the contrary.

Contract or Betroathing, what it is.

A free promise and mutuall agreement of lawfull marriage, by consent of Parents, before meet witnesses, betweene one man, & one woman, in words of the present time. *Mat.* 1, 18. *Mary was betrothed to Ioseph.* This is no Ceremoniall, but a Morrall duty: for the very * Heathens, by light of Nature knew and practised it; whereof came the difference amongst them, between *Sponsalia* and *Nuptia*, that is; Espousals, and Marriages. Such also is the proceeding between Christ and his Church; first they are espoused in earth, then married in heauen. See Canticles.

* *Despondi, hic nuptijs dictus est dies. Terenc.*

Contrition. *sig:* The bruising of a sinners heart (as it were) to dust and powder, through vnfaigned and deepe griefe, conceiued of Gods displeasure for sinne. *Ps.* 51, 17. *A broken and Contrite hart thou wilt not despise.* This is Euangelicall Contrition, and is a work of grace, the beginning of renewed Repentance, as 2. *Cor.* 7, 10. *Godly sorrow causeth Repentance vnto Saluation.* Papists erre, in teaching Legall Contrition or sorrow, stirred vp by the threatnings of the Law, to be a worke of grace and part of Repentance: whereas rather, it is a part of the Torment of hell, yet accidentally turneth to the good of the Elect, by making them more fit to receyue grace, being humbled by the Law.

Conuersation. *sig:* Not one worke, or two, or a few Actions, but the whole course of our life, with euery degree and step of it, from the time of our effectuall calling, and so forwards vnto the end of our race. This course

is

is tearmed an honeſt Conuerſation. 1. *Pet.* 2, 12. *Haue your Conuerſation honeſt.* But our courſe from the time of our byrth, vntill the time of ſuch calling it is tearmed a vaine conuerſation. 1. *Pet.* 1, 18. *Redeemed from your vaine Conuerſation.*

Conuerſion *ſig:* The turning, or totall change of an elect Sinner from ſinne to God: and in this ſignification is comprehended, both faith and Repentance, euen the whole worke of grace. *Pſal.* 51, 14. *And ſinners ſhalbe Conuerted to thee.* This is Paſſiue Conuerſion, wherein we ſuffer God to worke vpon vs, but our ſelues by our Naturall power, worke nothing, vnleſſe it be to hinder the worke of Grace, what wee may.

2 A turning from ſome perticuler ſinne or ſinnes, whereby we haue offended God or man. *Luke* 22, 32. *When thou art conuerted.* Ier. 31, 18. *Conuert thou me, and I ſhall be Conuerted.* This is an Actiue Conuerſion, performed by men already regenerate, who being already renewed by grace, doo work together with his Grace; Conuerting grace being accompanied with aſſiſting and ſupporting grace.

Note. God conuerteth a Sinner by putting grace of repentance into his ſoule. A Sinner conuerteth himſelfe, when he endeuoureth his owne conuerſion, diligently and conſtantly vſing al good means, publicke and priuate.

Corban. *ſig:* A guift, or an Offering. *Mark* 7, 11. *If a man ſay to his Parents Corban*, that is; *By the gift which is offered by me, &c.*

Cords. *ſig:* Gouernment, good Lawes, and Commaundements. *Pſal.* 2, 3. *And caſt their Cords from vs*; that is, the Doctrine and Diſcipline of Chriſt, whereby he ties vs to him.

2 Strength, might, & pollicy, wherby the wicked tye the godly, as Oxen are tyed with Cordes and

bands. *Psal.* 129 *The Lord hath cut the Cordes of the wicked.*

Cordes of vanity. *sig:* Allurements, Prouocations, and occasions of sinning. *Esay* 5. 18. *Woe vnto them that draw Iniquity with Cords of vanity.* The same is also meant by Cart-ropes.

Cords of mā, and Bandes of Loue. *Sig* Most singuler and sweete clemency and kindenesse of God, to pull vs forcibly to our duty. *Hosea* 11, 4. *I led them with Cords of a man, &c.*

Corruption *sig: pro* Rottennesse, such as the body feeles in the graue. *Psal.* 16, 10. *Thou wilt not suffer thy holye one to see Corruption.* 1. Cor. 15, 42. *It is sowne in Corruption.*

2 That vicious and naughty quality of sinne, spiritually wasting the Soule, beeing contrary vnto that Integrity and soundnesse in which wee were created. *Eph.* 4, 22. *Cast off the Old-man, which is corrupt through lust.*

Corrupt. *sig:* Fooliſh, vnwise. *Psal.* 14, 3. *They are all Corrupt*; that is, they haue not vnderstanding, to perceyue the things which God offereth, and doth to them.

2 Rotten and vnsauoury. *Eph.* 4, 29. *No Corrupt communication*; that is, Filthy.

to Corrupt. *sig:* To liue otherwise then we should, by doing any manner of Sinne, or leauing vndoone good duties. *Deut.* 4, 16. *That ye Corrupt not your selues.* Psalme 14, 1.

2 To defile, or destroy. 1. *Cor.* 15, 33. *Euil words Corrupt good manners.*

Couenant. *sig: pro* A League or Agreement betweene two or more parties, being at variance. *Gen.* 21, 32. *Thus made they a Couenant at Bersheba.* This is a Ciuill Couenant.

2 The signe and pledge of Gods Couenant. *Gen.* 17, 4.

3 Our promise made vnto God, for yeelding obedience to his will, *Nehe.* 9, 38. *We make a sure Couenant.*

Couenant. Or for performing duties to men. 1. *Sam.* 18, 3.

4 A league or agreement which GOD hath made with man for Saluation. *Ier.* 32, 40. *I will make an euerlasting Couenant with them.* This is a Religious Couenant.

5 The word of God, which containes the Articles of our Couenant and agreement between God and man. *Psal.* 25, 10 14. *To such as keepe his Couenants, and his Testimonies.* Exod. 19, 5. *And keepe my Couenant.*

6 The promise whereby married persons binde themselues each vnto others, for the pure vse of wedlocke. *Mal.* 2, 14. *This is called the Couenant of God.* Prou. 2, 17. Because God is the Author of it, it is also made in his presence, and by Inuocation of his name, to performe duties commanded by him. This is marriage Couenant. A mixt Couenant; partly Ciuill, and partly Religious.

7 Circumcision, which is the signe of the couenant. *Gen.* 17, 13. *My Couenant shall bee in your flesh*; that is, the signe of the couenant. Verse 10.

8 The Tables of the couenant. *Rom.* 9, 4. *And the Couenants*; that is, the Tables wherein the Articles of the couenant were contained.

Couenant of workes:

Is a league touching the saving of some one condition of their perfect obedience. This was made with Angels and *Adam* before their fall: and since that time, it is propounded in the Scriptures to conuince vs of sinne, and to prepare vs to Christ. *Rom.* 3, 20. *Galat.* 3, 24. *The Law is our Schoolemaister to Christ.* Leuit. 18, 5. *The Man that doth these things, shall liue.*

Couenant of Grace:

Is an agreement concerning men, to be freely saued through Faith in Christ. *Gal.* 3, 11. *The iust*

shall liue by faith. Iohn 3, 16. *God so loued the worlde.* Ier. 31, 33, 34. This Couenant, is eyther Olde or New, in diuers respects and circumstances, being one for substance.

Old Couenant.

This was giuen or published by *Moyses*, & made with the Iewes onely, till Christs Resurrection, being placed in Ceremonies, which in time for Oldnesse vanisheth away. Hence it is called [*Olde.*] Heb. 9, 13.

New Couenant.

Is made with Christian people, published by Christ most clearely, wherein more persons are renewed, and more Graces bestowed, being alwaies to endure one and the same. Hence it is called [*New.*] *Heb.* 9, 13. *Ier.* 31, 31. *I will make a new Couenant with the house of Israel.*

Couenant of Salt. See **Salt.**

Couenant breakers. *sig:* Such as be vnmindfull of promises and bargains. *Rom.* 1, 30. *Couenant breakers.*

Couenant with death and hell. *sig:* Agreement with them. So do wicked men imagine. *Esay.* 28, 15.

Couenant of Leui. *sig:* The agreement which God hath made with the *Leuites*, to blesse them with peace and life, if their duties be performed in their place. *Mal.* 2, 8. *Ye haue broken the Couenant of Leui.* Verse 5.

Booke of the Couenant. *sig:* The Writing which did containe the Articles and conditions both on Gods part, what hee promised to do to the people, and on the peoples part, what duties they were to performe to God, according to the tenor of the Couenant. *Exod.* 24, 7. *After, he tooke the Booke of the Couenant, and read it.*

Couering. *sig:* The Roofe of an house, a Vayle, or ought else, which serues for defence, or keeping close.

2 The Husband, who is called the Couering of his Wife, in respect of his dutie towards her, by protecting her, and of his Authoritie ouer her, in gouerning

gouerning her, for the vayle and couering which women did weare, was a ſigne of their ſubiection. 1. *Cor.* 11, 6, 7. *Gen.* 20, 16.

3 Stopping, or making dumbe and ſilent. *Prou.* 10, 6. *Iniquity ſhall couer the mouth of the wicked.*

Couering of ſinnes. *ſig:* The forgiueneſſe of ſins, for the death of Chriſt, which is as a Mantle to couer them from the eyes of Gods Iuſtice. *Pſal* 32, 1. *Bleſſed is the man whoſe ſinnes are couered.*

2 Concealing, keeping cloſe, or ſecret, when we do not tell a thing abroad. *Prou.* 10, 12. *Loue couereth a multitude of ſinnes*, which by a charitable priuate reproofe are hid and couered from the puniſhment of God, and ſhame of men.

to Couer the feete. *ſig:* To do ones eaſement, or to go to Stoole. *Iudges* 3, 24. *Surely he hath couered his feet.* 1. Sam. 24. 4. An vnhoneſt thing, vttered in honeſt words.

to Couet. *ſig: pro* To loue or deſire money or earthly goods (for themſelues) either our own or others. Ioſhu. 7, 21. 1. Tim. 6, 9, 10. *The deſire of Money is the root of all evill.*

2 To deſire ſpirituall bleſſings, or heauenly glory. 1. Cor. 12, 31. *Couet after the beſt things.* Phil. 1, 23. *I couet to be looſed, and to be with Chriſt.* This is a good Couetouſneſſe, when ſpirituall bleſſings or celeſtiall bleſſedneſſe, is euer greedily & eagerly deſired. Other things we may deſire, no further or otherwiſe then as helpes to theſe.

Couetouſneſſe. *ſig:* Deſire of hauing more, or the inordinate loue of money. Heb. 13, 5. *Let your conuerſation be without Couetouſneſſe.* This is called Idolatry. Coloſ. 3, 5. Epheſ. 5, 5. Becauſe the Couetous man not onely prefers his treaſure before God, but doth place his life in his ſubſtance. Luke 12, 15, 16, 17, &c.

Counſell. *ſig:* The wiſdome and direction of Gods Spirit and word, gouerning our courſe of life. Pſalm. 73, 24. *Thou wilt guide me by thy Counſell.* Pſal. 16, 7.

2 An action of the whole and holy Trinity, deliberating and determining before the world, of all things which ſhould be, or not be; eſpecially of the ſaluation of Angels and men. *Ephe.* 1, 11. *He worketh all things after the Counſel of his will.* This counſel dependeth vpon Gods will, as the ſupreame and onely mouing cauſe, and not vpon foreſeene fayth or workes. *Rom.* 9, 11, 18.

3 Aduiſe taken about things to be done. *Prou:* 20, 18. *Eſtabliſh thy thoughtes by Counſell. And by Counſell make Warre.* Exod. 18, 19. This kinde of counſell is eyther good or euill; ſubtle or carnall.

4 The beginning and firſt degree of ſinne; to wit, euill luſts and deſires. *Pſal.* 1, 1. *Bleſſed is the man, that hath not walked in the Counſell of the vngodly.*

5 A company of men aſſembled into a certaine place, to conſult or take aduiſe of publicke matters. *Acts* 22, 30. *And all the Counſell to come together.* Acts 23, 1.

6 The place where men are met together for common conſultation. *Acts* 24, 20. *Whiles I ſtood in the Counſell.*

7 The Iudgement which ſtood and conſiſted of twenty three Iudges, who had the hearing and deciding of the waightieſt matters of life and death. *Math.* 5, 22. *Shall be worthy to be punniſhed by the Counſell.*

Counſeller. *ſig:* One, who giueth all ſound aduiſe, as Chriſt doth by the Doctrine of Scriptures; which therefore be called our counſellers, or men of our counſel. *Pſal.* 119, 14. *Eſay* 6, 6. *Counſeller.*

Count. *ſig:* **See Imputation.**

Countenance. *ſig:* Loue, liking, fauour, or diſ-fauour, witneſſed by the countenance. *Gen.* 31, 5. *I ſee your Fathers Countenance is not towards me, as was wont.*

2 Gods fauour witneſſed and ſhewed foorth in his graces and benefits. *Pſal.* 4, 6. *Lift vp the light of thy Countenance.*

3 Gods displeasure, witnessed by withdrawing the signes of his fauor, or by sending some iudgements. *Ps.* 13, 1. *How long wilt thou hide thy Countenance frõ me*; becausse mẽ by their countenance bewray their anger or loue. Hence it is, that being attributed to god, it signifies his displesure, or his gracious fauor.

4 The face, or looke of a man. *Psal.* 104. *Oyle to make the Countenance cheerefull.*

Light of Gods Countenance. Sée **Light.**

Countrey. *sig: pro* A Region or Land where people dwel. *Heb.* 11, 9. *As in a strange Countrey*, verse 15.

2 A certaine compasse of ground without a Citty. *Marke* 16, 12. *As they walked into the Countrey.*

3 Heauen, where the Saints shall dwell for euer. *Heb.* 11, 16. *They desire an Heauenly Countrey.*

Courage. *Sig* Valor and strength of minde, a good heart, being wisely bold and confident in a good cause. *Iosh.* 1, 7, 9. *Be of good courage.*

Court. *Sig pro* The first entrance into an house, a yard, or comming in. 1. *Kings* 7. 12.

2 The roomes and places of the Temple, into which Gods people might assemble for publique worship, and hearing the Law. *Psal.* 84, 2. *My soule fainteth for the Courts of the Lord.* Psal. 116. 19.

3 All those seuerall spaces & distances of ground, which were in the Temple before yee came to the Holy of Holiest, or to the most holy-place: of these spaces or Courts there were sixe in number; euerie Court was twelue steppes one aboue another, and of euery one there was a seuerall vse. 2. *Chron.* 4, 9. *And he made the Court of the Priests.* 1. Kings 6, 36.

4 That space of grounde which was within the vtmost Rayles, being called the first or the vtter Court. *Reuel.* 11, 2. *But the Court which is without the Temple, meete it not.* Into this Court, becausse the Heathen and prophane people might come to see and heare, therefore it signifies in the former

Scrip-

Scripture (*Reuel.* 11, 2.) *All Infidels and ſtraungers from Chriſt.*

C. R.

Craft. *Sig* Trade, or occupation. *Acts* 18, 3. *For that was their Craft.* Heere it is taken in good part.

2 Deceite, guile, and fraud. *Eph.* 4. 14. *By the deceite of men, and with Craftineſſe.* Heere it is taken in ill part.

Create. *ſig:* To make ſomething of nothing. *Gen.* 1, 1. *God created heauen and earth.* Hebr. 11, 2. *The thinges we ſee, were made of things which did not appeare.*

2 To giue and worke Grace where it is not. *Eph.* 1, 16. *Created to good workes.*

3 To reſtore Grace, as touching the feeling and fruite of it. *Pſal:* 51, 10. *Create in me a cleane hart.*

4 To be the Author and worker of a thing. *Eſay* 45, 7. *I make peace, and create euill, I the Lord do all theſe things.*

faithfull Creator. *ſig:* God, who ſafely and faithfully keepeth them whom hee hath once made and taken charge of. 1. *Pet.* 4, 19. *As to a faithfull Creator.*

Creature. *ſig:* The whole frame of Heauen and earth, and ſometimes ſome particuler worke of God. *Rom.* 8, 20. *Becauſe the Creature is ſubiect to vanity.* Alſo verſe 21, 22, 23. It is put for one particuler worke or thing created. *Rom.* 8, 39.

2 All men, whether Iewes or Gentiles. *Marke.* 16, 15. *Preach the Goſpell to euery Creature.*

new Creature. *ſig:* That quality of holineſſe, created in the heartes of the Elect at their firſt conuerſion to God. 2. *Cor.* 5, 17. *He that is in Chriſt, let him be a new Creature.* This is called the New man, and Spirit, and Law of the minde.

Crooked. *ſig: pro* That which is contrary to ſtreight, or to right. *Eccles.* 7, 15.

2 All ſwaruing from the ſtraight and right line of Gods word. *Pſal.* 119, 3. *Surely they worke no Iniquity,*

Gnaula. *Iniquitie*; or [*Crooked thing*,] for so it is in the Originall.

Crum. *sig:* The least and lowest degree, or measure of Gods grace. *Math.* 15, 17. *The whelpes eate the Crums, &c.*

Crosse. *Sig* That Tree or Wood whereon Christ dyed, beeing made in forme of a Crosse. *Math.* 27, 32. *They made Simon of Cyrene to beare his Crosse. Come down from the Crosse.* The Papistes without all reason adore the Reliques of it, and attribute Vertue to it, being but a Creature, if it were extant.

2 The whole passion of Christ, from his Cradle to his death, but especially his sufferings vppon the Tree. *Heb.* 12, 2. *Who for the Ioy was set before him, endured the Crosse.* **Metonimie.**

3 The Doctrine of the Gospell, that is, of free Saluation by Christ crucified. 1. *Cor.* 1, 18. *The preaching of the Crosse to vs that be saued, is the power of God.* Also Verse 17. *Gal.* 5, 11.

4 The preaching of Christ crucified. *Gal.* 6, 11. *They woulde not suffer persecution for the Crosse of Christ.*

5 Euery greeuous or painfull thing sent of God, eyther to our minds or bodies. *Math.* 10, 38. *Take vp thy Crosse and follow me.* **Metaphor.** This is the generall Crosse common to all men, as they bee men.

6 Such afflictions as the faithfull suffer for Christ, and for Righteousnesse. *Gal.* 6, 14. *God forbid, that I should reioyce, but in the Crosse of Christ.* This is a speciall Crosse peculiar to Christians.

Crowne. *Sig pro* A round Garland, set vppon the head, in Token of victory: or that which Princes weare vpon their head at their Coronation. 2. *Tim.* 2, 5. *Hee is not crowned, except he striue lawfully.*

2 Kingly or Royal dignity and power. *Ps.* 132, 18. *But on him his Crowne shal flourish.* **Metonimie.**

3 What-

3 Whatsoeuer excellencie or glory wee haue in vs, or without vs. *Reuel.* 4, 10. *They cast their Crownes before his Throne.* Lam. 5, 16. *The crowne of our head is fallen.*

4 That which either bringeth or encreaseth our Renowne, Comfort, and Glory before men. 1. *Thes.* 2, 19, 20. *Ye are our Crowne of reioycing. Ye are our Glory and Ioy.* Prou. 12, 4.

Crowne of Righteousnesse. *Sig* Eternall life, which is giuen as a free reward to such as lead a righteous life, which the God who is most righteous, hath promised, and will also performe. 2. *Tim.* 4, 8. *Henceforth there is laide vp for mee a Crowne of Righteousnesse.* Rom. 6, 16, 23. *This is also called the Crowne of life.* Iames. 1, 12. Reu. 2, 10. Because in the life eternall, there shall bee honour and glory vnspeakeable; whereunto Good-works are the way, but are not the cause. Hence the Papists do corruptly gather the merit of workes. **See their Annotat. on 2. Tim. 4, 8.**

Crowne of Glory. *sig:* That most excellent glory which the Saints haue in Heauen, shaddowed vnto vs by a kingly Crown, which of all earthly things is most glorious. 1. *Pet.* 5, 4. *Ye shall receiue an incorruptible Crowne of glory.*

2 A glorious and honorable thing. *Prou.* 16, 31. *Age is a Crowne of Glory.*

Crowne of Gold. *sig:* A most ample and glorious Kingdome, such as *Dauid* had ouer Gods people. *Psal.* 21, 4. *Thou hast set a Crowne of Gold vpon his head.*

Crowne of Thornes. *sig:* A Crowne made of Thornes, set vpon Christes head in derision, and to encrease his paine. *Math.* 27, 29. *They put a crowne of Thornes on his head.*

to Crowne vs with Compassiõ. *sig:* To make vs famous and glorious, by merciful deliuerances, as if he should set a Crowne vpon our head. *Psalme* 103, 4. *He crowneth vs with compassion.*

to Crucifie. *sig: pro* To fasten one to the Crosse, there to languish till death. *Math.* 27, 35. *Crucified him.*

2 To

2 To mortifie or kill ſinfull luſts by little & little, *Gal.* 5, 24. *Haue Crucified the fleſh.*

3 To lay open Chriſt vnto the ſcorne and mocke of the world. *Heb.* 6, 6. *Crucifie Chriſt.*

4 To deſpiſe the world, and to be deſpiſed and ſet at naught by the world. *Gal.* 6, 14.

Cry. *ſig:* Moſt earneſt deſires in Prayer, ariſing from the feeling, or feare of ſome miſery. *Pſal.* 40, 1. *Hee heard my Cry.* Exod. 14, 15. *Wherefore diddeſt thou Cry vnto me.*

2 Loud and boyſtrous ſpeech, or roaring. *Ephe.* 4, 31. *Put away crying from you.*

3 Weeping, and vehement ſorrow or mourning. *Reuel.* 21, 4. *There ſhall be no more crying.*

4 Greeuous and bitter Complaints, ſuch as the poore make in their great diſtreſſes. *Iames* 5, 4. *The cries of them are entred into the eares of the Lord.*

Cryer. *ſig:* A publick Miniſter, appointed and ſent to proclaime (as a Cryer) the comming of the *Meſſiah* to work our Redemption. Such an one was *Iohn Baptiſt.* Math. 3, 3. *The voyce of a Cryer.* Iohn 1, 23.

to Cry. *ſig:* To ſigh in Prayer, or with great earneſtneſſe to deſire good things. *Pſal.* 22, 2. *O my God, I cry by day.* Rom. 8, 15. This is our crying to God.

2 To reprooue ſinne earneſtly, and to call ſinners to repentance with great vehemency of voyce. *Eſay* 58. *Cry aloud and ſpare not.*

3 To craue or demaund vengeance from Diuine Iuſtice. *Gen.* 18, 20. *The cry of Sodome is great.* Deut. 24, 15. *Iames* 5, 4. *Gen.* 4, 10.

C. V.

Cup. *ſig: pro* A kinde of Pot, Maſer, or Goblet, whereby of olde time they did meaſure a portion of drinke to each perſon in the family. *Luke* 22, 17. *And he tooke the Cup.*

2 The Wine contained in the Cuppe; alſo the blood, whereof the Wine was a pledge. *Math.* 26, 27,

27, 28. *He tooke the Cup, and ſaide; This is my blood.*

3 The Croſſe, or a portion of affliction, meaſured and diſtributed to euery one of the faithfull. *Mat.* 20, 23. *Ye ſhall indeede drinke of my cup.* v. 22.

4 Death, ioyned with the wrath and curſſe of God. *Math.* 26, 39. *Father let this cup paſſe from me.* Iohn 18, 11.

5 Puniſhment or paine, inflicted vpon Sinners in great meaſure and fearefull manner. *Pſal.* 11, 5. *This is the portion of their cup.* Pſal. 75, 8. Ier. 25, 17. Often in the Prophets and Pſalmes, it is vſed for Gods wrath and fury againſt the wicked.

6 A great portion of Ioy giuen to the faithfull. *Pſal.* 23, 5. *And my cup runneth ouer.*

7 A lot, a condition, or happy eſtate. *Pſal.* 16, 5. *The Lord is the portion of my cup.*

golden Cup *ſig:* The Titles of the Catholicke church, of *Peters* Chaire, and Chriſts Vicar, out of which (as it were) out of a Cup of Gold, Popiſh Prelates haue offered vnto Kinges and Nations their abhominable errors and Idolatries. *Reuel.* 17, 4. *She had a cup of Gold in her hand.*

Curſſe. *ſig:* Euery punniſhment of ſinne happening in this life: alſo death in the end of this life, but eſpecially deſtruction both of bodye and ſoule after this life. *Deut.* 28, 2, 3, 4, 5. *Rom.* 6, 23. *The wages of ſinne is death.* Mat. 25, 41. *Go ye curſed.*

2 A thing accurſed, being ſeperate from Chriſt, and from erernall Saluation, to be for euer deſtroyed. *Gal.* 2, 9. *Let him be a curſſe.* Rom. 9, 3. 1. Cor: 16, 22.

to Curſſe. *ſig:* To wiſh and pray for euill things and execrable, to befall others, or our ſelues. *Math:* 5, 44. *Bleſſe them that curſſe you.* Rom: 3, 14. *Whoſe mouth is full of curſſing.*

2 To vtter and pronounce curſſes againſt others. *Num.* 22, 6, 12.

Cuſtome. *ſig:*

The Law, and that that ought to be done in reaſon and right.

2 Vſe, or that which is wont to be done, being ſometimes contrary to Law and reaſon. 1. *Sa.* 2, 13. *The Prieſts Cuſtome towards the people was this.* And 8, 9. Iohn 18, 39. *We haue a cuſtome.* Gen. 31, 35.

3 The place or Table where the cuſtome was receiued. *Mat.* 9, 9. *Hee ſaw a man ſitting at the Cuſtome.*

Cutting a péces. *ſig: pro.*

A ſeuere puniſhment vſed amongſt the *Romaines* for ſome heynous and groſſe crimes.

2 That moſt fearefull punniſhment which ſhall be giuen to Hypocrites after this life. *Mat.* 24, 51. *And he will cut them in peeees.*

Cutting off

3 Temporall outward deſtruction and calamitie ſent from God in this life. 1. *Sam.* 2, 31, 33. *I will cut off thy Arme*; or from Magiſtrates Gods Lieutenants. *Pſal.* 101, 8. *I will cut off the workers of Iniquitie.*

4 Separation from the fellowſhip of the Saints, or a ſhutting out from the people of God both now, and for euer. *Gen:* 17, 14. *Euen that perſon ſhall bee cut off from my people.* Mat. 3, 10. Iohn 15, 2.

5 To mortifie and ſubdue ſome wicked luſt and affection. *Math:* 5, 30. *If thy right hand offend thee, cut it off.*

6 Suddenly in a moment to be giuen and ſent vnto men, when they thought of no ſuch matter. *Dan.* 2, 45. *The ſtone was cut off the Mountaine.*

Chapters.	Sess.	The Law and practice ought to be done in reason and right.

D. A.

Damnatiõ. *sig:* THe Sentence of Damnation giuen foorth againſt one. *Reuel.* 17, 1. *I will ſhewe thee the Damnation of the great Whore*, that is; her Damnatory Sentence.

2 Temporall chaſtiſement. 1. *Cor.* 11, 25. *They eate their owne Damnation*, that is; by their vnreuerent eating, they procure vnto themſelues Temporall corrections, ſuch as are named Verſe 30. *Weakneſſe, Sickneſſe, &c.* Luke 23, 40.

3 Eternall and extreame paines of the Reprobate in hell. *Math.* 23, 14. *And they ſhall haue the greater Damnation.* 2. Pet. 2, 4.

Dancing. *sig:* A comely motion of the body, ſtirred vp by the Inward & ſpirituall Ioy of the hart, to teſtify thankfulneſſe for ſome great benefit or deliuerance from God. 2. *Sam.* 6, 16. *Dauid danced before the Arke.* 1. *Sam.* 18, 6. *Exod.* 15, 20. *Iudg.* 11, 34. and 21, 21. *Luke* 15, 25. This kinde of Dancing is lawfull and holy.

2 A motion of the body, ſeemly or vnſeemely, ſtirred vp by naturall or carnall Ioy, to pleaſe and ſatisfie our ſelues or others; *Marke* 6, 22. *And the Daughter of Herodias danced, and pleaſed Herod, &c.* This kind of dancing is vnlawfull and wanton, vnleſſe it be priuately, by the one ſexe alone, for moderate recreation.

Darkneſſe. *sig: pro* The abſence, priuation, or want of natural light. *Gen.* 1, 4. *God ſeperated light from Darkeneſſe.* Mat. 27, 45. This is naturall darkneſſe.

2 Ignorance and vnbeleefe, which is the abſence

and want of ſpirituall light. 1. *Theſ.* 5,4. *Ye are not in darkeneſſe. Eph.* 5, 11. *Iohn* 3,19. 1. *Iohn* 2, 11, This is ſpirituall darkeneſſe, containing the fearfull eſtate of vnbeleeuers in this world.

3 The wofull and vncomfortable eſtate of the damned in hell, which is the abſence and want of Heauenly light. *Mat.* 22,13. *Caſt him into vtter darkeneſſe.* Mat. 8, 12. This is eternall darkeneſſe: the ſecond death.

4 Calamity and ſorrow, as light doth ſometime ſignifie deliuerance and Ioy. *Pſal.* 18, 28. *Thou (ô God) wilt lighten my darkeneſſe*, that is; thou wilt turne iny calamity and ſorrow into proſperitie and Ioy. *Ioel* 2, 2. *A day of Darkeneſſe*, that is; of affliction and ſorrow: and very often in the Prophets & Pſalmes.

5 The minde of all men, ſuch as it is ſince their fall, full of blindneſſe and ſinne. *Iohn* 1, 5. *That light ſhined in the Darkeneſſe, &c.* Ephe. 5, 8.

6 Sinne, and wretchedneſſe the wages of Sinne. 1. *Iohn* 1, 5. *And in God there is no Darkeneſſe.*

7 A priuate and ſecret place, where ſome fewe perſons onely be preſent. *Mat.* 10, 27. *What I tell you in Darkeneſſe*, that is; at home in priuate, as appeareth, by comparing verſe 27. the firſt parte of it with the latter.

vtter Darkeneſſe *ſig:* Such darknes and miſery as is without the kingdome of Heauen, for in the kingdome there is light and happineſſe. *Math.* 22, 13. *Caſt him into vtter darkeneſſe.*

Prince of Darkeneſſe *ſig:* Satan, the Captaine and Ring-Leader of al wicked men, euen of the whole helliſh Rowt. *Eph.* 6, 12. *The Princes of the darkeneſſe of this world.*

workes of Darkeneſſe *ſig:* All euill and ſinnefull workes, which come from darkneſſe of Ignorance, and lead to darknes of miſery. *Epheſ.* 5, 11. 1. *Theſ.* 5, 8. *Rom.* 13, 12. *Caſt away the workes of Darkeneſſe*, that is; ſuch workes

as

as blinde Gentiles liue in, and commit.

to walke in Darkneſſe. *ſig:* To lead ſuch a kinde of life, as they doo, which ſhun and flye the light of the word: a ſinnefull life. 1. *Iohn* 1, 6. *He that walketh in Darkeneſſe, &c.*

to loue Darkeneſſe *ſig:* To take full pleaſure and delight in vnbeliefe and Sinne. *Iohn* 3, 19. *Men loued Darkeneſſe, rather then light.*

to ſit in Darkeneſſe *ſig:* To remaine and abide ſecure in the eſtate of ſin and wretchedneſſe. *Luke* 1, 79. *To giue light to them that ſit in Darkeneſſe.*

power of Darkeneſſe *ſig:* The Dominion, rule, and ſway, which Satan and Sinne do beare ouer all vnregenerate perſons. *Col.* 1, 13. *Who hath deliuered vs from the power of Darkeneſſe.*

fiery Darts *ſig:* The moſt fierce & dangerous temptations which Satan caſteth at vs (as fiery Dartes) to deſtroy our faith. *Ephe.* 6, 16. *That ye may quench all the fierie Darts of the Deuill.*

Daughter. *ſig: pro* A Woman-Childe, or a Female, as *Thamar* the Daughter of *Dauid.*

2 The holy Catholick Church, euen the company or body of all true beleeuers, called a Daughter in reſpect of God her Father, who hath ſpiritually begotten her, and loued her as his Daughter. *Pſalme* 45, 9, 10, 13. *The Kinges Daughter is all Glorious within.*

3 Particuler Churches or Congregations, profeſſing the faith of Chriſt, and begotten of that immortall ſeede of the word, which firſt came out of *Ieruſalem. Cant.* 1, 4. *I am Blacke, ô yee Daughters of Ieruſalem.* Thoſe Churches are called Daughters of *Sion*, and of *Ieruſalem.* Eſay 62, 11. *Becauſe they were begotten by the Doctrine that came out from thence.* Eſay. 2, 3. *And the Law ſhall go forth of Sion, and the word of the Lord from Ieruſalem.*

4 Falſe Churches, which make a great ſhewe of piety, and yet are but the aſſemblies of Idolaters

and Heretickes. *Cant.* 2, 2. *So is my Loue amongeſt the Daughters.* Alſo in *Cant.* 6, 8. it ſignifies ſtrange people and Nations.

5 A Neece, or a Sonnes Daughter. *Exod.* 2, 21. *Who gaue to Moſes Zepporah his Daughter.*

6 Poſterity, or off-ſpring. *Luke.* 1, 5. *Which was of the Daughters of Aaron.*

7 A Citty. *Math.* 21, 5. *Tell yee the Daughter of Sion,* that is; the Cittie of *Sion.*

Daughters of ſinging. *ſig:* The eares which take delight in Muſicke. *Eccles.* 12, 4. *And all the Daughters of ſinging ſhall bee abaſed.*

Daughters of Ieruſalē. *ſig:* Women, which dwelt at *Ieruſalem.* Luke 23, 28. *Daughters of Ieruſalem, weepe not for me.* And often in the Booke of *Lamentation,* it is ſo taken.

2 Churches begotten by the word, which came forth from *Ieruſalem:* as afore. *Cant.* 1, 2. *O yee Daughters of Ieruſalem.*

Day. *ſig: pro* The ſpace of 24. houres, and this is the Naturall day: or of twelue houres, which is the Artificiall Day. *Luke* *There be twelue houres in the Day.* *Ioh.* 11, 9.

2 Time generally. *Math.* 3, 1. *In thoſe Dayes.* *Luke* 1, 5.

3 The time of Grace, vnder the light of the goſpell. *Rom.* 13, 12. *The Day is come.* Alſo verſe 13. *Heb.* 4, 7. *Acts.* 3, 24. All the Prophets ſpake of thoſe Dayes.

4 The light of Truth, or the lightſome Doctrine of Heauenly Truth. *Iob.* 9, 4. *While it is Day.* 1. Cor. 3, 13. *For the Day ſhall declare it.* 1. *Theſ.* 5, 8.

5 That ſpace that a man liueth in, or dooth any notable acte, or ſuffereth any great thing. *Iohn.* 8, 56. *Abraham reioyced to ſee my Day.*

6. Yeare. *Numb.* 14, 34. *Ezek.* 4, 6. *One Day ſhall be for a yeare, &c.* Gen. 27, 46.

7 Iudgement. 1. *Cor.* 4, 3. *Or of mans Day.* So it is in the Originall, for Iudgement.

Dayes. *sig:*

The ſhort time of mans life, who is a creature (as it were) of a dayes continuance. *Pſal.* 90, 9. *Our Dayes, as ſpent in thine anger.* Gen. 47, 9.

2 The time and ſpace wherein any thing continueth. *Pſalme.* 90, 16. *Comfort vs according to the Dayes wherein thou haſt afflicted vs.*

Day of the Lord, or of Chriſt. *sig:*

The time of his comming in the fleſh to liue amongſt vs. *Luke* 17, 22. *Yee ſhall deſire to ſee one of the dayes of the Son of man.* This time of Chriſts life is called the day of his fleſh. *Heb.* 5, 7. *In the Dayes of his fleſh.* Mal. 4, 1.

2 The time of his ſecond comming to Iudgement in Glory and Maieſty. *Luke* 17, 24. *So ſhal the Sonne of man be in his Day.* 2. *Pet.* 3, 10. *The Day of the Lord ſhall come.* This is called the [*Day of Wrath, Condemnation*, and *Deſtruction*] in reſpect of the Wicked. [*A Day of Redemption* and *Deliuering*] in reſpect of the Godly, who are then to be ſet free from all kind of Euils. [*A Day of Reuelation*] in reſpect of all men and Angelles, who ſhall bee then reuealed and manifeſted what they be, and what they haue doone. [*A Day of Iudgement*] becauſe therein all perſons are to bee tried and adiudged vnto that condition and ſtate vnto which they muſt ſticke for euer. Finally, [*That Day*] by an excellency, being the [*Laſt Day*] and [*Great Day*] full of Glory to Chriſt, of Ioy to the Good, of Sorrow to the Wicked; after which there ſhall bee no ſucceſſion of Dayes and Nights, but one perpetuall Day for the Righteous, and one perpetuall Night for the Sinners and Vngodly.

Day of wrath & deſtruction. Rom. 2, 5. 2. Pet. 3, 7: **Day of Redemption.** Luke 21, 28. **Day of reuelation.** Ro. 2, 5 **Day of Iudgement.** 2. Pet. 2, 9. **That Day.** 2. Pet. 3, 12 **Laſt Day.** **Great Day.** Iohn 6, 39.

the Lordes Day. *sig:*

The firſt Day of the Weeke, being the firſt Day of the Creation, called commonly [*Sonday*] *Reuel.* 1, 10. *I was rauiſht in the Spirit on the Lordes Day:* ſo called, for that our Lorde riſing from death on that Day, brought forth the light of a new & æternall world, it is alſo kept for Remembrance of the

Mystery of our Lords Resurrection, on which day, for that end, solemne Assemblies were kept by the faithfull. 1. *Cor.* 16, 2. *Acts* 20, 7. *By our Lords appointment.* Actes 1, 3. Papistes erre, in making the Constitution of this Day, to be a meere Tradition of the Church, without any authority of Scripture.

Day of salvation. *sig:* Time of the Gospell, wherein the glad tydinges of Saluation are published and offered. 2. *Cor.* 6, 2. *This is the Day of Saluation.*

Day of Visitation. *sig:* The time wherein God of his great Mercy shall conuert a Sinner. 1. *Pet.* 2, 12. *May glorifie God in the Day of visitation.*

good Dayes *sig:* A blessed and happye life, wherein many good things befall vs. 1. *Pet.* 3, 10. *If any man loue to see good Dayes.* Psal. 34. 12.

Dayly bread. *sig:* That which is sufficient and necessary for our nature, or Bread sufficient for euery day. *Mat.* 6, 11. The *Siriach* readeth it [Bread of our necessity] that is; meete and necessary food. The Papists do erre, when they expound thus of the Sacrament of the Altar.

holy Day. *sig:* A day set apart to holy vse. *Esay* 58, 13. *From doing thine will on mine Holy-day.* Such are to consecrate vnto the honor of God alone.

this Day. *sig:* EueryDay, or the Day present which nowe is. *Math.* 6, 11. *Giue vs this Day.* Teaching vs, from Day to Day, to depend vpon God for things of this life.

2 Shortly, ere it be long. *Iosh.* 23, 14. *This Day I enter the way of all the earth.*

to Day and to morow. *sig:* Time that now is, and the time to come, euen the whole time of his office. *Luke.* 13, 32. *I will heale still to Day, and to morrow.*

to Day. *sig:* The whole season of our calling to God, euen all the time of this life, wherein God offereth vs grace, and calleth vs to him. *Psal.* 95, 7. *To day if yee will heare his voyce.*

Very

at one Day *fig:* Very ſhortly, and at one inſtant. *Re.* 18, 8. *The Plague ſhall come at one Day*, that is; ſuddenly, and in a moment.

Day and night. *fig:* Perpetually, for euer, and without any end. *Reuel.* 14, 11. *They ſhall haue no reſt, Day or night.*

2 Continually without ceaſing, ſo long as this world laſts. *Reuel.* 12, 10. *Which accuſeth them before our God, Day and night.*

ten Dayes. *fig:* A ſmall and ſhort ſpace of time (as it were for ten dayes long.) *Reuel.* 2, 10. *Ye ſhall haue tribulation ten Dayes*, that is; a few dayes. A definit and certaine number, put for an Indefinite and vncertaine.

Day of temptation *fig:* All the time wherein God tried his people. *Pſal.* 95, 8. *In the Day of temptation in the wilderneſſe.*

Day of darkeneſſe. *fig:* Times of affliction and trouble, or ſharpe and hard times. *Ioell.* 2, 2. *A Day of darkeneſſe, and of blackneſſe.*

euil Dayes *fig:* Times full of ſinnes and troubles, or troubleſom and ſinfull times. *Eph.* 5, 16. *For the Dayes are euil.* Gen. 47, 6. 2. Tim. 4, 2.

D. *E.*

Deacon. *fig:* A Steward of the Church Treaſury, beeing appointed to looke vnto the poore, and to Miniſter vnto euery one of them as he had need. 1. *Tim.* 3, 8. Phil. 1, 1. *To the Byſhops and to the Deacons.* Of their Office and election, read *Acts* 6, 1, 2, 3, 4. &c. Of their ſeuerall kinds, ☞ Rom. 12, 8.

Dead. *fig:* One, whoſe ſoul is ſeparated from his body either by naturall or violent death. 1. *Pet.* 4, 6. *The Goſpell was preached to the Dead*, that is; ſuch as were naturally Dead, when this was Written of *Peter*, but were aliue when the Goſpel was preached to them.

2 One, whoſe ſoule and bodye is ſeparated from Gods grace and Spirit. *Luke* 9, 60. *Let the Dead bury their Dead.* Reuel. 3, 2. 1. Tim. 5, 6.

3 One very neere to death. *Gen.* 20, 3. *Thou art*

but Dead. Iob. 27, 15. *His remnant ſhall bee buried in Death*; that is, before they be wholy dead, while life is in them, they ſhall be buried.

Dead Workes. *ſig:* All maner of ſins, Originall, Actuall, in thought, word, and deed. *Heb.* 9, 14. *Purge your Conſcience from Dead workes.* Heb. 6, 2. Sinnes are thus called; Firſt, becauſe they come from perſons ſpiritually Dead. Secondly, they deſerue eternall Death, and lead there-vnto without forgiueneſſe. What becomes of veniall Sinnes, if all be deadly? If euerie ſinne, euen the leaſt, is a work of Death, and in ſtrict Juſtice be worthy of Deſtruction eternall, then no ſinne is ſo light and veniall as can bee doone away without the merit of Chriſts death, onely by an aſperſion of Holy-water, or kiſſing the Pax, &c.

Dead in treſpaſſes & ſinnes. *ſig:* All vnregenerate, natural, and vnmortified men: euen all the elect, as they be and ſticke in the corruption of their Nature. Theſe are Dead in ſinne; firſt, becauſe through guilt of ſinne they are voyde of true life, and worthy of Death. Secondly, becauſe they are vnder the power of their ſinfull luſts, (as one that is drowned in the Water) hauing no more power to do any duty of a godly life, then a Dead man hath to do the duties of natural life. *Eph.* 2, 2. *Being Dead in treſpaſſes and ſins, you were quickned.* Eph. 4, 18. *Ye were ſtrangers of a godly life.*

Dead to ſin. *ſig:* A mortified perſon, one, in whome the Death of Chriſt hath broken the force of ſinne, that it cannot raigne. *Rom.* 6, 2. *How can they which be Dead to ſinne, &c.* Where the vigour and force of Sinne, (which is the life of ſin) is cruſhed & extinct, there ſinne cannot bring forth ſuch bitter fruits, as it was wont before Sanctification to do; therefore, euen as men which haue ſo loſt their bodily ſtrength, as it cannot be recouered, are ſaide to bee dead while they liue, ſo though ſinne ſtill liue in the Godlieſt, yet they are dead to ſinne, becauſe the power and olde

old ſtrength of ſin is ſore abated, & leſſened daily.

Death. *ſig:* A ſeperation of ſoule from body. *Heb.* 9,27. *After Death commeth Iudgement.* This Death is eyther naturall, or violent, and it is called a bodily and worldly Death.

2 A ſeparation of ſoule and body from Gods fauour in this world. *Luke* 1,79. *And ſit in the ſhaddow of Death.* This is ſpirituall Death.

3 A ſeparation of the whol man from Gods heauenly preſence and glory, for euer. *Rom.* 6, 23. *The wages of ſinne is Death.* Reuel. 20, 6. *They ſhall neuer ſee the ſecond Death.* This is æternall death. *Ro.* 8, 6.

4 A deadly thing. 2. *Kings* 4, 40. *Death is in the Pot*, that is; a deadly thing is there. *Rom.* 7,23. Sin is there called the *Body of Death*, becauſe it is a deadly thing.

5 All Calamities and miſeries, not onely of the world to come, but of this life, which be as the Harbengers and Fore-runners of death. *Gen.* 2,17. *Thou ſhalt die the Death*, that is; thou ſhalt become ſubiect to death, & to all euils that brings vs to death. 2. *Cor.* 1, 10. *Great death*, put, for *Great dangers.*

6 Deſtruction and ouerthrow. *Hoſea.* 13, 14. *O Death, I will bee thy Death*, that is; thy deſtroyer and aboliſher; thy ouerthrow.

7 Peſtilence, or plague, which is a deadly ſickeneſſe, bringing Death. *Reuel.* 6,8. *His name that ſat thereon, was Death.*

8 The perill or hazard of preſent Death. 2. *Cor.* 11, 23. *In Death often, &c.* 1. *Cor.* 15, 31.

9 Things which being once created and liuing, are now periſhed and Dead. *Iob.* 28, 22. *Deſtruction and Death ſay, &c.*

ſecond Death. *ſig:* Eternal Death and damnation of ſoule and body in Hell, as the firſt Death is the diſſolution of the ſoule and body. *Reuel.* 2, 11. *He that ouercommeth*

ſhall

shall not be hurt of the second Death.

to see, or to tast Death. *Sig* To die, or depart this world. *Luke* 2, 26. *I should not see Death.*

heauie to Death, and sorrowes of Death. *sig:* His most mortall and deadly heauinesse and sorrowes, or a Death full of bodily greefes and soules torments. *Acts* 2,24. *He loosed the sorrowes of death.* Math. 26, 38. *My soule is heauy to Death.* Out of these sorrowes and death, springes all true life and Ioy.

no bandes vntill their Death. *sig:* The constant prosperity of the wicked, liuing in a continuall tenor of welfare till they dye, euen like a web of Cloath, made of euen and strong Thred, without knots or snurles. *Psal.* 73, 4. *There are no bands in their Death.*

shaddow of Death. *sig:* Death, shaddowish and darkesome, full of discomfort and heauinesse. *Iob.* 24, 7. *But the morning is euen to them as the shaddow of Death.* Luke. 1,79. Psal. 23,4. Luke 1, 79. Esay 9, 2, 3.

Debate. *sig:* Strife, or variance, when men of contrary desires and opinions, differ & fall out amongst themselues. *Rom.* 1, 29. *Debate, &c.*

Debt. *sig: pro* A sum of mony which we owe to another, or that which is any way due to another.

2 Sinne, which is called a Debt, because for sinne we do owe vnto the Iustice of God eternall Death, and vnto our Neighbor, whom we wrong by our Sinne, we doo owe the recompence of the wrong done to him. *Math.* 6, 12. *Forgiue vs our Debts.*

Debter. *sig:* One which oweth duty to another, by Vertue of some calling. Thus Ministers and Princes are Debters. *Rom.* 1, 14. *I am Debter both to the Wise and vnwise.*

2 Such one as by Law of Charity oweth releefe to others. Thus the rich are Debters to the poore. *Rom.* 15, 27. *And their Debters are they.*

3 One who is beholden to another for some benefit receiued. *Rom.* 8, 12. *Wee are Debters to the*

spirit,

ſpirit, becauſe the ſpirit doth regenerate vs,& dwell in vs,and witneſſeth our adoption to vs,comforting vs: for theſe benefits we are Debters to the Spirit, being bound to be led and ruled by the good motions thereof.

4 One who is a Treſpaſſer and offender of vs,eyther in word or deede. *Math.* 6, 12. *As we forgiue our Debters.*

Deceit. *ſig:* Subtilty, craft, or cunning, when men hide their euil meanings by ſome coulorable words or deeds, that they may more eaſily hurt and entrap others. *Rom.* 1, 29. *Murder, debate, deceite.* Prou. 25, 24. *He that hateth,will counterfet with his lippes, but his heart layeth vp deceit.*

Deceitfulneſſe of ſin. *ſig:* The guilefull craftineſſe of ſinne, entrapping vs by faire flattering ſhewes, and ſundry wily ſleightes. *Rom.* 7, 11. *Heb.* 1, 13. *Leaſt any of you be hardened by the Deceitfulneſſe of ſinne.*

Deceitfull tongue. *ſig:* A tongue which vttereth falſe & guilefull words, to deceiue others. *Prou.* 21, 6.

Decent. *ſig:* That which of it owne Nature brings ſome dignity and comelineſſe to Diuine actions, as a Table and a Table-cloath at the Communion, a Pulpit and a Pulpit-cloath to a Sermon. **Sée Comelineſſe.** 1. Cor. 14, 40.

Decree. *ſig:* Gods purpoſe and determination concerning all perſons and thinges. This is his generall Decree. **Sée Counſell.**

2 His particuler purpoſe of ſending ſome ſpeciall bleſſing or puniſhment. *Zepho.* 2, 2. *Before the Decree come forth.* This is a ſpeciall diuine Decree.

3 Determination of the Church,touching things to be done, or not to be done. *Acts* 16,4. *And they deliuered them the Decrees to keepe.* Theſe be Eccleſiaſticall Decrees.

4 Purpoſes and thoughts of Princes,publiſhed to their people,touching matters of warre and peace.

Eſay

Esay 8, 10. *Pronounce a decree.* These be Ciuill Decrees.

5 Statutes and Ordinances for the administring of Iustice betweene man and man. *Pro.* 31, 5. *Least he drinke and forget the Decree.*

Deliuerance from Blood. *Sig* Freedome from the fault and punishment of the Sinne of murther. *Psal.* 51, 14. *Deliuer mee from blood.*

from euill. 2 Freedome from the Tiranny and power of sin and Satan. *Math.* 6, 13. *Deliuer vs from euill.*

from wrath 3 Freedome from eternall vengeance. 1. *Thes.* 1, 10. *Which deliuereth vp from the wrath to come.*

from troubles. 4 Freedome and safety from outward daungers and enemies. *Psal.* 25, 22. *Deliuer Israel (ô God) from all his troubles.* 2. Tim. 4, 17.

to Deliuer from an euil worke. *sig:* To preserue and free one from committing any thing vnworthy his calling. 2. *Tim.* 4, 18. *The Lord will deliuer me from euery euill worke.*

to Deliuer one vp to a reprobate minde. *sig:* Three things; first, a withdrawing of his grace, that it should not stay nor vphold them; secondly, a willing permission or suffering them to fall, and ministring occasion; thirdly, a giuing them vp to be ruled by his lusts, and by the deuill, as a Iudge giueth vp a Malefactor vnto the hands of the executioner. Thus was *Iudas* deliuered vp to Sathan. *Rom.* 1, 18. *God deliuered them vp to a Reprobate minde.* And Verse 24.

to Deliuer vp to Satã. *sig:* To shut out iustly (according to the word) offensiue liuers, by the sentence of excommunication. 1. *Cor.* 5, 5. *That ye deliuer him to Satan.* 1. Tim. 1, 20. *Whom I deliuered vp to Satan.* Such as bee worthily thrust out from the priuate fellowship of the Saints, and the publique participation in holie things, are thereby declared to be vnder the power of Satan, and to appertain no more vnto the kingdome of Christ, till they repent. See Math. 18, 17.

to Deliuer ones soule. *sig:* To acquit and discharge ones selfe from partaking

king in the guilt and daungers of other mens sins. *Ezek.* 3, 21. *If thou admonish the wicked, thou shalt deliuer thine owne soule.* 1. Tim. 4, 6.

to Deliuer vnto the Judge. *sig:* To ouercome and cast his Aduersary, and by the sentence of the Iudge to commit him to prison. *Math.* 5, 25.

to be Deliuered into the forme of Doctrine. *sig:* To haue the impression or print of sauing knowledge made in our hearts, by the Doctrine of grace (which is like a forme or molde) transforming and altering the elect into the likenesse of Christ. *Rom.* 6, 17.

to Denie our selues. *sig:* To forsake the motion of our owne corrupt reason and will. *Luke* 9. 23. *If any man will come after me, let him deny himselfe.* And Luke 14, 26. When that which is pleasing to our corrupt nature, & hindereth vs in the course of Godlines is loathed & eschewed. This is the deniall of our selues, which is the very same, with mortifying of the Olde man, and crucifying the flesh. Heereof a notable example. *Heb.* 11, 24, 25.

to Denie Christ. *sig:* To renounce him and his Gospell, either in our profession or liues, either for a time, and of infirmity, as *Peter*; or for euer, and of maliciousnesse, as *Iulian* the Apostata did. *Math.* 10, 33. *Whosoeuer shall deny me before men.* 1. Peter. 2, 1. Euen Denying the Lord. Titus 1, 16.

to Deny vs *sig:* Not to acknowledge vs as his owne, but to cast vs out as Reprobates. 2. *Tim.* 2, 12. *If we deny him, he will deny vs.*

to Denie himselfe. *sig:* To be vnconstant and mutable in keeping of his word and promise. 2. *Tim.* 2, 13. *God cannot denie himselfe*, that is; his truth.

Depart, being referred to God. *sig:* His leauing or going frō vs by the presence of his fauour, when he withdrawes his benefites or protections, spiritually or bodily; for as touching his essence and power, he neuer departs from his creatures. *Psal.* 71, 12, 18. *Depart not, or go not far from*

vs

vs O Lorde. Gods departing, is either in part, or wholy; eyther for a certaine time, or for euer.

to Depart, being referred to men. *sig: pro*

To leaue one, by going out of his sight. *Gen.* 31, 49. *When we shall be departed one from another.*

2 To leaue off, or goe from the seruice and practise of sinne. 1. Tim. 1, 19. *Let euery one depart from Iniquity.*

3 To forsake and go from the fellowship of the wicked, sometimes touching their persons, when God commands, or our vocation wil suffer, as wel as from their sinnes. *Numb.* 16, 27. *Depart from the Tents of these wicked men.* Psal. 6, 8.

4 To fall from the true Doctrine of God, or from the Christian faith. 2. *Thes.* 2, 3. *Except there come a departing first.* 1. Tim. 4, 1. *In the latter times some shall depart from the faith.*

to be Depriued. *sig:*

To be excluded or shut out. *Heb.* 4, 1. *Least yee be Depriued.* The word properly signifies to waxe faint in running of a race, and to giue ouer ere we come to the Goale: in which sence, al men through sinne are depriued of Gods eternall glory, that is; they can neuer attaine that Goale of Heauenly blisse, without Christ and his righteousnesse, imputed to faith. *Rom.* 3, 23. *All haue sinned, and are Depriued of the glory of God.*

Depth, or Deepe. *sig:*

Some extreame misery, and greeuous daunger. *Psal.* 131, 1. *Out of the Deep haue I called vnto thee ô God.*

2 Destruction or torment, æternally suffered in the Deepe pit of hell. *Rom.* 10, 6. *Who shall goe into the Deepe.*

3 The lowest & nethermost parts of the world. *Esay* 7, 11. *Aske it either in the Depth beneath, &c.*

4 The most hidden thoughtes of God or men. Prou. 12, 4. Rom. 11, 33. *O the Depth of the Wisedome of God, &c.*

5 The first matter of things; the formlesse masse of

of earth and water confuſed at the firſt. *Gen.* 1, 2, *Darkeneſſe was vpon the Deepe.*

Déepeneſſe of riches. *ſig:* Riches vnſearchable, and moſt profound. *Rom.* 11, 33. *O the Depth of his Riches.*

Déepe thinges of God. *ſig:* Things ſecret, hid, and kept cloſe (as it were) in the breaſt of God, till they bee reuealed to vs by the ſpirit and word of God. 1. *Cor.* 2, 10. *The ſpirit ſearcheth the Deepe things of God.*

Déepe waters. *ſig:* Great dangers which threaten death, like deepe Waters which ouer-whelme a man. *Pſalme* 69, 2. *I am come into the Deepe Waters*; that is; deadly dangers.

2 The moſt ſecret, and moſt inward thoughtes and counſelles of a mans heart. *Prou.* 20, 5. *Counſell in the heart of a Man is like Deepe Waters.*

Deſart. *ſig:* A Wilderneſſe, or a forſaken place, barren and voide of Inhabitants. *Exod.* 19, 2. *They came into the Deſart of Sinai, and Camped in the Wilderneſſe.* **See Wilderneſſe.**

Deſcending *ſig: pro* Comming down from aboue, or from ſome high place to a lower.

2 Some viſible ſigne of Gods preſence, and eſpecially the aſſuming of our Nature in the perſon of his Sonne, that hee might dwell viſibly amongeſt vs. *Iohn* 3, 13. *No man hath aſcended vp into heauen, but he that deſcended from Heauen.* Iohn 1, 14. *Eph.* 4, 9, 10.

3 To examine a cauſe, or to enter into iudgment with good aduiſe and conſideration. *Gen.* 18, 21. *I will deſcend (or go downe) now, and ſee, &c.*

4 Sending downe from heauen. *Pſal.* 7, 16. *His cruelty ſhall deſcend or fall vpon, &c.*

5 Comming without reſpect of place, high or low. *Iohn* 4, 47. *He beſought to deſcend, or go downe, &c.*

to Deſcend into hell. *ſig:* To go downe into the graue, and there to bee ſhut vppe vnder the power of death. *Gen.* 37, 35.

Surely

Surely I will descend (or go downe) into hell, or graue. Psal. 16, 7.

2 To be oppressed with sorrowe extreame and deadly, of mind or body. *Gen.* 42, 38.

Descention into hell, what it is.

Note. The extreame humiliation and abasement of Christ in his man-hood, vnder the power of death and the graue, beeing kept there as a prisoner in bands vntill the third day. *Acts* 10,40. 1. *Cor.* 15,4. *He was buried, and rose the third day.* Christ, his locall going into hell, to draw out thence the soules of Patriarches, &c. is a meere popish dreame.

Desire. *sig:* Lawfull appetite, after a lawfull thing. *Gen.* 3,16. *Thy Desire shall be to thy Husband.*

2 Vnlawfull lusting after things lawfull, or after things forbidden. 1. *Tim.* 6, 10. *The desire of money is the roote of all euill.*

3 The longing of a faithfull soul, either for some bodily or spirituall good thing, whereof it feeles a want. *Psal.* 145,19. *He will fulfill the desires of them that feare him.*

4 Vehement and continuall looking for a thing (as it were with thrusting forth the head) to see if we can spy it come. *Rom.* 8, 19. *The feruent desire of the Creature.*

Desolate. *sig:* Left alone, heauy and comfortlesse. *Psal.* 25,16. *For I am desolate and poore.* Math. 23, 38.

Desolation *sig:* The laying of a thing wast, beeing brought to vtter ruine, whereof followes discomfort and heauinesse. *Esay* 6, 12. *And there be a Desolation in the middest of the Land.*

2 Eternall ruine, when impenitent sinners at the end of their dayes are turned into that deep and vncomfortable pit of hell. *Psal.* 73, 18. *And casteth them downe into desolation.*

Sudden Desolation. *sig:* Vnlooked for, and most dreadfull Iudgement, hurling downe, and laying wast all things, like a mightie

mighty fierce ſtorme of Haile, or ſuddaine riſing of Waters, bearing downe all before it. *Prou.* 1, 27. *When your feare comes like ſudden Deſolation.* Iob. 30, 14.

abhomination of Deſolation. *ſig:* An abhominable Deſolation. *Dan.* 9, 27. See Abhomination.

Deſpaire. *ſig:* Want of hope; it is eyther in opinion, as when godly men thinke themſelues to bee without hope in a pang of temptation, as *Dauid* did: or in truth, as in wicked men, who alwayes want hope, and ſometimes profeſſe the want of it, as *Caine.* 2. *Cor.* 4, 8. *We Deſpaire not.* Acts 27, 20. *We Deſpaired*, or *All hope was taken away.* Deſpaire is contrarie to hope, as vnbeleefe and diffidence is vnto faith.

to Deſpiſe, when it is ſpoken of men. *ſig:* To ſet at naught, and lightly to account of any thing.

2 To neglect the vſe of a thing. In this ſence the wicked are ſaide to deſpiſe the bounty and patience of God. Alſo the word of God. *Rom.* 2, 4. *Deſpiſeſt thou the bounty of God?* Acts 13, 41. *Behold ye Deſpiſers.* Prou. 1, 30. When men make no vſe or profit of Gods Word, Chaſticements, or Benefits, thereby they declare how they deſpiſe them, holding them as vaine things. Thus Children are ſaid to deſpiſe the Counſel of their Parents, when they do not follow it.

to Deſpiſe, referred to God *ſig:* His accounting vs vile in his owne ſight, or making vs vile in the eyes of men. 1. *Sam.* 2, 30. *I wil honour him that honoureth me, and him that deſpiſeth me, will I deſpiſe.*

not to Deſpiſe. *ſig:* To eſteeme highly of a thing, and to value it at a great rate. *Pſal.* 51, 17. *A Contrite heart (ô Lord) thou wilt not Deſpiſe.* Hebr. 12, 5. In theſe places, leſſe is ſpoken, then is meant.

to Deſtroy. *ſig:* To pull down & make waſt a building or houſe, making it eeuen with the ground, not leauing a ſtone vpon a ſtone, as it is written. *Luke* 21, 6. *A*

ſtone ſhall not be left vpon a ſtone, that ſhall not bee throwne downe.

2 To take away a thing quite, ſo as it bee no more. In this ſence, Chriſt is ſaide to deſtroy ſin. *Rom. 6, 6. That the Body of ſinne might be Deſtroyed.* For at length (to wit) at our death, ſinne ſhall bee quite taken out of our Nature. 2. Tim. 2, 10, 18.

3 To bring men vnto a remedileſſe downefall and miſery, both in body and ſoule. In this ſence, God deſtroyeth the wicked. *Pſ. 38, 38. The tranſgreſſors ſhall be Deſtroyed.*

4 To take punniſhment vpon the wicked, by death, as Magiſtrates do. *Pſa. 101, 8. Betimes wil I Deſtroy the wicked of the Land, and cut off the workers of Iniquity.*

5 To hazard the Saluation of our Brother, by giuing offence, or by laying a ſtumbling block before him. *Rom. 14, 15. Deſtroy not him with thy meate, for whom Chriſt dyed.*

6 To execute the finall Iudgement vpon euill Spirits. *Marke 1, 24. Art thou come to Deſtroy vs?*

Deſtructiõ. *ſig:* Temporall Death. *Pſal. 90, 3. Thou turneſt man to Deſtruction.*

2 The caſting down of a perſon, or place, or people, in ſuch ſort as they be neuer able to riſe againe, like to an olde ruinous houſe, which being fallen downe, cannot be built againe. *Oſe. 13, 9. O Iſrael, Deſtruction is of thy ſelfe.* 2. Pet. 3, 7. *Pſ. 37, 12. There they are fallen that worke iniquity, and ſhall not be able to riſe.*

3 A Snare, or Trap, ſuch as Fowlers and Hunters ſpread. *Exod. 22, 33. It ſhall bee thy Deſtruction.*

Deſtruction of ẏ flesh *ſig:* The taming or mortifying our corrupt Nature: Thus *Beza* taketh it. The leanneſſe and waſting of the bodie, thorough great heauineſſe and affliction of minde for ſinne: Thus *Piſcator* expoundeth

deth it. 1. *Cor.* 5, 5. *Vnto the Destruction of the flesh.*

Deuill. *sig:* A Calumniator, or Accuser, which accuseth vs before God day and night, *Reuel.* 12, 9, 10.

2 One who is like the Deuill, of a Deuillish quality. *Iohn* 6, 70. *Haue I not chosen twelue, and one of you is a Deuill,* that is; the Childe of the Deuill, as like him, as a Childe is like the Father.

3 A wicked Spirit, the Prince and Captaine of the rest. *Math.* 25, 41. *Prepared for the Deuill and his Angels.*

to cast out Deuils. *sig:* To driue or thrust out of mens bodies and minds by his Diuine power, the Diuels, which personally dwelt there (as in their house or hold.) *Mat.* 8, 31. and Chap. 9, 33, 34.

seauen Deuils. *sig:* Many Diuels, a number certain, put for an vncertaine. *Luke* 8, 2. *Out of whom went seauen Deuils.*

to cõmand Deuils. *sig:* By his voyce effectually to bid them depart from any whom they possessed and vexed. *Luke* 8, 29.

Deuise. *sig:* A thought, counsell, or purpose of doing some thing. *Psal.* 33, 10. *Thou bringest to nought the Deuises of the people.*

2 The euent that doth follow vpon a mans Deuises. *Prou.* 1, 31. *They shall be filled with their owne Deuises,* that is; with the fruite of their Deuises, or with that which comes of their owne purposes and plots.

Deuout. *sig:* One truly Religious, who hath vowed & bound himselfe to the true worship of the true God, abhorring Idolatry. *Acts* 10, 2. *Cornelius a Deuout man.*

2 A superstitious person, which seemeth Religious, and is not, but is giuen to Will-worship. *Actes* 13, 50. *The Iewes stirred vp Deuout Women against Paul.*

to Deuour. *sig: pro* To eate without chawing, and to swallow down whole. *Gen.* 41, 24, 21.

2 With cruell fiercenesse to teare and spoile spiritually mens soules & bodies, as a Lyon deuoures the silly Lambe. 1. *Pet.* 5, 8. *Seeketh whom hee may Deuoure.* A Metaphor.

3 To spoyle and vndo one in his outward estate, without pitty. Thus mighty men oppresse and deuoure the poore, as great Fish and Beasts deuoure and eate vp the small. *Ier.* 15, 3.

4 To wast and spend ryotously. *Luke.* 15, 30. *He hath Deuoured thy goods with Harlots.*

5 To apply and take to our owne vse that which was giuen and appointed once to Gods seruice, or to keepe backe in our hands, that which was due to him. *Prou.* 20, 25. *It is Destruction to a man to Deuoure that which is Sanctified.*

6 To deceiue and defraud other of that which is theirs by cunning pretences and shifts. *Math.* 23, 14. *Ye Deuoure widdowes houses, vnder colour of long Prayers.*

Deutronomy. *sig:* A second Law; becausethe Law which GOD gaue in Mount *Sinai*, is rehearsed (as if it were a new Law) in this Booke of *Deutronomy*, which is a Commentary or exposition of the Morrall Law, or ten Commandements.

Dew. *sig:* A Water, or small Raine, which softly dropping and falling vpon the ground euery morning, doth keepe it moist, and make it fruitefull. 1. *Kings* 17, 11. and by resemblance or likenesse, it doth signifie and set forth the things following.

2 The fruitfulnesse of good Doctrine, and of the word of God. *Dent.* 32, 2. *My speech shall Still as the Dew.* A Metaphor.

3 The profit and commoditie which comes of Brotherly loue, or of the Communion of Saintes. *Psal.* 133, 3. *As the Dew of Hermon, &c.*

4 Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the Dew that

that drops from Heauen. *Psal.* 110, 3.

5 The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites. *Hosea.* 6, 4. *Your Goodnesse goeth away as the Morning Dew.*

D. *I.*

to Dig a pit *sig:* To cast about, to deuise & plot the hurt of others. *Psal.* 7, 15. *He hath made a pit, and Digged it, and himselfe is fallen into it.* Thus men Digge.

2 To prepare and send destruction vpon sinners. *Psa.* 94, 13. *Till the pit be Digged vp for the Wicked.* Thus God Digges.

Diligence. *sig:* The earnest bending of the minde to doo a thing well, and frequenting oftentimes so to doo. 2. *Pet.* 1, 5. *Giue all Diligence to ioyne, &c.* Eccles. 9, 10.

Diligent hand. *sig:* A man which loueth labour, and gets his liuing in the sweat of his face. *Prou.* 10, 4. *The Diligent hand shall haue plenty*; or makes rich.

to Direct. *sig:* To gouerne, rule, and order a thing vnto happy successe, when the grace of God in the heart assisteth vs to do well, and his prouidence blessing vs, causeth our worke to fall out well to vs. *Ps.* 90, 18. *Direct the worke of our hand vpon vs.*

Discerne. *sig:* To put a difference betweene things and persons, which be like one another, being able distinctly to know one from the other; and touching things & persons which do differ and be vnlike, to perceiue which are most excellent, and to allowe them. 1. *Cor.* 12, 10. *Discerning of spirits.* Reuel. 2, 18. *And triest the things which differ.* *Phil.* 1, 10.

Discretion referred to men. *sig:* That guift of God (called Iudgement.) *Phil.* 1, 9. *Psal.* 112, 5. Whereby sundry Christians are enabled to try and iudge of things and persons to be such as they are. By this guift, *Peter* discouered *Simon Magus.* Acts 8. and *Paule* bewrayed *Elimas* the Sorcerer. *Acts* 13, 10. and *Iohn Marke.* Acts

15, 38. *It is a worthy guift proper to godly Wise men.* Prou. 20, 5. Psal. 112, 5. Most needefull it is for a Minister of the worde to haue a good measure of this guift.

Referred to God. 2 The wisedome which God declared in making and disposing the worlde, and the seuerall partes thereof to his glory, and mans good. *Ier.* 51, 15. *He stretched out the Heauens by his Discretion.*

Disciple. *sig:* A Learner, or Scholler, who submitteth himselfe to another, to be taught any Learning. *Actes* 20, 30. *To draw Disciples after them.* *Mat.* 11, 2. *Iohn sent two of his Disciples.*

2 One, who learneth the Doctrine of Christ, that he may beleeue, and practise it. *Luke* 11, 26. *The Diseiples were first called Christians in Antioch.* Luke 14, 26.

3 The Apostles, who in a peculiar manner are often called the Disciples of Christ. *Math.* 8, 1. and 10, 1.

4 Hypocrites, which heard and professed his Doctrine without loue to it, or faith in it. *Iohn* 6, 66. *Many of his Disciples went from him, and walked no more with him.*

Disobedience to men *sig:* An vnwillingnesse to do what is commaunded, and a readinesse to doo the contrary. 2. *Tim.* 3, 2. *Disobedient to parents.*

Disobedience to God *sig:* A vice which causeth men to do what God forbiddeth, and to leaue vndone what he commaundeth, either because his precepts be troublesom to our sloathfull nature, or aboue our corrupt reason. *Rom.* 5, 19. *By the Disobedience of one man.* Ephes. 5, 6. *Children of Disobedience.* Esay 1, 19.

to Disobey. *sig:* To refuse, to harken, and do, according as God commaundeth and forbiddeth in his word. *Deut.* 28, 15. *If thou Disobey the word of the Lord thy God.* Esay 1, 20. *But if ye refuse, &c.*

Dispose. *sig:* To put a thing in order, or euery thing in his owne

owne place. 1. *Cor.* 11, 32. *I will dispose (or set things in order) when I come.*

2 To direct and turne a thing to this or that end. *Gen.* 50, 20.

3 To giue out and distribute (as a Steward) the Treasures of God. 1. *Cor.* 4, 1, 2. *It is required of Disposers, &c.*

Disposition *sig:* An effect of Gods most wise prouidence mightily ordering and fitting all counselles and actions, both his owne and others, to their due and proper ends. *Gen.* 50, 20. *But God disposed it to good.* Pro. 16, 9.

Distresse. *sig:* Any great trouble, danger, or greeuous affliction, whereby men are so straightned, as they know not at al what they may do. *Ps.* 107, 6. *He deliuered them out of their Distresse.* 2. Cor. 1, 8.

Distrust. *sig:* Want of trust, when men doo not relye and rest vpon God for temporall prouision and protection, or for eternall saluation. *Psal.* 78, 22. *They beleeued not in God, but distrusted his helpe.*

Diuine. *sig:* One, that excelleth in the knowledge and teaching of Diuine and heauenly Mysteries. *Reuel.* 1. *Iohn the Diuine.*

Diuine sentence. *sig:* A sentence most prouident and prudent, full of foresight and preuention. *Prou.* 16, 10. *A Diuine sentence shall be in the lips of the King.*

Diuine nature. *sig:* The godly nature; that is, those godly qualities of righteousnesse and true holinesse, wherein the regenerate resemble God. 2. *Pet.* 2, 5. *Partakers of the Diuine Nature.*

Diuiner, or Soothsayer *sig:* One, which by a diuelliſh spirite that is in him, doth propheſie and tell before, what thinges shall come after. *Deut.* 18, 10. *Let none be found among you that is a Diuiner.* Esay. 8, 19. *Gen.* 41, 8. Ezek. 21, 21. *Consulting by Diuination.*

spirit of Diuination. *sig:* One, that by a diuelliſh Spirit studieth to withdraw others from the worship of God, and true

holineſſe of life. *Leuit.* 20,6,27. *If a man or woman haue a ſpirit of Diuination.*

to Diuine. *ſig:* To tell thinges to come, as a Soothſayer by the helpe of an euill ſpirit.

2 To deuiſe and finde out wayes and meanes how to know that which is harde to bee knowne. *Gen.* 44, 15. *Know ye not that ſuch a man as I can Diuine.*

Diuiſion. *ſig:* Diſagreement in Doctrine or affections. *Rom.* 16, 17. *Marke them which cauſe Diuiſion.*

to Diuorce *ſig:* To refuſe ones wife, or to put her away from being his wife. To make a ſeperation and departing. *Math.* 19, 3, 7. 1. *Cor.* 7, 14, 15.

bill of Diuorce. *ſig:* A writing, or Letter, which the Husband gaue vnto the wife to witneſſe that hee had refuſed her, and willingly put away, or turned her off from being any more his wife. *Deut.* 24, 1. *Let him write her a Bill of Diuorce, and put it into her hand.* The *Iewes* did not this by precept from God, but by permiſſion from *Moyſes*, who allowed ſuch a Letter of diuorce for the ſafety of ſuch Wiues as had cruell and hard-hearted husbands, as it is written. *Math.* 19, 8. *Moyſes ſuffered you for the hardneſſe of your hearts, to put away your Wiues, but from the beginning it was not ſo.* Therefore ſuch Iewiſh Diuorce was euill morrally, but not ciuilly. Diuorce for adultery allowed by Chriſt. *Math.* 5, 33. Alſo 19, 5. The Papiſts holde, that the bond of marriage (being an holy Sacrament, as they ſay) cannot vpon any cauſe bee broken, but is vnviolable till death: and therefore, if Adultery be committed by either party, they alow a Diuorce (*A thoro*) from bed onely, and do not giue leaue to the innocent partie to marry againe. **See their Annotation in *Rhem.* Teſtament, on** Verſe 18. **of the** 16. Chapter of Luke.

Doctor. *sig:* One, who teacheth others, and causeth them to learne any knowledge. This is the generall signification.

2 One, who soundly teacheth the Doctrine of Christ, skilfully confuting errors, which be contrary to it. *Ephe.* 4, 11. *Pastors, and Doctors* [or Teachers.]

3 One, who teacheth effectually and within, making vs beleeue what we learne and know of him. *Math.* 23, 6. *For one is your Doctor, euen Christ.* Esay 54, 13. *All thy Children shall be taught of the Lord.* Ier, 31, 34.

4 One, that ambitiously affecteth the honour of a Teacher, and a guide. *Math.* 23, 10. *Bee not many Doctors.* Rom. 2, 19. *Thou perswadest thy selfe that thou art a guide of the blinde*, that is; one that can go before others, as a guide or a teacher. This honor the Pharisies willingly tooke to themselues, being vnworthy of it. *Math.* 5, 14.

be not called Doctors *sig:* That the ambitious seeking after Titles ought to be eschewed. *Math.* 23, 10, *Be not called Doctors.*

Doctrine. *sig:* That which is taught, or set others to learne. This is the generall signification.

2 The instruction of the Church in that truth, which is according to Godlines. 1. *Tim* 4, 13. *Giue attendance to Doctrine.* Titus 1, 2. Heere it is taken in good part.

3 Any manner of instruction, how corrupt or euill soeuer it be. 2. *Tim.* 4, 2. *Doctrine of Deuils.* Heere it is taken in ill part.

4 The act of Teaching. *Marke* 4, 2. *And said to them in his Doctrine*, that is; whiles hee was teaching them, or in the act of teaching he said.

forme of Doctrine. *sig:* The Doctrine of the Gospell, which is like a forme, mold, or stampe, chaunging the elect into the Image and likenesse of it selfe, by imprinting in

in their hearts (through the Holy-Ghost) those very graces of faith, hope, loue, & obedience which it teacheth and requireth. *Ro.* 6, 17. *Ye haue obeyed the forme of Doctrine, &c.*

Doctrine of Christ. *sig:* Such Doctrine as hath Christ for the Authour, matter, and scope or end. *Heb.* 6, 1. *The beginnings of the Doctrine of Christ*, that is; which commeth from Christ, teacheth Christ, and leadeth vnto Christ.

Doctrine of godlinesse. *sig:* That Doctrine of grace which doth teach vs the way how to worshippe God aright, and maketh vs his true worshippers, that is; godly persons. 1. *Tim.* 6, 3. *The Doctrine which is according to Godlinesse.*

Doctrines of men. *sig:* Such opinions and Doctrines as haue none other then men for the Authors of them, without any ground out of the word. *Col.* 2, 22. *After the Doctrines of men.* These are called precepts of men. *Math.* 15, 9. *Strange Doctrines.* Heb. 12, 9. *And a winde of Doctrine.* Eph. 4, 14. Being like Boates tossed vp and downe with contrary winds.

Doctrine vncorrupt, wholesome, sound. *sig:* Such Doctrine as is not mixed with Leauen of error, but is in it selfe pure, and makes them which receiued it, to be sound in the faith, and of vncorrupt and pure manner. *Titus* 1, 9. Also 2, 7, 8. *With vncorrupt Doctrine.*

Doctrine of Diuels. *sig:* Such erroneous opinions as come from the Diuell as Author, and keepeth them which receiue it fast in his snares. 1. *Tim.* 4, 1. *They shall giue heede to Doctrines of diuels.*

to do the will of God *sig:* To beleeue the promises of mercy (for this is the will of God. *Iohn* 6, 40. *And to endeuour the keeping of his Commandements and Lawes.* Math. 7, 21. *He that doth the will of my Father.* This is Euangelicall doing, according to which, all the godly bee doers of the will of God.

2 Perfectly to keepe the morrall Lawe, or ten Commandements, without failing in any point, either

ther for matter, manner, and measure of doing, or end. *Rom.* 2, 13. *The doers of the Law shall be iustified.* This is Legall dooing, which is to bee found onely in the man Christ, and the holy Angels.

Doing. *sig:* The execution and fulfilling Gods Decrees and Counsels. *Psal.* 115, 3. *Our God is in heauen, hee doth whatsoeuer hee will.* Esay 45, 7. *I doo all these thinges.*

2 The performance of Gods precepts, eyther by endeuour, or in perfection. *Psal.* 15, 7. *He that doth these things, &c.* Gal. 3, 2. *He that doeth these things shall liue.*

3 The working of some euill workes. 3. *Ioh.* 11. *He that doth euill, &c.*

to Do euill. *sig:* To send some punishment, or euill of affliction. *Amos.* 3, 6. *Is there any euill in the Cittie, and the Lord hath not done it?* Thus God doth euill.

2 To offend God in some sinnefull deed, through weakenesse. 2. *Sam.* 12. 9. *Wherefore hast thou done euill in his sight?* Thus Godly men do euill.

3 To liue wickedly, fulfilling the lustes of sinne with pleasure and greedinesse. 3. *Iohn* 11. *Hee that doth euill hath not seene God.* Thus vngodly men do euill.

to Do good *sig:* To prosper and blesse. *Gen.* 32, 9. *I will doo thee good.*

2 To lead a Godly life. 3. *Iohn* 11. *He that doth good is of God.*

Dogge. *sig: pro* A Creature vile and base, whose property is to snarle, bite, and brawle, louing ease, and greedie after meate.

sig: 2 A despised and abiect person, which is of vile account. 1. *Sam.* 17, 44. *Am I a Dogge?* 2. *Kinges* 18, 13. *Is thy seruant a Dogge?* 2. Sam. 3, 8.

3 The Gentiles, which were strangers frō Christ. *Math.* 15, 26. *I may not take the Childrens bread, and giue it to Dogges.*

4 False

4 False Prophets and Teachers, who (like Dogs) impudently barke against the truth, and shamelesly raile against the true Teachers. *Phil.* 3, 2. *Beware of Dogs.*

5 Contemners of the worde, to wit; such filthy vncleane liuers, as desperately hate and scorne all good admonition, and their admonishers. *Math.* 7, 6. *Giue not holy things to Dogges.* 2. Pet. 2, 22.

6 An Whore, which letteth out her body for hire. *Deut.* 23, 18. *Thou shalt not bring the price of a Dog into the house of God.*

7 Negligent, couetous, and vnfaithfull Ministers which seeke their owne thinges, and not the things of Christ. *Esay* 56, 10, 11. *These greedy Dogs can neuer haue enough, they looke euery one to their owne way, &c.* Dumbe and greedy Dogs be careless and couetous Shepheards, which minde not the safety of the Flocke, but the benefite of the Fleece.

Dominion. *sig:* Rule, Lordship, and power, either moderate, of lawfull Lords. *Iude* 25. *To God onely be Dominion:* Or immoderate and hurtful, of vnlawfull Lords or Tyrants. *Rom.* 6, 14. *Sinne shall not haue Dominion ouer you.*

Doze. *sig: pro* That, whereby an ordinarie enterance into, and passage out of an house is made.

2 Christ, by whom an enterance is made into the Church of God, as by a doore one entereth into an house. *Iohn* 10, 1, 9. *I am the Doore, if any man enter, &c.*

3 Opportunity or occasion of doing much good. 1. *Cor.* 16, 9. *A great Doore and effectuall is opened vnto me,* that is; a very large occasion of profiting many.

4 Our hearts, which are as Doores, whereby enterance is giuen to Christ, to come into vs, and to dwell with vs. *Reu.* 3, 20. *I stand at the Doore.* Psa. 24, 7.

The

Doore of faith. *sig:* The Doctrine of the Goſpell, by which (as by a doore) we enter in to God, and he entereth into vs. *Acts* 14, 27. *God hath opened the Doore of faith vnto the Gentiles.*

Doore of vtterance. *sig:* An open and free mouth to preach the Goſpell. *Col.* 4, 3.

Doore of my lips. *sig:* The lippes, which are as a Doore, by which our wordes paſſe out. This Doore is opened by two keyes; one, of benefits; the other, of the ſpirite: The locke which ſhuts it, is the feare of God. *Pſa.* 141, 3. *Keepe the Doore of my lippes.* Pſal. 51, 15. *Open thou my lips, O Lord, &c.*

Double. *sig:* Great meaſure. *Reuel.* 18, 6. *Giue her Double according to her workes.*

Double portion. *sig:* Two parts, or twice ſo much as double portion. *Deut.* 21, 17, 1. *Two parts.*

Double honor. *sig:* Much and great Honor. 1. *Tim.* 5, 17. *Let Elders which rule wel, be had in Double Honor,* that is; in ſingular loue and reputation. 1. *Theſ.* 5, 13.

Double ſpirit. *sig:* A great portion of the ſpirit, or of ſpirituall gifts. 2. *Kings,* 2, 9. *Let thy Spirit be Doubled vpon me.*

Double minded. *sig:* A minde that goes two waies, a wauering vnſtable minde. *Iames* 4, 8. *Purge your hearts ye Double minded.*

Doubting. *sig:* The miſtruſt of heart, about the prouidence and promiſes of God, when the ſoule doth not reſt quietly and ſurely in God, but ſticketh and ſtaggers, hanging, as it were, betweene two. *Rom.* 4, 20. *Abraham Doubted not through vnbeleefe.* Math. 14, 31. *Why Doubt ye, ô ye of little faith.* Doubting in wicked men comes from want of faith, and meere infidelity: but in the godly, it comes from weakeneſſe of faith.

2 Wauering, and vncertainty of mind. 1. *Tim.* 2, 8. *Lift vp pure handes without Doubting.* Iames 1, 6.

3 Perplexity and anxiety of minde, when one is ſo

so straightned, as he cannot see which way to turn him, or what to doo. 2. *Cor.* 1. 8. *Wee altogether Doubted euen of life.* 2. Cor. 4, 8. *We are in Doubt.*

Doue. *sig: pro* A creature of a very meeke and harmelesse Nature.

2 The holy-Ghost, which is like a Doue for meekenesse and innocency. *Math.* 3, 16.

3 Holy Church, or company of beleeuers, which is chast and sincere, full of spirituall beautie, like a Doue, resting safe in Gods eternal loue, as a Doue in a rocke. *Cant.* 2, 5. *My Doue, &c.* A Metaphor.

eyes of a Doue. *sig:* Gracious, chast, and most single, like to the eies of a Doue. *Cant.* 1, 15. *Thine eyes are like the eyes of a Doue.*

D. *R.*

Dragon. *sig: pro* A fierce and cruell Beast, full of strength, and very terrible for his force and power. *Psal.* 148, 7. *Ye Dragons and depths.*

2 The Diuel, who is called a great and red Dragon, in respect of his exceeding strength & bloudy cruelty against the Saints: which must serue, to make vs watchful and feruent in Prayer against his greeuous assaults. *Ro.* 12, 3, 9. *And the great Dragon the old Serpent.* Metaphor.

3 The greatest euils and enemies which may befall and beset vs in this life. *Psal.* 91, 13. *The young Lyon and the Dragon thou shalt tread vnder thy feet:* that is; thou shalt ouer-come euen thy strongest enemies. The King of *Babell* for cruelty likened to a Dragon. *Ier.* 51, 34. Also *Ezech.* 29, 3. *And Antichrist.* Reuel. 13, 4.

poyson of Dragons. *sig:* The euill workes of wicked men, which are like poyson of Dragons, detestable to God, and daungerous to men. *Deut.* 32, 33. *Their Wine is the poison of Dragons.*

places of Dragons. *sig:* The wast Wilderneſse. *Psal.* 44, 19.

habitation of Dragons. *sig:* Forsaken and desolate Citties. *Ier.* 51, 37. *Babell*

bell shalbe as an habitation or dwelling place for Dragons; that is; without an Inhabitant.

to Draw. *sig:* To make willing to beleeue in Christ, them, who by Nature are vnwilling. *Ioh.* 6,44. *None can come to me, except the Father Draw him.*

2 To make vs more and more willing to follow Christ, by adding grace vnto grace; a second to the first; and to the second, a third. *Cant.* 1,3. *Draw me, and we will run after thee.*

3 An effect of the exceeding great power of Satan, preuailing euen against the great lights of the Church to put them out, and to pull them from their standings. *Reu.* 12,4. *And his taile Drew the third part of the Starres out of Heauen.*

to Draw sinne by cords. *sig:* To heape vp sinne vpon sinne, violently, by all meanes. *Esay* 5,18. *Woe to them who Draw sinne by Cart-ropes, &c.*

to Drawe waters. *sig:* To shed aboundance of teares for sinnes done against Gods Lawe, as if Buckets of teares were drawne out of the Well of a sorrowfull hart. 1. *Sa.* 7. 6. *They drewe water, and powred out before the Lord, and fasted that day.* An Hyperbole.

Dreame. *sig:* A nightlie vision, or a vision in the night. *Mat.* 1, 20. *And an Angell appeared to him in a Dreame.* *Ioell.* 2, 28. *They shall Dreame Dreames*, that is; they shall haue plentie of Diuine reuelations.

2 False visions, and lying Prophesies. *Ier.* 23,26, 27. *The Prophet that hath a Dreame, let him tell a Dreame.*

3 The vncertaine and vanishing condition of worldly rich men. *Psal.* 73, 10. *As a Dreame when one awaketh, &c.*

Drosse. *sig:* False Doctrine, and corrupt Religion. *Esay* 1,22. 25. *Thy Siluer is turned into Drosse.*

2 Hippocrites, and wicked men. *Psal.* 119.119. *Thou wilt Destroy all the wicked like Drosse.*

Drunkennesse. *sig: pro* Excesse in Drinking, when Wine or strong drinke

drinke is taken in so abundantly, til it inflame and set the lust on fire. *Esay* 5, 11. *Woe vnto them that rise vp earely to follow Drunkennesse, and to them that continue till night, till the Wine doo enflame them.* Prou. 23, 29. There is a notable descriptiō of the sinne of drunkennesse, by the dangerous effectes outward and inward, which it bringeth foorth in mens bodies and soules. Read the place and consider it.

2 Blindnesse and perturbation of a minde, not able to discerne true things from false. *Esay* 28, 7. *The Prophet & the people haue erred by strong drinke, they stumble in Iudgement.* In this signification the Whore of *Babell* is saide to make drunke the kingdomes of the earth with the Golden Cup of her fornications, that is; with her most false and pestilent errors offered out of a Cup of Gold, to blinde and besot them. *Reuel.* 17, 2, 4. *Ier.* 23, 9.

3 Furious deuision, such as is amongst drunken men which doo rashly smite one another. *Ier.* 13, 14. *I will fill them with Drunkennesse, and will dash them one against another.* A Metanimie.

4 Feasting, and liberall fare, as *Gen.* 43, 34. *And they drunke, and had of the best drinke.* Hest. 3, 15. *The King and Haman sat downe to drinke.* Hest. 7, 1. Synecdoche.

5 Plentifull abundance of good things. *Ps.* 65, 9. *Thou visiteth the earth, and hast made it Drunken,* that is, thou hast watered it abundantly, and made it rich. And verse 10.

6 All kinde of inordinate liuing. 1. *Thes.* 5, 7. *They that are Drunke.* A Synecdoche.

7 Wanton riotousnesse, and infamous lust. *Habac.* 2, 15. Metanimie.

D. V.

Dumbe. *sig: pro* One that cannot speake for lacke of natural ability. *Math.* 9, 32. *Marke* 7, 32.

2 One

2 One, that cannot speake and teach others, for lacke of grace and knowledge. *Esay* 56, 10. *Their Watchmen are all Dumbe, they haue no knowledge.*

3 One that will not speake though he can, being quiet and silent vnder Gods hande. *Psal.* 39, 9. *I was Dumbe and opened not my mouth.*

Dumbe spirit. *sig:* A Spirit, which maketh him dumbe, whom hee possesseth. *Marke* 9, 17, 25.

Dung. *sig:* Gods enemies, trod vnder foot as dung & mire. *Psalme.* 83, 11. *They became the Dung of the earth.* Mal. 2, 3.

2 All things, euen the most precious and glorious, without Christ. *Phil.* 3, 8. *I iudge them all Dung.*

Dust. *sig:* A weake and vile Creature. *Gen.* 18, 27. *How shall I that am but Dust speake to my Lord?* Gen. 3, 18. *Dust thou art.*

2 A meane estate. *Psal.* 113, 7. *Hee lifteth the needie out of the Dust.*

3 Death, or the estate of the dead. *Gen,* 3, 7. *To Dust thou shalt returne.*

Dust put vpon the head. *sig:* Deepe heauinesse and sorrow, in respect either of some great sinne, or of some great iudgement. *Ios.* 7, 5. *And they put Dust vpon their heades.* Actes. 15, 31.

to shake off the Dust of the feete. *sig:* To witnesse by this signe, how execrable and loathsome they are, which refuse and contemn the Gospell, the very Dust is infected with their sinne. *Mat.* 10, 14. *Shake off the Dust of your feete.*

D. W.

Dwelling. *sig:* A true, mighty, and fixed presence, either for good or euill, according to the nature of the thing that dwelleth. *Iohn* 1, 14. *The word was made flesh, and dwelt among vs.* Thus the spirit and the worde are saide to dwell in vs. 2. *Cor.* 5, 16. *Col.* 3, 16. *Ephes.* 2. *Christ Dwelleth in our hearts,* that is; they bee conuersant with vs, and do keepe mansion in

our hearts, ruling and ouer-ruling vs, as a Maister ruleth and guideth his house. Also sinne dwelleth in the regenerate. *Rom.* 7, 17. *Not I, but sinne that dwelleth in me,* forcibly hindering, and by his presence mightily crossing and striuing against the good motions of grace, in the heart of a sanctified person.

2 Constant trust in Gods prouidence and promises. *Psal.* 91, 1. *Who Dwelleth in the secret of the Almighty.*

3 To remaine, abide, and continue. *Iohn* 5, 56. *He that eateth my flesh Dwelleth in me, and I in him.*

4 To haue place, or entertainment. *Psal.* 5, 3. *No euill shall dwell with thee.*

5 Familiarity or Communion, both perfect and immediate, betweene God and the elect. *Reuel.* 21, 12. *And he will dwell with them.*

6 Solace, comfort and protection, by Gods comfortable presence. *Reuel.* 7, 15. *Hee that sitteth on the Throne will Dwell with you.*

to Dwell together. *sig:* The society and conuersation of man and wife, for the performance of marriage duties. *Mat.* 1, 18. *Before they came to Dwell together.* 1. Pet. 3, 5.

Dwelling of the Spirit in vs. *sig:* Three things. First, that his presence is effectuall and mighty, to possesse and gouerne the faithful, which are his Temples, hauing dominion ouer them, inwardly enlightning to know, and powerfully guiding to do the knowne will of God. Secondly; that his presence is continuall, not as of a guest, who lodgeth for a night in an Inne, and is gone next day; nor as a Soiourner that flitteth, but as an owner and possessor to abide for euer, as in *Iohn* 14. Thirdly, the maner of his presence; not by infinitnesse of power, as he is present to al creatures to sustaine them, but by his grace and healthfull effects, uniting to Christ, regenerating to be his liuely members, witnessing our adoption, &c.

D. Y.

to Dye.	*sig:*	To giue vp the Ghost. *Gen.* 5, 20. *And he Dyed.* 2 To bee continually in the daunger of death. 1. *Cor.* 15, 31. *I Dye daily.*
to Dye to sinne.	*sig:*	To breake the force of sinne, and euerie day to weaken it something. *Ro.* 6, 2. *How can they which are Dead to sinne, liue therein.* Thus the godly Dye euen while they liue.
to Dye in the Lord.	*sig:*	To yeeld vp our Spirits in the faith of Christ, vnder hope of Saluation by him with repentance for all our sinnes. *Reuel.* 14, 13. *Blessed are they which Dye in the Lord.* This is to fall asleepe in Christ. 1. *Thes.* 4, 13,
to Dye for the Lorde.	*sig:*	To giue our liues for the Testimony of Iesus, as Martyrs do. *Acts* 21, 13. *I am ready to Dye for the name of the Lord Iesus.* Thus dyed *Iames.* Act. 12, 2. and *Antepas.* Reuel. 2, 13.
to Dye in sinne.	*sig:*	To perish by impenitency, or to go into euerlasting death through continuance in sinne. *Iohn.* 8, 24. *Ye shall dye in your sinnes.* Thus shall all they dye, which beleeue not in the onely begotten son of God.
to Dye the Death.	*sig:*	Certainty of dying. *Gen.* 2, 17. *Thou shalt Dye the Death.*
to Dye the death of the righteous.	*sig:*	To haue a Death like to the Death of the righteous; or to haue an end like vnto his. *Numb.* 23, 10. *That I might Dye the death of the righteous, and my end be like his.*
to Dye in Adam.	*sig:*	To bee subiect to Death, by the guilt of *Adams* disobedience. 1. *Cor.* 15, 22. *In Adam all Dye.*
Dying.	*sig:*	The miserable estate and condition in which the faithfull, but especially the Ministers of the worde be in this life. 2. *Cor.* 4, 10. *We beare about in our bodies the dying of the Lord Iesus.*

To Dye.	/Ge.	To giue vp the Ghost, Gen. 25. 20. And he Died.
		✠ To bee continually in the danger of death.
To Dye in time.	/Ge.	To make the best of time, and euery day a
		are Pauls fare, dire straits. Thus the godly Dye
To Dye in the Lord.	/Ge.	To giue vp our [illegible]
		der hope of [illegible]
		[illegible]
To Dye to	/Ge.	[illegible]
the Law.		Mary [illegible]
		and
To Dye to	/Ge.	To put [illegible]
sinne.		[illegible]
		dy, which [illegible]
		of God.
To Dye the	/Ge.	[illegible]
Death.		
To Dye the	/Ge.	
death of the		
righteous.		
To Dye in	/Ge.	
Moab.		dishonest [illegible]
Dying.	/Ge.	The [illegible]
		[illegible]
		[illegible]

E. A.

Eagle. *fig: pro*

A Bird, the King of Birdes, whereof *Pliny* mentioneth diuers kindes, vnto which it is common, to be gathered together to a dead Carrion, thorough the ſmel or ſcent of it; alſo to flye aloft, and to carry their yong vpon their wings in a tender care of them, &c. *Iob.* 39, 31, 32, 33, 34.

2 Beleeuers, which vpon the winges of a liuely faith ſoare aloft, and mount vppe to Chriſt Ieſus, whoſe crucified fleſh hath a ſweete ſauour, that attracteth and draweth them to him, as the ſauour of the dead carkaſſe can cauſe the Eagles to reſort vnto it. *Luke* 17, 37. *Where the carkaſſe is, there will the Eagles reſort.*

* Or thus: If there be ſuch wit in Birdes (as Eagles) that they will come ſo farre to one carkaſſe, a great ſhame is it to beleeuers, not to bee gathered to the Author of life, by whom they are truely fed vnto an euerlaſting life.

* Theſe ſenſes and collections be not contrary, but diuerſe: and may wel ſtand together.

Or thus: As Eagles aſſemble to the Carrion: ſo the beleeuer ſhall be perfectly ioyned to Chriſt, in deſpight of Satan, according to that. 1. *Theſ.* 4, 17. *And ſo they ſhall be euer with the Lord. When the Sonne of man ſhall come to iudge the world, all the faithfull ſhall be gathered to him.* An Allegory.

Eagles winges. *fig:*

The mercifull prouidence of God, ſauing & protecting his people from dangers. *Exod.* 19, 4. *I caried you vpon Eagles wings.* Eagles flye aloft, & carry their young on their wings, to put them out of danger, which ſignifyeth Gods louing prouidence, procuring the ſafety of the Church, and of euerie

member of it. A Metaphor.

2 Swiftneſſe, ſpeedineſſe, and by ſuddaine flight vaniſhing away. *Pro.* 23, 5. *Riches takes winges like an Eagle, and flies into Heauen.*

great Eagle *ſig:* That moſt mighty and rich king of *Babel*; to wit, *Nabuchadnezzar*. Ezek. 17, 3. So expounded in Verſe 12. of this Chapter. A Metaphor.

Eare. *ſig:* The inſtrument of hearing.

pro 2 The vnderſtanding which comes by hearing. *Reu.* 2, 11. *He that hath Eares to heare, &c.* Deut. 29, 4. A Metanimie.

3 Seruice, obedience, or perpetuall ſubiection. *Pſal.* 40, 6. *Mine Eares haſt thou opened*; that is, thou haſt framed me to thy perpetual ſeruice. *Exo.* 21, 6.

gods Eare. *ſig:* Either his infinite knowledge (as if he heard all things) or his readineſſe to heare and grant our requeſts. *Pſalme.* 94, 9. *He that made the Eare, ſhal he not heare?* Pſal. 116, 2. *He hath inclined his Eare vnto me.* A Metaphor.

Earneſt. *ſig:* Something giuen to binde a bargaine; as a ſhilling, to binde the paiment of an hundred pound.

pro 2 A pledge, or pawne. *Gen.* 38, 17, 18. *What is the Earneſt (or pledge) that I ſhall giue thee?*

3 An hoſtage giuen in Warre. All theſe are (as an earneſt) to confirme and aſſure a thing. 2. *Kin.* 14, 14.

Earneſt of the ſpirit. *ſig:* The Spirit, which is like an Earneſt in a bargain, for the firſt fruits or the ſauing guiſts of the ſpirit, to wit; Faith, Hope, Loue, and Repentance, doo in ſuch ſort aſſure the godly of hauing their ful happineſſe in Heauen at laſt, as hee that hath receiued an Earneſt, is ſure to haue the ful ſumme paid him, or the full bargaine accompliſhed. *Eph.* 1, 14. Alſo 2. *Cor.* 1, 22. *And hath giuen the Earneſt of the ſpirit.* In this ſence, the Apoſtle in the fore-ſaide places, vſeth the ſimilitude of a Seale, which alſo

ſerueth

ſerueth to confirme a promiſe; and therefore fit to ſignifie, the aſſurance which the ſpirit of adoption doth giue the faithful, of their inheritance in heauen.

Earth. *ſig: pro.* Dry Land. *Gen.* 1, 9. *Pſa.* 24, 1. *The Earth is the Lords.* Alſo it ſignifies that matter whereof all terreſtriall and cæleſtiall bodies were made. *Gen.* 1, 2.

2 Land and Sea, and all that is in them. *Gen.* 2, 1. Thus God created Heauen and Earth; &c. And whereſoeuer it is oppoſed vnto heauen. *Pſ.* 124, 8. *Which made Heauen and Earth.* Alſo by a **Synechdoche**, this figure Earth, is put for al things created.

3 The Inhabitants or people which dwell in the earth. *Pſal.* 101, 1. *Sing vnto the Lord al the Earth.* Gen. 6, 11. *Gen.* 9, 13. By a **Metanimie** of the place; containing, being put for the perſons contained in it. As *Ioſh.* 23, 14.

4 Earthly minded perſons. *Pſalme.* 10, 18. *That Earthly man* (or man of the earth) *cauſe to feare no more.*

5 That which is fraile and weake. 2. *Cor.* 4, 7. *We haue this Treaſure in veſſels of Earth,* or Earthly. Signifying thereby, fraile and weak men, to whom the treaſure of the Goſpell was committed, to bee by preaching ſeattered abroad.

6 The encreaſe or fruite which commeth out of the earth. *Gen.* 3, 17. *In ſorrow thou ſhalt eate of it,* that is; (the Earth) *al the dayes of thy life.* **Metanimie.**

7 A Region, Land, or Countrey. *Math.* 9, 26. *Marke* 15, 33. *Luke* 4, 25. In all which places, the word Engliſhed [*Land*] is [*Earth*] in the Originall, by a **Synechdoche.**

Eaſe. *ſig:* A ſtubborne reſting and continuing in an euill & ſinfull courſe, with pleaſure and delight in it. *Pron.* 1, 32. *The eaſe of the Fooles ſlayeth them.*

Eaſie. *ſig:* That which may well be born, or which we may vſe with none or little encumberance and burthen

to vs. *Math.* 11, 30. *My yoke is easie*, to wit; vnto the regenerate. See Yoake.

to Eate. *sig: pro* To chew meate with the teeth, to make it fit to enter the stomacke. This is naturall eating.

to Eate Christ. *sig:* To receiue him, by beleeuing in him, as meat is receiued into the stomacke by eating, so Christ is receiued into the soule by beleeuing. *Iohn.* 6, 35. *He that beleeueth in me shall neuer hunger more, and he that beleeueth in me shall neuer thirst.* This is spirituall Eating. Thus is the flesh of Christ eaten, when we do by faith beleeue, that it was giuen for vs, and is the price of our sins to God. The Capernaicall and Papisticall Eating of Christ, is both absurd and abhominable; for so Infidels and wicked men; yea, very Mice and Rats may eate him, and haue eternall life by him, if his very flesh were corporally present in the place where the Sacrament is administred.

to Eate our own iudgement. *sig:* To procure Iudgement to our selues by our eating vnworthily the Lords Supper. 1. *Cor.* 11, 30. *He that eateth this Bread vnworthily, eateth his owne Iudgement*, that is; hee is cause of punishment to himselfe, by eating vnduly.

to Eate a Rowle, or a Booke. *sig:* To receiue, and (after a sort) to drawe and take in both the argument or matter, & also the guift of propheſie. *Ezek.* 3, 1. *Sonne of man Eate this Rowle.*

2 To study and learn the Scripture til one know the points of Doctrine, and haue the power thereof in the heart. *Reuel.* 10, 9. *Take the Booke and eat it vp.*

to Eate Bread. *sig:* To feed, or to eate meat. *Mar.* 3, 20. *They could not so much as eate Bread*; that is, take their meate and repast.

to Eate and Drinke. *sig:* To liue, and be safe. *Exod.* 24, 11. *They saw God, and did Eate and Drinke.*

to Eate vp gods people *sig:* To exercise wrong and cruelty towardes the godly. *Psalme.* 14, 4. *They Eate vp my people like Bread,*

Bread, euen as vſually and willingly as they eate Bread, they do oppreſſe the Godly.

E. *C.*

Eccleſiaſtes *ſig:* A perſon vnited againe to the Church, vpon his repentance done and publiſhed before the church. *Eccles.* 1, 1.

2 A Booke or portion of Scripture, called *Eccleſiaſtes*, becauſe it is a witneſſe of his [*Salomons*] vniting to the Church after his greeuous fall.

E. *D.*

Edifie. *ſig:* To build, or to make an houſe.

pro 2 To do all manner of duties, either to bring our Neighbour vnto Chriſt, or if he bee won, that he may grow from faith to faith: for the faithfull they are Gods houſe and building, his temple and ſtones of the new *Ieruſalem*; and the furthering of theſe in Chriſtianity, is edifying and building of them vp. 1. *Theſſ.* 5, 11. *Edifie one another.* Rom. 15, 2. *Eph.* 4, 12. A Metaphor.

Edification *ſig:* Either the action of one, who ſeeketh by inſtruction to build vp others in godlines: or the euent and fruit of ſuch an action. *Eph.* 4, 12, 16. *For the edification of the body of Chriſt.* 1. Tim. 1, 4.

E. *L.*

Elderſhip. *ſig:* The Colledge or whole company of Elders, which labour in the worde and the regiment of the Church. 1. *Tim.* 4, 14. *Giuen thee with the laying on of hands of the Company of the Elderſhip.*

Elder. *ſig:* An ancient, or one ſtricken in yeares, or of great age. 1. *Tim.* 6, 1. *Rebuke not an Elder.* This is an Elder in reſpect of age.

2 A temporall Gouernor and Ruler among the Iewes. *Exod.* 34. 1. Alſo *Exod.* 4, 29. *The Elders of the Children of Iſraell.* Exod. 17, 5. *Take with thee the Elders of Iſraell.* Math. 21, 23. Actes 4, 5. Theſe were Lay, or ciuill Elders. Elders by office and dignity in the Common-wealth.

3 One

3 One that hath authority ouer a flocke, to rule or teach it. 1. *Tim.* 5, 17. *The Elders that rule well are worthy of double honour.* 1. *Pet.* 5, 1. *The Elders which are among you.* This is an eccleſiaſtical Elder, to deale in the Edification of the Church.

4 An Apoſtle. 1. *Pet.* 5, 1. *I alſo that am an Elder.* 2. *Iohn* 1. *The Elder to the elect Lady.*

5 Progenitors, or Fore-fathers, which liued in former ages. *Marke* 7, 3. *Holding the Tradition of the Elders.*

6 Paſtors, Deacons, and other Church Officers. *Acts* 14, 23. Synechdoche.

Election. *ſig: pro* A chooſing of ſome out of many, as if out of a great heape of Flowers or Hearbes, Golde, or precious Stone, or other things, ye would gather the chiefe. Now, where ſome are choſen, others are refuſed; and where ſome be refuſed, all bee not choſen.

Note. They erre, who hold election vnto life to be cõmon: or to depend on foreſeene faith or workes, for it is moſt free.

2 The chooſing of ſome, to obtaine ſaluation by Chriſt, according to the good pleaſure of GOD. *Rom.* 9, 11. *Election of grace.*

3 The chooſing or appointing ſome vnto publicke functions, by voices, or by a common conſent. *Acts* 14, 23. *When they had ordained Elders by election in euery Church.* Iohn 6, 70.

4 The elect themſelues. *Rom.* 11, 7. *The Election hath obtained it.*

Elect angels. *ſig:* Certaine Angels choſen from amongeſt the reſt to eternall life. 1. *Tim.* 5, 21. *I charge thee before God and the Elect Angels.*

gods Elect. *ſig:* Such men & women, as are freely choſen of God in Chriſt Ieſus vnto euerlaſting ſaluation, without reſpect of faith or workes, foreſeene only, becauſe God would ſhew them mercy. *Titus* 1, 2. *According to the faith of Gods Elect.* Rom. 9, 9, 10.

2 Chriſt, whom alone God Elected and choſe to be the Meſſiah and Sauiour. *Luke* 23, 35.

Some

Elect Lady *sig:* Some excellent and honourable Dame. 2. *Ioh.* 1. *To the Elect Lady.* In this sence *Theophilus* is called most Noble. *Luke* 1, 3. being a chiefe & principall person.

Election what it is.

Gods eternall decree, freely choosing as some Angels, so also a certaine number out of lost mankinde, to obtain saluation by faith in Iesus Christ, vnto the praise of his glorious grace. *Rom.* 9, 11. *Acts* 13, 48. *Eph.* 1, 4, 5.

Election of grace. *sig:* Free Election, or that Election which comes from the free mercy and fauour of God. *Ro.* 11, 5. *According to the Election of grace.* If Election bee of grace, then it is not of workes; for then Grace were no Grace saieth the Apostle, and that is no way free which is not free euery way.

Elements, or rudimēts of the world *sig: pra* The Fire, Ayre, Water, Earth, called Elements, because they be the beginning whereof other visible Creatures are compounded. 2. *Pet.* 3, 10, 12. *Elements melt with heate.*

2 The Legall Ceremonies of the old Testament, which were Principles or Rules, whereby God ruled and instructed his Church (as it were) vnder a Schoole-maister in those dayes. But being now ioyned to the Gospell. or helde as necessary to saluation, they are to be taken heede of. *Col.* 2, 8. *Beware least ye be spoyled by Traditions of men, according to the Elements of the worlde.* Thus it must be read after the Originall Text. *Gal.* 4, 9. The Rudiments.

Elyas. *sig:* That particular Prophet and man of God, called [*Elias*] the restorer of Religion in his time. 1. *Kin.* 17, 16. *According to the word of the Lord which hee spake by the hand of Elyas.*

2 *Iohn Baptist*, which came in the spirit and power of *Elyas*, to restore Religion in his time. *Mat.* 17, 11. *Certainly Elyas must first come and restore al things.*

things. verſe 13, *And his Diſciples perceiued that he ſpake this of Iohn Baptiſt.*

E. *M.*

Emanuell. *ſig:* God with vs, or God in our Nature, God-Man. *Math.* 1, 23. *And they ſhall call his Name Emanuel:* This is a name of Chriſts perſon.

Emulation *ſig:* A ſtrife, who ſhould go before other in receiuing fauours and honors. *Gal.* 5, 20. *Debate, Emulation.* Heere it is taken in ill part. There is an example of it in *Marke* 9, 33.

2 A ſtrife betweene two or more perſons, who ſhould go before and excell other, in doing good. An example heereof, we haue in *Rom.* 11, 14.

to Embalm *ſig:* To ſeaſon a dead body with Spices, to preſerue it from ſauoring. *Gen.* 50, 1.

Empty. *ſig:* Voide, or one which hath nothing that good is. *Luke* 1, 53. *The rich he will ſend empty away.*

E. *N.*

End. *ſig:* Tearme, concluſion, or laſt end of a thing: alſo ſcope or marke. *Rom.* 6, 22. *And the End euerlaſting life.* 1. Pet. 4, 7. *End of all things is at hand.*

2 Payment, or Reward. *Rom.* 6, 21. *The End of theſe things is death.* Phil. 3, 19.

3 Perfection and Complement. 1. *Timo.* 1, 5. *The End of the Commaundements is loue.* ☞ Rom. 13, 10.

4 Summe. *Eccles.* 12, 13. *Let vs heare the End of all.*

5 Day of Iudgement, when this worlde (as it is) ſhall End. *Math.* 24, 6: 3.

6 That, for whoſe cauſe a thing is appointed, or done. *Rom.* 10, 4. *Chriſt is the End of the Lawe for Righteouſneſſe.* The End or cauſe for which the Law was giuen, is to iuſtifie. This it cannot doo through our ſinne. *Rom.* 8, 3. but Chriſt by fulfilling the Law, is become righteouſneſſe to beleeuers; and ſo is the End of the Law.

Endeuour. *sig:* A setting or bending of our minde earnestly to do some duty. *Acts* 24, 16. *I endeuour in all thinges to keepe a cleare Conscience.* Phil. 3, 13. *And Endeuour my selfe to that which is before.* This is al which the Gospel requireth of the beleeuers to Endeuour (not absolutely to haue) holinesse of life.

Enemy. *sig:* A person, who out of an hatred towards vs, seeketh to hurt vs by word or deed, either secretly or openly. This worde is both applied to Satan and men. *Luke* 6, 35. *Loue your enemies, do well to them that hate you.* Math. 13, 25, *The Enemy came and sowed Tares.* This is a true reall Enemy.

Exod. 23, 4, 5.

2 A supposed Aduersary, which in truth neither hateth nor hurteth vs, but in our opinion onely. 1. *Kings* 21, 20. *Hast thou found me out, ô my Enemy.* Thus godly Ministers and good men be Enemies to impenitent sinners, whom they reprooue. *Gal.* 4, 16. *Am I become your Enemy, because I tell you the truth?* This is an immaginary Enemy.

Enemies. *sig:* All men, as they are born into this world, corrupt and infected with sinne, which had made a separation betweene vs and God; God for sinne hating men, and men through sin hating God. *Rom.* 5, 8. *If when we were Enemies wee were reconciled to God.* This enimity was mutuall; not our euil actions & qualities onely, but for and through them our persons were hated of God before our Conuersion. For reconciliation is of our persons, being alienated by sinne, and estranged from God. *Esay* 59, 3. *Ephes.* 2, 3.

Enimity. *sig:* Bitter and vnreconcileable hatred and diuision. *Gen.* 3, 15. *I will put Enimity.* Rom. 8, 7. *The Wisedome of the flesh is Enimity with God.*

to Enlarge *sig:* To make wide that which is straite and narrow, to become more capeable and fit to receiue Gods guifts. *Psal.* 119, 32. *When thou shalt Enlarge my heart.*

The

Enlightning.	*sig:*	The putting into vs the light of knowledge, making such to see and know the truth, who were ignorant before. *Heb.* 6, 4. *They which were once Enlightned.* Luke 24, 45. *Then hee opened their vnderstanding.*
to Enlighten the eies	*sig:*	To make the light of Gods countenance to shine vpon one in distresse, shewing himselfe fauorable againe. *Psal.* 13, 3. *Enlighten mine eyes least I sleepe in death.*
to Enter into ioy.	*sig:*	To be partakers of the goods & heauenly commodities of our Lord. *Math.* 25, 21. *Enter thou into thy Maisters ioy.*
not to Enter into iudgement.	*sig:*	Not to exact straight reckoning, requiring of me all that thou maist. *Psal.* 143, 2. *Enter not into iudgement with thy seruant.*
to Enter in at the strait gate.	*sig:*	To deny our selues, and take vp the Crosse and followe Christ. This is to enter in at the narrow doore. *Mat.* 7, 13. *To prepare our selues to a strict and precise course.*
to Enter into the kingdom of God	*sig:*	To becom a true member of the militant Church (which is the misticall body of Christ) ouer which he raigneth as head and King. *Iohn* 3, 5. *Except ye be borne againe of the spirit, yee cannot enter into the kingdome of God.* 2 To be reckoned worthy and meete to be Teachers in the Church militant. *Math.* 5, 20. *Ye cannot enter into the kingdome of God.* That the place should thus be expounded, appeareth by the verses next going afore.
to Enter the way of the world.	*sig:*	To dye, according to the ordinary course of nature. *Iosh.* 23, 14. *And now I enter the way of the whole world.*
Enuie.	*sig:*	That affection which makes men grieue & fret at the good and prosperity of others. *Galat.* 5, 21. *Rom.* 13, 13.
Enuious.	*sig:*	Any person, who repineth and grutcheth at the welfare and happinesse of others. The word is applied

plied in Scripture, either to Satan or men. *Pſ.* 37, 1. *Fret not thy ſelfe, nor be enuious.* Math. 13, 28.

E. *P.*

Epiſtle. *ſig: pro* A Letter ſent from one to another, about common affaires. 2. *Sam.* 11, 14. *Dauid ſent an Epiſtle to Ioab by Vriah.*

2 Thoſe holy writings of the Apoſtles, ſent vnto the Churches for their inſtruction in godlineſſe. *Col.* 4, 16. *When this Epiſtle is read of you.*

3 Any thing which doth repreſent and tell forth the minde of another. Thus the holy Scriptures may be called Gods Epiſtles.

4 That which giueth a good witneſſe and commendation (as an Epiſtle) 2. *Cor.* 3, 23. *Ye are our Epiſtle, and the Epiſtle of Chriſt.* The conuerſion of the Idolatrous and wanton *Corinthians* vnto the faith of Chriſt, did more witneſſe and commend the Diuine power of Chriſt, and vocation of *Paule*, then any commendatory Epiſtle could poſſibly do.

E. *Q.*

Equal with God. *ſig:* The ſelfeſame God, of the ſame ſubſtance, power, and glory. *Phil.* 2, 6. *He thought it no robberie to be Equall with God.*

Equalitie. *ſig:* A due proportion, while the abundance and ſuperfluiry of the rich, is applyed to the releeſe of the poore. 2. *Cor.* 8, 18. *That there may be Equality.*

E. *R.*

Erroꝛ. *ſig: pro* A going from the right path, or ſtraying out of the way.

2 Some opinion or action, ſwarving from the rule of Gods word. *Mat.* 22, 29. *Ye erre, not knowing the Scripture.* Pſal, 95, 10 *Pſal.* 119, 21. There is an Error in action, aſwel as in opinion; in deeds, aſwell as in Doctrine.

E. *V.*

Euangeliſt *ſig: pro* One, who bringeth or telleth good newes.

2 A Miniſter of the Goſpel ioyned vnto the Apoſtles

ſtles (as aſſiſtant, not as Equall in degree) in pteaching glad tidinges of ſaluation, and eſtabliſhing Churches. *Eph.* 4, 11. *Some to be Euangeliſts.* 1. *Tim.* 1, 3. 2. *Tim.* 4, 5. *Titus* 1, 5.

3 One, who wrote the hiſtory of Chriſts life and death. Thus there were onely foure: as *Mathew, Marke, Luke,* and *Iohn.*

Euen. *ſig.* That is; 2. *Cor.* 1, 3. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt.*

Euerla-ſting. *ſig:* One, who is without beginning or end. 1. *Tim.* 1, 17. *To the King Euerlaſting.* Pſal. 90, 2. *Thou art GOD from Euerlaſting, to Euerlaſting.* Reuel. 1, 8.

2 That which ſhall neuer haue end, though it had a beginning: as Euerlaſting glory, fire, payne, life, iudgement. *Math.* 25, 46. Heb. 6, 2.

Euerla-ſting Goſ-pell. *ſig:* The Doctrine of grace, which God himſelfe deliuered from the beginning to continue to the end, without altering or periſhing, whereas all other Doctrines inuented by men fall away. *Reuel.* 14, 6.

from Euer-laſting to euerlaſting. *ſig:* God to be without beginning, and without end, in reſpect of his owne æternall being; & in reſpect of his people, to be their God from Euerlaſting, by predeſtination, and vnto Euerlaſting by Glorification. *Pſal.* 90, 2. *Euen from Euerlaſting to Euerlaſting, thou art our God.*

for Euer. *ſig:* Without any end, erernally. *Luke* 1, 33. *And ſhall raigne for Euer, and of his kingdome ſhall be no End.* 1. *Theſ.* 4, 17. *We ſhall Euer be with the Lorde.* Pſal. 45, 2.

2 For a long time. *Pſal.* 132, 12. *Their Sonnes ſhall ſit vpon thy Throne for Euer.* And Verſe 14, 1. *Sam.* 13, 13. *Pſal.* 110, 4. *Gen.* 13, 15. And in all thoſe places, where [*for Euer*] is applyed to the Ceremoniall Lawe of *Moſes,* which vaniſhed at Chriſts comming: yet it is ſayde to bee ordayned for euer, becauſe it was to endure a long ſeaſon, ſome

some two thousand yeares, till the death of Christ vpon the Crosse, *Exod.* 12, 14, 24. *Colo.* 2, 14, 17.

3 Till the yeare of *Iubile*, which might happen to be a great while, *Exo.* 21, 6. *And shalt serue him for Euer.*

4 Till the end of a mans life, *Exod.* 19, 9. *That they may beleeue thee for Euer.*

Euill. *sig:* Afflictions and dangers, and whatsoeuer losses and harmes sent from God, *Amos* 3, 6. *There is no Euill in the Citty.* Esay 45, 7. This is an Euill of punishment, or a pœnall Euill.

2 Iniuries and wronges done to vs from men, *Pro.* 17, 13. *He that rewards Euill for good,* Prou. 20, 22.

3 Sinne and Iniquity, *Math.* 6, 13. *Deliuer vs from Euill.* Rom. 7, 15. *The Euill which I hate, that I doe. Esay* 5, 20. This is Euil of fault, or crime, or a Morall Euill.

4 Sathan, who by an excellency is called the Euill one, *Luke* 1, 14. *This is the Prince of Euill.*

5 Sinfull, *Math.* 7, 11. *If you which are Euill.*

6 A corrupt Conscience, or wicked Custome, *Math.* 5, 37. *Comes of Euill.*

Eunuch. *sig: pro* A gelded man, whereof our Sauiour Christ maketh three sorts, *Math.* 19, 12. *Esay* 56, 4.

2 A Noble or mighty man, of great authoritie with Princes. Such an one was *Potipher. Gen.* 37, 36. *Potipher an Eunuch of Pharaoh and his cheefe Steward.* Acts 8, 27.

E. *X.*

to Exalt one. *sig:* To thinke ones selfe righteous, despising others, as the Pharisie. *Luke* 18, 14. *He that exalteth himselfe.*

2 To lift vp and prefer himselfe aboue his betters, as they that did striue for the vppermost Seates, at Feasts. *Luke* 14, 11.

3 To honour or aduance one vnto renowne &

credite. *Luke* 14, 11.

Examination. *sig:* A diligent and narrow search and tryall of a mans selfe, whether he be in Christ, and with what imperfections and wants hee holdes the graces of Christ. 2. *Cor.* 13, 6. *Examine your selues, know ye not your owne selues, &c.* 1 Cor. 11, 28. This is our priuate Examination of our selues.

2 Diligent search and triall of others, whether they be such as they professe and would seeme to be. *Reuel.* 2, 2. *Thou hast Examined them that say they are Apostles, and are not.* This is publique Examination of others by lawfull Gouernours.

3 Taking knowledge of, and neere looking into our hearts, our workes, and causes. *Psal.* 26, 2. *Examine my raines*, and 139, 23. This is our Gods Examination of vs men.

Example. *sig:* A tipe or signe for vs to looke vpon for admonition, to bee warned by it. 1 *Corin.* 10, 11. *These thinges came vnto them for Examples.*

2 A patterne or sampler for vs to looke vpon, for Imitation to bee followed of vs. *Iohn* 13, 5. *For I haue giuen you an Example. Phil.* 3, 17. 1 *Pet.* 2, 21.

Excellency of dignity. *sig:* One most Excellent, in dignity, and might, and preheminence, *Gen.* 49, 3. *The Excellency of Dignity.*

Excesse. *sig:* That which is to much in any thing, when one goes beyond, or passeth due measure and bounds. *Ephes.* 5, 18. *In Wine is Excesse.* 1 Pet. 4, 3. *Excesse in eating and drinking.* ver. 4. *Excesse of ryot.*

to Excommunicate. *sig:* To blot out ones name from among Gods people; or to cast one out from the visible outward Communion of the Saints. *Iohn* 9, 22. *He should be Excommunicate out of the Sinagogue*, Iohn 12, 42.

an Excommunicate thing. *sig:* A thing separate from common vse, to be applyed vnto holy vses, vpon paine of a Curse vnto him that should conuert it to his owne vse. *Iosua* 7, 1.

A treſpaſſe in the Excommunicate thing.

Excommunication, what it is.

It is a ſolemne and fearfull publike cenſure of the Church, cutting off lawfully, according to the word of God, and caſting out of their publike ſociety and priuate fellowſhip, ſuch members as publikely offend in ſome grieuous crime, or be obſtinate contemners of the lawful admonitions of the Church for priuate faults, that by ſuch ſhame they may be driuen to repentance, and others by theyr example kept from Infection of Sin. *Mathew* 18. 15. 1 *Cor.* 5, 5, 6, 7. 2 *Theſſ.* 3, 14. which places plainely ſhew, what Excommunication is, who are to execute it, vppon whom, for what matters, to what ends, and how long. The abuſe of Excommunication in Popery, is manifold & moſt groſſe, eſpecially heerein; that beeing a ſpirituall cenſure, they apply it to the depoſition of Kings, and alienation of Subiects from their oath of allegiance, & other temporall matters.

Execrable. *ſig:* Thinges or perſons accurſed, and appointed to be deſtroyed. *Ioſhua* 6, 18. *Beware of the Execrable thing, leaſt you make your ſelues Execrable.*

Exercise. *ſig: pro* Bodily recreation, or mouing the partes of the body, for the preſeruation of health.

2 Outward auſtereneſſe of life, in watching, faſting, &c. 1 *Tim.* 4. 8. *Bodily Exerciſe profiteth not.*

3 The practiſe of godlineſſe, and ſtudying the Scriptures. 1 *Timothy* 4, 7. *Exerciſe thy ſelfe to godlineſſe.* Pſalme 1, 2.

to Exhort. *ſig:* To quicken and ſtir vp faint and dull Chriſtians vnto the duties of godlineſſe, by reaſons out of the word. *Heb.* 3, 13. *Exhort one another while it is called to day.* This is one part of the publike Miniſtery. 1 *Cor.* 14, 3. *Tit.* 2. verſe laſt.

2 To performe the whole worke of the Miniſtery, *Acts* 13, 15. *If ye haue any word of Exhortati-*

on speake on: **Synechdoche.** Exhortation, which is but one action of the Ministery put for the whole duty of a Teacher.

Exodus. *sig:* A departing out. Thus is the second Booke of *Moyses* learned, for the passage of *Israell* out of *Ægipt.*

Exorcist. *sig:* One, who by a speciall gift of God, did call forth foule spirits out of the bodies of those which were possessed with them. This gift was in the Primitiue Church, and lasted but for a time, for the practise of this gift. See *Acts* 16, 18.

2 Such as vsurped and counterfeited this gift, but had it not, *Acts* 19, 13. *Certaine Exorcists took vpon them to name the Lord Iesus:* Such be the Exorcists of the Romish Church; meere Iugglers.

Extortioner *sig:* One that wringeth and wresteth from others more then right, vnder coulour of an Office, taking aboue his appointed Fee. 1 *Cor.* 6, 10. *Extortioners shall not inherit the kingdome of Heauen.*

E. Y.

Eye. *sig: pro.* That member of the body, whose faculty it is to see lightsome things, and to direct our way.

2 The knowledge which God hath of al things, *Prou.* 15, 3. *His Eye is in euery place to behold good and euill.* Psal. 11. 4. *His eyes will consider, his Eyelids will try the Children of men.* **Metaphor.**

3 Gods mercifull and watchfull prouidence. *Psalme* 34, 15. *His Eye is ouer the righteous.* **Metaphor.**

Eye. *sig:* The vnderstanding or the Iudgment of the mind, which is as the Eye of the Soule. *Psalme* 119, 18. *Open mine Eyes.* *Actes* 26, 18. *Numb.* 24, 3. by a **Metaphor.**

2 An euill affection appearing and expressed by the Eye. *Math.* 5, 29. *If thine Eye offend thee, plucke it out.* Iob 31, 1.

3 A guide to direct. *Iob* 29, 15. *I was an Eye to*

the

the Blind; that is, a guide to the Ignorant, to shew them right and wrong.

4 The whole man, by Synecdoche. *Reuel.* 1, 7. *Euery Eye shall see him.* That is; all men.

To haue God before our Eyes. *sig:* To respect God, that we may feare him, & trust in him. *Psal.*

pure Eyes. *sig:* The infinite holinesse and Iustice of God, which cannot look vpon any sin without extream hatred and loathing of it. *Hab.* 1, 13. *Thou art of pure Eyes.*

single Eye. *sig:* A mind enlightned vnto a liuely Faith in Christ Iesus. *Math.* 6, 22. *If thine Eye be single, as the body is full of light*; that is, when the hart is endewed with a pure sincere Faith, it enlightens and directs the whole man in all Christian waies.

Eyes of a foole. *sig:* Rash medling and fond gazing of fooliſh men, after things vnprofitable, and vnnecessary, letting goe things more needfull. *Pro.* 17, 24. *The Eyes of a Foole are in the corners of the world.*

Eyes of the wise. *sig:* The circumspection and prudence of wise men, espying and finding out all thinges, both good and hurtfull, that the one may bee followed, and the other eschewed. *Eccles* 2, 14. *The Eyes of the wise is in his head.* As Eyes set a loft in the Head, are as Watchmen to look out for the weale of the whole body, so is wisedome to the man that is wise: it lookes out and tryeth al things, that he may do the good, and refuse the contrary.

to open the Eyes. *sig:* To restore the faculty of seeing, or to make them see which were blinde. *Iohn* 9, 10. *Math.* 20, 33. *That our Eyes may be opened.*

2 To giue vse of seeing to such as haue the faculty. *Gen.* 21, 19. *Then God opened her Eyes that she saw the Well. Num.* 22, 31.

3 To giue experimentall knowledge of a thing. *Genesis* 3, 7. *And their Eyes were opened, &c.*

to winke with ỹ Eye *sig:* To refuse to see that truth, which (if men would) they cannot but see. *Mathew* 13, 15. *They winked with their Eyes.*

which Eye hath not seene. *sig:* That which doth exceede all naturall capacitie of man, to wit; the Mystery of the Gospell. *Esay* 64, 4. 1 *Cor.* 2, 9.

F. A.

Fables. *sig: pro*

A Tale, not true but likely, or a faigned deuise. This is the proper signification.

2 All vain, false, and curious Doctrines, Speculations, and Questions, which haue in them no profit to edification. 1. *Tim.* 1, 4. *Giue not heede to Fables.* Titus 1, 14. and 3, 9.

Face. *sig: pro*

That part of mans body, which (being on hie) is most apparant to be seen, & doth best bewray our fauour or displeasure towardes others. Lastly, by which one man is knowne and discerned from another, as touching his person. *Gal.* 1, 21. *I was vnknowne by face vnto the Churches.*

2 The appearance and outward shew or countenance (as it were) of euery thing. *Math.* 16, 3. *Ye can discerne the Face of the skie.*

3 The inuisible nature of God, or the most perfect diuine essence and maiesty discouered. *Exod.* 33, 23. *My Face ye cannot see*; that is, my Maiesty and Essence in the brightnesse and full glory, e cannot see, and abide it discouered.

4 The fauour, countenance, and good will of God. *Dan.* 9, 17. *Cause thy Face to shine vppon the Sanctuary.* Also it comprehendes all benefites and deliuerances, whereby God doth witnesse his fauour to his people. *Psal.* 80, 3. *Cause thy Face to shine, that we may be saued.*

5 The place of Gods worship, whence his Face and fauour is to bee perceiued in the Doctrine of grace, soundly taught & applied. *Gen.* 4, 14. *I shall*

be banished from thy face. Heereof *Dauid* complains 1. *Sam.* 26, 19. *Ionas* 1, 3.

6 Seruice before God, or in the presence of God. *Mat.* 18, 10. *There Angels alwayes behold the Face of my father*; that is, do seruice in his presence. *Ps.* 51, 11. *Cast me not out from thy Face*; that is, from doing seruice before thee as a King, as thou didst cast out *Saule* who was King before mee, &c.

to shew his Face. *sig:* To reueale, lay open, or make known vnto vs, his most bright and glorious Maiesty: this he doth to no man. *Exod.* 33, 20. and verse 18. *Shew mee thy Glory*, and God answered; *Thou canst not see my Face.*

2 To manifest his fauour. Thus he doth continually to his Saints. *Psal.* 80, 19. *Shew vs thy Face and we shall be whole.* Psal. 4, 6.

to hide his Face. *sig:* Not to take knowledge of vs, and of our sinnes, with dislike and meaning to punish them. *Psal.* 51, 10. *Hide thy face from my sinnes*; that is, looke not vpon them to punish them.

2 To withdraw his countenance, and shew forth his displeasure in some iudgement and affliction. *Psal.* 27, 9. *Hide not thy Face from me.*

to seeke Gods Face *sig:* To aske counsell of God in things doubtfull, and to pray vnto God in cases daungerous. *Psal.* 27, 8. *Seeke ye my Face; thy Face Lord I will seeke.*

Face to face *sig:* Familiarly, and plainly. *Deut.* 5, 4. *The Lord talked with you Face to Face.* Exod. 31, 11.

2 Perfectly, and fully. 1. *Cor.* 13, 12. *Then shall we see Face to Face.*

to fall vpon the Face. *sig:* To adore and worship God groueling vpon the ground. *Iosh.* 7, 6. *And fel to the earth vpon his Face.* Mat. 17, 6.

Face of Iesus Christ. *sig:* The knowledge which we haue of God, by, and through our Lord Iesus Christ, who is the liuely expresse Image of his father. 2. *Cor.* 4, 6. *In the Face*

of

of Iesus Christ. Colos. 1, 15. *Who is the Image of the inuisible God.*

Faire. *sig: pro* Beautifull, or one of good fauour, goodly to see to. *Ioh.* 42, 15. *Dan.* 4, 4.

2 The Church, which is faire, beautifull & glorious within. *Cant.* 4, 1. *Thou art Faire my loue*; Faire shee is, for shee hath the perfect holinesse of Christ her husband imputed to her by faith, that she might be without spot or wrinkle. *Ephes.* 5, 27. Also she hath the Spirit of sanctification, to begin holinesse in her selfe. 1. *Pet.* 1, 2. 2. *Cor.* 6, 11. So as she is Faire, both Imputatiuely, and incoatiuely, and at length shall be Faire perfectly: and all this spiritually. For outwardly she is blacke, afflicted, crossed, and persecuted in the world. *Cant.* 1, 4.

Note.

How the Church is Faire.

Faith. *sig: pro* Truth and constancy in wordes and promises, when that is performed in deede, which in wordes was spoken and promised. *Rom.* 3, 3. *Shall our vnbeleefe make the faith of God of none effect?* Psal. 25, 10. Ps. 86, 15. And in all other places where God is commended for Mercy and Truth. The word in the Originall signifies [Faith.] *Gal.* 5, 22. *Math.* 23, 23.

2 The Doctrine of Faith, or the Gospell which we doo beleeue. *Gal.* 1, 22. *Hee now preacheth the Faith which before he Destroyed.* 1. Tim. 1, 19. and 3, 9. *Iude* 5. 1. Tim. 4 1. and 3, 9. **A Metanimie** of the Adiunct for the Subiect.

3 Thinges promised, or the accomplishment of Gods promises made in the Old Testament. *Gal.* 3, 23. *We were shut vp vnto that Faith, which afterwards should be reuealed.*

4 A naked knowledge of God, ioyned with an outward profession of his religion and Faith. *Iam.* 2, 17, 24. *Faith, if it hath no workes is dead.* This is Historicall or Dogmaticall Faith, as Diuines call it.

5 A certaine and ſure perſwaſion of ſome wonderous and ſtrange effects and workes to be done by the power of God. 1. *Cor.* 13,2. *If I had all faith.* Math. 17,20. This is an actiue myraculous faith, which laſted but a ſhort ſpace.

6 The knowledge and ioyful aſſent of the mind yeelded to Gods promiſes for a time, till affliction come. *Luke* 8,13. *Which for a while beleeue, but in time of temptation fall away. Acts* 8,13. This is Temporarie Faith.

7 A firme and conſtant apprehenſion of Chriſt & al his merits, as they are promiſed and offred in the word & Sacraments. *Ro.*1,17. *The iuſt ſhall liue by Faith.* Gal.3,11,14. And in al thoſe places of ſcripture, where Righteouſneſſe, Iuſtification, life Eternal, and Saluation, are attributed to it. This is Iuſtifying or ſauing Faith, becauſe it enables the elect ſoule, to receiue Chriſts perfect Iuſtice vnto Saluation in heauen. This Faith once had, is neuer vtterly loſt, as Papiſts fancie.

8 Fidelity, and faithfulneſſe, in doing duties to others without fraud and deceit. *Titus* 2,10. *That they may ſhew all good faith*; that is, Faithfulneſſe.

9 Hope. 1. *Fet.*1,5. *We are kept through Faith vnto* ſaluatiō. Yet this properly belongs to hope, which is a certaine expectation of ſaluation promiſed. A Metanimie, of the Cauſe, for the Effect.

10 A confidence of obtaining ſome earthly and bodily good thing, after a myraculous ſort. *Actes.* 14,9. *When he ſaw that hee had Faith to bee healed.* This is a paſſiue miraculous Faith.

11 A firme knowledge and aſſurance of that liberty which Chriſtians haue in thinges indifferent. *Rom.*14,1,22,23. *Whatſoeuer is not of Faith, is ſin.*

12 Feruent ſtudy, deſire, and zeale, to practiſe & maintaine Chriſtian Religion and Doctrine. *Rom.* 1,8. *Your Faith is publiſhed throughout all the world.*

13 Righ-

*So it is in the Originall.

13 Righteousnesse or Iustice. *Psal.* 119, 75. *Thou hast afflicted mee in* *Faith, *or in righteousnesse, and iustly.*

14 A Promise, or Vowe. 1. *Tim.* 5, 12. *They haue forsaken their first Faith.* See the word [First.]

15 Constancy and faithfulnesse, in performing duty; or inconstancy and vnfaithfulnesse, indifferently. 1. *Sam.* 26, 23. *The Lord will reward euery man according to his Righteousnesse and Faith,* or faithfulnesse.

16 Christ, being apprehended by faith. *Rom.* 9, 32. Also *Rom.* 3, 28. *A man is iustified by faith.* So it is put and taken in the Treatise of Iustification, whersoeuer Faith is written without expresse mẽtion of Christ.

Faith of the Elect. *sig:* That Faith which is proper to the elect. *Titus* 1, 1, 2. *Acts* 13, 44, 48. which none can haue but the elect and chosen children of God.

dead Faith *sig:* A fruitlesse and vnworking Faith. *Iames* 2, 26. *Faith without workes is Dead*; like a Dead-man, a barren wombe, a withered Tree.

effectuall Faith. *sig:* Such a knowledge of Christ as is not idle, but worketh by loue. 1. *Thes.* 1, 3. *Remembring your effectuall Faith.* Gal. 5, 6.

Faith vnfaigned. *sig:* Sincere, without Hypocrisie and counterfetting. 1. *Tim.* 1, 5. *And of Faith vnfaigned.*

pzecious Faith. *sig:* An excellent faith, being a most worthie guift, whereby wee attaine very woorthy and precious things. 2. *Pet.* 1, 1. *To you which haue obtained like precious Faith.*

from Faith to Faith. *sig:* From one degree of Faith to another, as from a little and weake Faith, to a great and strong one. *Rom.* 1, 17. *Reuealed from Faith to Faith.* For true liuely Faith encreaseth daily.

Faith great oz little. *sig:* The degrees of Faith, as men beleeue in Christ more or lesse, strongly. *Luke* 7, 9. *I haue not founde so great Faith.* Math. 14, 31. *O thou of little Faith.*

This

This little Faith is adioyned with much doubting.

Faithful. *sig:* One, who keepeth his word and ſtandeth to his promiſe. 1. *Iohn* 1, 9. *God is Faithfull.* 1. Cor. 1, 9.

2 One, who beleeueth the promiſes of Chriſt. *Ephe.* 1, 1. *To the Faithfull in Chriſt Ieſus.*

3 One, who faithfully and truely performes his office and charge that he is put in truſt with. 1. *Tim.* 3, 11. *Faithfull in all things.* Col. 4, 9. 1. Pet. 5, 12. *Siluanus a Faithfull Brother to you.*

Faithfulneſſe. See the Word [Faith.]

Liuely Faith, what?

It is That guift of God, whereby an elect regenerate ſoule, receiueth Chriſt and all his benefits to be her own. *Iohn* 1, 12. Or thus more plainly. That guift, whereby the beleeuers are firmely perſwaded, not onely that the word of God & all the promiſes are true, but do belong to themſelues.

firſt Faith. *sig:* The Vow of Baptiſme, or Faith of Chriſtianity, which yong widdowes (who were laſciuious wantons) did make voyde by marrying to Infidels; ſo, as they renounced Chriſtianity and followed Satan. Others do expound this firſt Faith, of the promiſe and fidelity which young Widdowes gaue to the Church, to do ſeruice to the poore, which vpon their marriage to another husband, they did fruſtrate, * 1. *Tim.* 4, 12. *Making voyde the firſt faith.*

* Papiſts doo interpret (firſt Faith) to bee vow of chaſtity, without any ground from the Text

Fall. *sig:* Euery ſinne, eſpecially when the will doeth conſent vnto it; for that is, as if one ſhoulde ſtumble and take a fall, *Pſal.* 37, 24. *Though he fall he ſhall not be caſt off.* Iames 4, 2. *In many things we ſin all.* In the Originall Greeke Text, it is thus: We ſtumble or fall. Alſo, the worde Engliſhed [*Offence*] in *Rom.* 5. *Verſe* 16, 17, 18. In the Originall Text ſignifies Fall. Metaphor.

2 A particular departing or going from the Doctrine and profeſsion of Chriſt, vnto ſome Hereſie or Idolatry; after the example of *Hymeneus, Phyletus,*

letus, *Alexander*, and other Apoſtataës. *Reu.* 9, 1. *I ſaw a Starre which was fallen from Heauen into Earth.* 1 Corin. 10, 12. *Let him that ſtandeth take heede leaſt he Fall.* 2 Theſſ. 2, 3. 1 Tim. 4, 1.

3 Any aduerſity or danger. Pro. 24, 16. *A iuſt Man Falleth ſeuen times a day and riſeth againe*; That is, Many are the dangers and troubles of the righteous, but the Lorde deliuereth them out of all.

4 Decay, or worldly ruine. *Reuel.* 17, 2. *Babylon is Fallen, it is Fallen*; That is, *Rome* is decayed in credit of her Doctrine and Religion, in authority, riches, power, and Iuriſdiction, & in all theſe ſhe haſteneth to an vtter & finall ruine and downfall. Alſo in all thoſe places which ſpeak of worldly downefals. *Pſalme* 20, 8. *Lam.* 1, 14. *Reu.* 17, 10 *Pro.* 16, 18.

5 Periſhing for euer, or euerlaſting deſtruction. *Luke* 2, 34. *He is appointed for the Fall, and riſing againe of many in Iſracll.*

Fall of man, what it is.

It is the defection of our firſt Parents in their voluntary diſobedience to Gods Commaundement, whence followed vppon themſelues and all theyr poſterity, loſſe of Gods fauour and Image, with corruption of nature, and deſert of all miſery. *Rom.* 5, 12, 13, 14, 15. &c. conpared with *Gen.* 3, 1, 2, 3, 4, &c.

Falling away. *ſig:* An vniuerſall forſaking or departing from the whole doctrine of Chriſt, after it is once knowne by the enlightening of the Spirit, with a malicious diſpite of it, becauſe it is the truth of God. *Hebr.* 6, 6. *If they fall away*, and. 3, 12. and 10, 29. This is, the ſin of totall Apoſtacy: whereof read more, 2. *Pet.* 2, 20. 1 *Iohn* 5, 16. See Blaſphemy of the Spirit.

to Fal from grace. *ſig:* To leaue and forſake that good way and courſe, which

which men had once taken for the obtaining of Grace. *Gal.* 5, 4. *Ye are Fallen from Grace.* Such as haue once ſauing Grace and bee iuſtified thorough Faith, doe nowe Fall vtterly and wholy from it: but ſundry which had entered a good courſe to get this Grace, doe afterwardes leaue it; and this is to Fall from Grace in that place of *Paul* to *Galathians*, They erre, which think ſauing grace may be wholy loſt for a time, or finally, and for euer.

False. *ſig:* That which is voyd of truth, being vnſound and counterfeit. As Falſe Ballance, Falſe weights, Falſe heart, Falſe doctrine, Falſe waies. Pſal. 119. *Falſe Witneſſe.* Math. 27, 59. *They ſought Falſe Witneſſe.*

False chriſt. *ſig:* One that profeſſeth himſelfe to be Chriſt, and is not. *Math.* 24, 24. *There ſhall ariſe Falſe Chriſts.* This did one *Doſitheus*, of whom *Theophilact* maketh mention; and one *Theudas* an *Ægiptian*, ſpoken of in the *Acts* 5, 36. and after that, one *Manes* and *Dauid George*, head of the *Libertines*, of whom *Ioſephus* writeth. And one *Hacket* an Engliſhman: all theſe named themſelues Chriſt: ſo did one *Iohn Moore* at *London*, in the third yeare of Queen *Elizabeth*, and two other at *Oxford*, in the ſixt yeare of *Henry* the third, as *Holinſhed* reporteth.

False Apoſtles. *ſig:* Such as ſay they are Apoſtles and are not, being Broachers of lyes and errours vnder the name of true Apoſtles of Chriſt. 1 *Cor.* 11, 13. *Reuelations* 2, 2.

False Prophet. *ſig:* One that is a teacher of lyes, wreſting the Scriptures for his Belly and filthy lucre, or for vaine glorie ſake. *Mathew* 7, 15. *Beware of Falſe Prophets.* *Rom.* 16, 18. *Titus* 1, 11. 1 *Timothy* 6, 3, 4, 5.

Falſematter *ſig:* A lying ſpeech, or word of vntruth, which may endanger another mans life. *Exodus* 23, 7. *Thou ſhalt keepe thy ſelfe farre from a Falſe matter.*

Falſe balance. *ſig:* Deceitfull Weights, which beguile thoſe that truſt

truſt the truth of them. *Prou.* 11, 1. *Falſe Ballance are an abhomination vnto the Lord.*

Falſe waies *ſig:* Whatſoeuer opinion or action ſwarueth from the word of God. Pſal. 119, 128. *I hate all Falſe wayes.*

Famine. *ſig:* Scarſity of Bread, euen vnto hunger; or extream want of victuals. *Geneſis* 26, 1. *There was a Famine in that Land.*

2 Scarſity and want of heauenly Bread, which is the word of God. *Amos* 8, 11. *I will ſend a Famine of the hearing of the word.*

Fanne. *ſig:* Gods word preached, whereby (as by a *Fanne*) the good are ſeuered from the bad. *Mathew* 3, 12 *Whoſe Fanne is in his hand.* Metaphor.

Faſting. *ſig:* A totall or whole abſtinence from meats, drinks, and all other pleaſures of this life for a certaine time, to witneſſe our vnfained humiliation for ſinne, to tame the fleſh, and to help our feruency in Prayer, eyther for preuenting ſome Iudgement to come, or turning away ſome Iudgement preſent. It is either priuate or publike. *Eſter* 4, 16. *Act* 10, 30. *Mar.* 2, 19. *Ion.* 3, 4, 5. This is bodily Faſting. which is no worke commaunded in the Law ſimply for it ſelfe, much leſſe a meritorious work; neither doth Chriſtian Faſting conſiſt, in forbidding of certaine meates at certaine times limited: that is rather a ciuill Faſt.

2 An abſtinence or freeneſſe from Vices, as couetouſneſſe, oppreſſion, cruelty, incontinency, lying, &c. *Eſay* 58, 6. *Is not this the Faſt that I haue choſen, to looſe the bands of wickedneſſe, to take off the heauy burthen?* This is ſpirituall Faſting.

3 Abſtinence from all manner of meate or ſuſtenance for many daies together, without being any whit hungry. *Mathew* 4, 2. *Hee Faſted fortie daies and forty nights:* thus *Moyſes* Faſted, and *Elias.* This is miraculous Faſting, which ſerued the

more

more to commend the Doctrine of the Law and Gospell, to shew it to be no vulgar thing, but giuen of God. The apish Imitation of this Fast, by the Papists is ridiculous and ioyned with grosse superstition, in asmuch as they forbeare flesh in Lent, as a worke of Religion and saluation, contrary to the Scriptures; which teach, that meates defile not a Man.

4 Hunger. *Math.* 15, 32. *I will not send them away Fasting*; That is, Hungry. 2 *Cor.* 11, 27. This is a necessary and compelled Fast, which the Saints of God doe ouercome by patience.

to sanctifie a Fast. *sig:* To call men vnto publike repentance. *Ioell* 2, 15. *Sanctifie a Fast.* The power to commaund: this is in the lawfull Christian Magistrate (where such an one is) vpon the aduise & good direction of Gods Ministers, who are to execute and performe what hath beene religiously and aduisedly by Superiors enioyned.

Father. *sig: pro* One that begetteth Children. *Gene.* 22, 7. *My Father.* Exod. 20, 12. This is a Father by Nature, as *Abraham* was to *Isaac*, and *Isaac* to *Iacob*.

2 A Grand-father, and generally any Ancestor or Progenitour. *Exod.* 2, 18. *And when they came to Reuell their Father.* Gen. 20, 12. *She is the daughter of my Father.* Exod. 20, 18. *Walke not in the steppes of your Fathers*; That is, doe not as your fore-fathers did. *Heb.* 3, 9. This is a Father by precedency of time. Thus *Iacob* called *Abraham* his Father. *Gene.* 31, 42. who is also called the Father of *Leui*. Heb. 7. as *Nahor* is of *Laban*.

3 An aged man, or one full of yeares. 1 *Timo.* 5, 1. *Rebuke not an Elder, but exhort him as a Father.* This is a Father by Age.

4 One who is instead of a Father, performing the loue, care, and duty of a Father; by instructing, ruling, protecting. Thus all Superiors are Fathers

to

to their Inferiors. 2 *Kings* 5, 13. *Father, if the Prophet, &c.* and in *Esay* 49, 23. *Kings and Magistrats are called nursing Fathers.* Also Ministers are called Fathers. *Pron.* 4, 1. *Heare ô Children your Fathers instruction.* This is spoken in the person of a Minister, who is a Father to the people; the reason is rendred. 1 *Cor.* 4, 15. *Because they beget men by the Gospell.* These be Fathers by Office.

5 Authour, or Inuentor of any thing. Genesis 4, 20. *Iaball was the Father of them that dwell in Tents.* Iohn 8, 44. *Father of lies. Iames* 1, 17. *Father of lights.* Gene. 36, 43. *Hee was Father of the Edomites.*

6 A benefactor and preseruer. *Gene.* 45, 8. *God hath made me a Father to Pharaoh,* Iob 29, 16. Psa. 68, 5.

7 One, that is the originall or head and chiefe beginner of any Nation or people. *Gene.* 22, 21. *And Kemuell the Father of Aram.* 1 Chron. 8, 6. *These were the cheefe Fathers of them that inhabited Geba.* Gen. 36, 43. *Esau was Father of the Edomites.* That is, authour and root of that people.

8 One, that is inwarde with vs, or very neerely ioyned to vs. *Iob.* 17, 14. *I said to corruption, thou art my father.*

9 All the persons of the Trinity, euen the whole God-head. *Math.* 6, 9. *Our Father which art in heauen.* Heere Father is put essentially.

10 The first person of the blessed Trinity, begetting the Sonne, and sending forth the Holy-ghost. *Math.* 28, 19. *And baptize them in the name of the Father.* Ephe. 1, 3. *God the Father of our Lord Iesus Christ.* Heere Father is put personally.

Father of glory. *fig:* Most glorious Father, or one full of glory. *Ephe.* 1, 17. *The Father of Glory.*

Father of mercies. *fig:* One, who is himselfe most merciful, and the Author of mercies and compassion in others. So is

God alone. 2. *Cor.* 1, 3. *Blessed bee God the Father of Mercies, and God of all Comfort.*

euerlasting Father. *fig:* One, who is himselfe absolutely Eternal, and the Author and purchaser of eternity to others, giuing eternall good things to his people. *Esay* 9,6. *Euerlasting Father.* Thus is Christ Iesus a Father of Eternity.

the Father of spirits. *fig:* The maker and giuer of Soules. *Heb.* 12, 9. *Be in subiection to the Father of spirits.*

your Father. *fig:* God, who is a Father of the beleeuing Apostles, and all other the faithfull. First, because they are begotten by the immortall seede of his word, and 2. are the members of his sonne, 3. and are adopted by him, 4. bearing his Image, 5. and are pertakers of his Fatherly loue and benefits. *Iohn* 20, 17. *I ascend to my Father, and to your Father.*

without Father and Mother. *fig:* One, whose Parents were not manifested and knowne. *Hebr.* 7, 3. *Without Father, without Mother.* Such was *Melchisedech*, who so long out-liued those of his time, as his Parents were worne out of knowledge, and be vnmentioned in the holy Story.

Father of many nations, and of the faithfull. *fig:* *Abraham*, who is thus called. First, because he was vnto his posterity and seede, a rare example of faith and iustification, 2. a worthy restorer of Religion, 3. the Father of the *Messiah*, 4. hauing the promises of eternall life giuen him, both for himselfe and others, 5. into whose bosome beleeuers of all Nations shall bee gathered. *Rom.* 4, 16, 18. *That he should be the Father of many Nations.*

to go or bee gathered vnto their Fathers. *fig:* By dying, to be ioyned vnto their Fore-fathers in the estate of the dead, both in respect of their bodies being put in the Sepulchres of their Fathers, and of their soules, being companions with them of the same eternall blisse. *Gen.* 15, 15. *Thou shalt be gathered to thy Fathers in peace.* 2. Kings 22, 20. *I will gather thee vnto thy Fathers.*

One

thy Father is an Ammonite.	*sig:*	One, that is degenerate and growne out of kind, being of the childe of *Abraham*, become as bad as an Heathen. *Ezek:* 16, 3. 45.
Fat heart.	*sig:*	Senceleſſe, hard, vnyeelding heart, without feeling of Gods Mercies or Iudgements. *Pſal:* 119, 70. *Their heart is as Fat as Brawne.* Deut. 23, 15. Metaphor.
Fat bread.	*sig:*	Plenteouſneſſe of the earth, and abundance of al pleaſant things belonging to this life. *Gen.* 49, 20. *Concerning Aſher, his Bread ſhall be Fat.*
Fat wheat	*sig:*	The fineſt and beſt of the wheat. *Pſal.* 81, 16. *He ſhall feede them with the Fat of Wheat.*
Fat of the land.	*sig:*	The cheefeſt and choiſeſt commodities & fruits. *Gen.* 45, 18. *You ſhall eate the Fat of the Lande.* A Metanimie.
marrow & Fatneſſe.	*sig:*	Tranquility, and ioy of minde. *Pſal.* 63, 5. *My ſoule ſhall be ſatisfied with Marrow and Fatneſſe.*
Fatneſſe of the earth.	*sig:*	Great abundance of Corne and Wine, which comes from the Fatneſſe of the earth. *Gen.* 27, 39. *The Fatneſſe of the earth ſhall bee thy dwelling place.* Gen. 4. A Metanimie of the cauſe.
Fatneſſe of gods houſe.	*sig:*	The manifold and plentifull ſpirituall bleſſings of God. *Pſal.* 36, 8. *They ſhall be ſatisfied with the Fatneſſe of thine houſe.*
Fat men.	*sig:*	Men full of wealth and might. *Eſay* 10, 6. *The Lord of Hoaſts ſhall ſend leanneſſe amongſt his Fat men.*
		2 Full of ſpirituall vigor and liuelineſſe. *Pſal.* 92, 10. *They ſhall be Fat and flouriſhing.*
		3 Kings, Princes, and Potentates of the Earth. *Pſalme.* 22, 29. *They that be Fat in the Earth, ſhall worſhip.*
Fatneſſe.	*sig:*	Swelling Pride. *Pſalm* 73, 7. *Their eies ſtand out for Fatneſſe*; That is, ſo puft with pride, that they can neither ſee and know themſelues, nor conſider others. Metaphor.
		2 Delicates, or delightfull thinges. *Iob* 36, 16.

That which rests vpon thy Table haue beene full of Fatnesse.

Fault. *sig:* The guilt of *Adams* disobedience imputed to vs. *Rom.* 5, 16. *The Fault came by one offence.*

2 Some sinne done in our owne persons. *Psalm* 19, 12. *Who knoweth his Faults?*

Fauour. *sig: pro* A good and comely countenance. *Prou.* 31, 30. *Fauour is deceitfull.*

2 Credite and respect, gotten by wel doing. *Pro:* 22, 1. *Louing Fauour is better then Gold.*

the Fauour of God. *sig:* His gracious accepting of vs, and mercifull readinesse to do vs good. *Psal.* 51, 18. *Be Fauourable to Sion.*

the Fauour of men. *sig:* Their good liking towards vs, and readinesse to doo vs good, and not hurt. *Gen:* 33, 10. *If I haue found Fauour or grace in thy sight.* Acts 24, 27. *And Felix willing to get Fauour of the Iewes, left Paule bound.*

F. E.

Feare. *sig:* A certaine naturall affection, whereby men are stricken, by reason of some dangerous and hurtfull euill; either true, or imagined. *Gen.* 32, 11. *I Fear him.* Iosh. 2, 9, 11. & *Mat.* 14, 30. and 28, 4. This is naturall Feare, in it selfe neither good nor euill: It was in the man Christ. *Heb.* 5, 7. *It becomes euill through our distrust mixt with it.*

2 The free voluntary reuerence which inferiours shew to their Superiors, for the Lordes sake, making them carefull to obey, and loath to offend. *Ephe:* 5, 33. *Ye Wiues Feare your Husbands.* Rom. 13, 7. *Feare, to whom Feare belongeth.*

3 The thing, or daunger Feared. *Prou.* 1, 27. *When their Feare cõmeth*; that is, when that which they Feare commeth. *Psal.* * *They Feare where no Feare is*; that is, no cause of Feare, nothing to be feared. A Metanimie.

4 The person which is feared. In this sence God

is

is called the Feare of *Isaac*. Gen. 31, 42, 53. *But Iacob ſware by the Feare of his father Isaac*; either becauſe God had ſtricken *Isaac* with a feare when he would haue giuen away the bleſſing to *Eſau*; or becauſe of the reuerence and Feare which *Isaac* yeelded vnto God: or for both theſe cauſes, is God called the Feare of *Isaac*. A Metanimie.

5 An holy affection of the heart, awing vs, and making vs loath to diſpleaſe God by ſin, in reſpect of his great goodneſſe and mercies, and for a loue we beare to righteouſneſſe. *Pſal.* 130, 4. *There is mercy with thee, that thou maiſt be Feared.* Exo. 24, 25. This is * filliall or child-like Feare. Gods children are commanded thus to Feare, and are often commended for ſo fearing. *Iob* 1, 1. *Actes* 10, 2. The fruite and force of this Feare is, to reſtraine from vice, and conſtraine vnto well doing for deſire to glorifie God. The examples of Ioſeph. *Gen:* 39, and Nehemiah.

* This childe like Fear, may wel ſtand with certainty of ſaluation, ſo cannot ſeruile and perplexed Feare.

6 A terror in the heart of wicked men, dreading God as a Iudge, being loath to offend him by ſin, in reſpect of his punniſhments, and not from a hatred of wickedneſſe. Thus *Fœlix* feared. *Acts* 24, 25. This is ſeruile and ſlauiſh Feare. Gods children are forbid this Feare. *Exod.* 20, 20. *Moyſes ſaide to the people, Feare not.* Yet thorough Gods mercifull goodneſſe it proues a preparatiue vnto faith. *Acts* 2, 37. *Rom.* 8, 15.

7 The whole worſhip of God. *Deut.* 6, 13. *Thou ſhalt Feare the Lord.* Acts 10, 35. *In euerie nation he that Feareth God.* Pſal. 112, 1. and 128, 1. & elſewhere often by a Synechdoche of the part for the whole. For, where Gods feare is truely planted, there will follow the whole worſhip of God.

8 Dreadful works of Gods Iuſtice, which ſtrike men with Feare. *Pſal:* 90, 12. *Who knoweth the power of thy wrath or anger, according to thy Fear.* Thus

Tremelius reads it. It is a Metanimie, of the effect for the cause.

Feare not their Feare *sig:* Feare not that whereof they are afraid; to wit, their Idols. *Esay* 8, 12. *Feare not their Feare*; or (as *Tremelius* translates it) *Feare not with their Feare*; that is, with a distrustfull Feare, which withdraweth the heart from God and his promises.

to meditate Feare. *sig:* To thinke vpon dangerous things, which breede Feare. *Esay* 33, 18. *Thine heart shall Meditate Feare.*

Feare of God was vpon them. *sig:* A great terror and feare, sent into their hearrs of God, to restraine and stay them from dooing any harme to *Iacob*. Gen: 35, 5. *And the Feare of God was vpon the Citties that were round about them.*

Feast. *sig:* Solemne, and abundant fare, kept vpon some especiall occasion, to remember some great mercie of God, and therewith to cheare the hart. *Gen.* 21, 8. *Abraham made a great Feast that same day that Isaac was weaned.* Nehe. 18, 12. *Gen:* 29, 22. *And made a Feast.*

2 The day or whole time wherein such solemne Feasts are kept. *Acts* 18, 21. *I must needs keepe this Feast.* Iohn 7, 8. Leuit: 23, 4. The whole space of eight daies, wherein their Feasts lasted.

3 A good Conscience, which of *Salomon* is called a continuall Feast, because of the great and constant peace and ioy which it breedeth. *Prou:* 15, 15. *A good Conscience is a continuall Feast.* A Metaphor.

Feasts of loue. *sig:* Bankets kept in the publicke meetings of the Church, to testifie and to nourish brotherly loue. *Iude* 12. *These are as spots in your feasts of loue.* These grew to such abuse, as the Apostle *Paul* abolished them. 1. *Cor:* 11.

to Feede. *sig:* To nourish, by ministring meate to the bodye, common to men and beasts. This is naturall feeding.

2 To

2 To teach others by wholesome doctrine, and to rule them with godly discipline. Iohn 21, 16. *Feede my Sheepe.* Math. 28, 18. *Goe teach all Nations.* This is Ecclesiasticall Feeding, peculiar to Gods Church. It is farre from the Popes supremacy, which is a tyranising, not a teaching. A Metaphor.

3 To rule or gouerne politically. *Psal.* 78, 71, 72 *He brought Dauid to Feede his people, and so hee Fed them.* 2 Sam. 5, 2. Math. 2, 6. This is a politicall Feeding.

4 To strengthen and comfort the Soule inwardly. *Psalme* 28, 9. *Feede them also.* A spirituall Feeding.

Fellowes. *sig:* All true beleeuing Christians, whom Christ hath taken into fellowship of himselfe and his merites. *Psalme* 45, 7. *With Oyle of gladnesse aboue his Fellowes.*

Feete. *sig: pro* That member which is lowest in the body, bearing it vp, being the Instrument of motion, and carrying the body from place to place. *Iohn* 13, 5. *He washed the Apostles Feete.*

2 Approching and comming of such as preach reconcilement with God, or the Preachers so approching. *Rom.* 10, 15. *How beautifull are the Feete, &c.*

3 The whole man, or the man himselfe. *Rom.* 3, 15. *Their Feete are swift to shed blood*; That is, they themselues are ready and forward to slaughter. Psalm 119, 101, 105. *Thy word is a Lanthorne to my Feete*; that is, to my selfe. *Psalm* 73, 2. There be innumerable examples of this signification in the Psalmes, and else-where in the Scripture. It is a Synecdoche of the part for the whole. Psalme 122, 2.

4 The Apostles, and other sincere Preachers of the word. *Rom.* 10, 15. *How beautifull are their*

Feete; That is, if the Feete which bee the loweſt & baſeſt part of Gods Meſſengers be beautiful, much more the Teachers themſelues, are acceptable and gratious to euery contrite and broken heart. A Synecdoche.

5 The will, and the affections, deſires, care and endeuours, which are the beginning of our actions, as the Feet are the Inſtrument of motion, and doe carry our minde hether and thether, as our body is carried by our Feete. *Eccle.* 4, 17. *Looke well vnto thy Feet, when thou entreſt into the houſe of God.* Pſal. 17, 5. *That my Feete doe not ſlide.* Pſal. 16, 12. Prou. 4, 27. *Remoue thy Foote from euill.* Metaphor.

6 The daily ſlips and ſinnes that come of frailty. *Iohn* 13, 10. *He that is waſhed, hath no neede ſaue to waſh his Feete*; The meaning is, ſuch as be once waſhed from their ſinnes, by Faith in the blood of Chriſt vnto Iuſtification, and by his Spirite vnto newneſſe of life, or Sanctification; ſuch haue no neede but to waſh their Feete; that is, their daily faults which they fall into of weakneſſe, which are to be waſhed, by lamenting that we haue committed them, by asking of God pardon for them, beleeuing that we ſhall obtaine it thorough Chriſt, crauing the gouernment of the holy Spirit, to become more heedefull of Sinne for hereafter.

7 Chriſts humanity or Man-hood, the which is ſubiect to his God-head, as our Feete is to our head; alſo to Chriſt, as hee is Man, all thinges are put vnder, as the Foot-ſtoole to the Foote. *Pſalme* 8, 6. *Thou ſhalt put all thinges vnder his Feete.*

Foote of pride. *ſig:* The cruelty and violence of proud men. *Pſalme* 30, 11. *Let not the Foote of Pride come againſt me.*

to ſit at ones Feete. *ſig:* To be ones Scholler, or daily hearer. Acts 20, 3. *At the Feete of Gamaliell*, and *Deut.* 33, 3. The reaſon heereof is, becauſe hearers ſat on formes at the Feete of their Teachers, ſpeaking to them out of a Chaire

Chaire or higher place.

to dip the Foot in oyle. *sig:* To haue Oyle in such aboundance, as one may wash or dip his Foote in it. *Deut.* 33, 34.

washing one anothers Féete. *sig:* All mutual duties and works of loue. *Iohn* 13, 14 *Ye ought to wash one anothers Feete*; By this (*One*) all helpes and seruices towards our neighbour are meant.

Path of thy Féete. *sig:* Euery action of our life, either outward, or inward. *Prou.* 4, 26. *Ponder the path of thy Feete.*

to fall at ones Féete. *sig:* To become a suppliant vnto any. 1 Sam. 25, 24. *She fell at his feete.*

to licke the dust of Féet *sig:* Most submisse reuerence, and extreame adoration. *Esay* 49, 23. *Psalme* 99, 5.

Feruent. *sig:* Earnest. *Iames* 5, 16. *Prayer auaileth much if it be Feruent.* Vnto Feruent Prayer there is required; on the one side, a distinct knowledge, ioyned with good feeling of our sinnes and miseries; and on the other side, a certaine beleefe to speede, coupled with zeale of his glory, earnest desire of Gods truth and mercy to be manifested, in graunting of Prayers.

Few. *sig:* A small number. *Math.* 15, 34. *A Few Fishes.* It is vsed here absolutely.

2 A very great number, yet but a Few in comparison of a farre greater. *Math.* 20, 16. *Many called, Few chosen.* Math. 7, 14. *Few there are that finde it.* It is put here comparatiuely.

F. I.

Fidelitie. *sig:* Truth in performing of our iust promises, and in standing to lawfull bargaines and Couenantes. Mathew 23, 23. *Mercy and Fidelity, or Faith.*

Figge-tree with leaues *sig:* Hipocrites, which haue appearance of holinesse without Fruits of a good life. Math. 21, 19.

2 All vnprofitable, & vnfruitful hearers. *Lu.* 13, 7.

Filthy. *sig:* One who weltereth (as it were a Swine in Mire) in the defilement of Sinne, taking his full pleasure in it. *Reuel.* 22, 11. *Let him that is Filthy be Filthy still.*

Gaine

Filthy lucre *sig:* Gaine, gotten or kept by sin. *Titus* 1, 11. *Teaching what they ought not for Filthy Lucre.* 1 Peter 5, 3.

Filthinesse. *sig:* The secret and vncomely partes of the body (as they are called of the Apostles) beeing naked or bare. Exodus 20, verse last. *That thy filthinesse bee not discouered thereon.*

2 Euery sinne which is called Filthinesse, because it defileth man spiritually, and ought to bee loathed as a Filthy thing in Gods sight. 1 *Pet.* 2, 1. *Lay away all Filthinesse.* 2 Corin. 7, 1. Iames 1, 12. 2 Pet. 2, 20. Mat. 15, 18. *That which commeth out of a man, defileth a man.*

3 Shame and Ignominy, which followes sin and sinners. *Ezechiell* 16, 36. *Thy filthinesse discouered.*

Filled. *sig:* Perfection, when there is no want. *Luke* 2, 40. *He was Filled with wisedome.* This sence the word [*Filled*] hath, wheresoeuer it is spoken of Christ, or of the Estate of the life to come.

2 A great and rich portion, or measure of any thing, though there be great want. *Luke* 2, 35 *He hath Filled the hungry with good thinges.* Luke 1, 10.

Find. *sig:* The hauing that giuen vs which we want and desire of God. *Math.* 7, 7. *Seeke and ye shall Finde.* Thus doe we Finde God, and good things.

2 The bringing home of a sinner, by giuing Faith and repentance. *Rom.* 10, 20. *I am Found of them that seeke me not.* Thus God Findeth vs.

Finger of God. *sig:* The holy Ghost (which is as the Finger and power) whereby all great workes are wrought. *Luke* 11, 20. *If I cast out Deuils by the Finger of GOD.* Math. 12, 28. Exod. 8, 19. **A Metaphor.**

to finish Sayings. *sig:* To make an end of speaking. 26, 1. *When Iesus had Finished those Sayings.*

to finish their Testimony. *sig:* To make an ende of their message, continuing to beare witnesse of Christ vntill they died. *Reuel.* 11, 7. *When they haue Finished their Testimony.*

What-

it is finished *fig:* Whatsoeuer was Prophesied or Figured vnder the Law, touching the sufferings of Christ, is now ended. *Iohn* 19, 30.

Fire. *fig: pro* That Element, whose property is to burne, and and giue light, which we commonly call Fire; the vse whereof, is not only for heat and light, but for trying and purging Mettals.

2 Christ, who in regard of his mighty operation in purging the elect, and separating them from the drosse of their corruption, is compared to Fire. *Mala.* 3, 2. *Hee is like a purging Fire, and Fullers Sope.*

3 The holy Ghost, which is of a fiery qualitie, enlightning and cleansing the heart. *Math.* 3, 11. *With the holy Ghost and with Fire*; That is, which is like vnto Fire. *Marke* 9, 49.

4 The word of God trying and examining mens Doctrines. 1 *Cor.* 3, 13. *Euery mans worke shall bee reuealed by Fire*; that is, as by the Fire it is known what Gold is currant, and what is counterfeit; so by the light of the word, it shall be manifested what doctrine is built vpon the foundation, what not.

5 The word of God; to wit, the Gospell preached, which in another respect is likened to Fire, because of the trouble it kindleth, and raiseth among the wicked which resist it (as if Fire were cast amongst them) *Luke* 12, 49. *I am come to set Fire on the Earth.*

6 Afflictions great and dangerous, which serue to try and purge vs, as gold is tried in the Fire. *Ps.* 66, 12. *We went through Fire and Water.* 1 Pet. 4, 12 *Thinke it not strange concerning the Fiery tryall.*

7 Extreame and most sharp paine, appointed for the wicked in Hell. *Mark* 9, 34. *Where the Fire neuer goeth out*; that is, most grieuous paine which neuer shall haue an end.

8 Gods burning displeasure and wrath, as the cause

cause of all punnishment and paine to the wicked. *Heb.* 12, verse last. *Esay* 66. *Psal.* 88. *Psal.* 18, 8. *A consuming Fire went out of his mouth.*

9 Lightning and Thunder. *Psal.* 148, 8. *Fire & Haile.* Psal. 105, 32.

strange fire *sig:* Common fire, such as was not sent down from Heauen. *Lev.* 10, 1. *And offered strange fire before the Lord.* Vnto which, by allusion, strange worship, and strange Doctrines are likened.

flames of Fire. *sig:* The piercing knowledge of Christ, searching & piercing into all thinges, euen the most secret thoughts of the heart. *Reuel.* 1, 14. *His eyes were like a Flame of fire.*

consuming Fire. *sig:* The infinite wrath of God, against faithlesse and vnrepentant sinners. *Heb.* 12, 29. *Our God is a consuming Fire.* And often in the Prophets, the wicked are likened to Stubble, and Gods wrath to Fire, which as easily & fiercely destroyeth wicked men, as Fire doth consume Stubble.

a Firy law. *sig:* That Fire, out of which God vttered all things which he would haue done of vs, or not done, according to his Law. *Deut.* 33, 2. *At his right hand did shine a Fiery Law.*

pillar of Fire. *sig:* A Token of Gods visible presence, seruing to guide the people of *Israel* in the night season, thorough the wildernesse. *Exod.* 13, 21. *By night in a Pillar of Fire.*

the Holye-Ghost, and with Fire. *sig:* The Holy-ghost, which is like Fire, of a fierie quality, enlightning and purging our soules. *Mat.* 3, 11. *He shall baptize you with the Holy-Ghost, and Fire.*

the bush burning with Fire, & not consuming. *sig:* The estate of the militant Church heere in earth, mightily preserued by Gods defence, amidst many great dangers and afflictions. *Exod.* 3, 2. *The bush burned with Fire, yet not consumed.*

to answere by Fire. *sig:* To send downe fire from heauen (as an answer) to the Prayers which were made to God for it.

1. *Kings*

1. *Kings* 18,21. *And then the God that answereth by Fire, let him be God.*

to passe or go through the Fire. *sig:* To offer vp, or to Sacrifice one as a burnt Offering. As *Israel* did their children to the Idoll *Moloch*. 2 *Kings* 21,6. *And he caused his sonnes to passe through the Fire.* Leuit. 20, 2, 3.

2 To purge or purifye mettall by Fire, that it may be meete for the Lords vse. *Num.* 31, 23. *All that will abide the Fire, ye shall make passe through the Fire, and it shall be cleane.*

3 To endure affliction, or to abide the triall of the Crosse. *Psal.* 66, 12. *Wee did passe through Fire and Water, and thou broughtest vs to a wealthy place.*

Firebrand. *sig: pro* A piece of wood almost burnt, consuming it selfe, ready to be quite extinct and put out.

2 The two Kinges of *Israel* and *Assyria*, which threatned *Iuda*, as if they would destroy it themselues, being shortly (for all their bragges) to fall and perish. *Esay* 7, 4. *Feare not these Firebrands.*

First. *sig:* That which is afore other, in respect of time: & then it is a worde of order, and hath reference to second, third, fourth, &c. *Math.* 10, 1, *The First. is Simon called Peter*; that is, hee was first called to be an Apostle. 1. *Cor.* 15,47. *The First man is of the earth, the second man, &c.* 1. Cor. 12,28.

2 That which is chiefe, or more excellent. *Rom.* 3, 2. The word which is heere translated [*Chiefely*] in the Originall it signifies [*First.*] And so it is also *Luke* 19,47. *Acts* 28,2. where the [*First of the Iewes, and of the people,*] is put for the [*Chiefe of the Iewes, and of the people.*] So *Luke* 15,22. Heere it is a word of Dignity and Honor.

3 The greatest; and then it is a word of power and Authority. *Reuel.* 1,5. *The First begotten of the dead, and that Prince of the Kings of the earth.*

First loue. *sig:* Former affection of loue, which being decayed, needed refreshing. *Reuel.* 2,4.

Former

First workes. *sig:* Former actions, which they were wont to do, while they heartily loued the Gospell. *Reuel.* 2, 5.

First faith. *sig:* Vow in Baptisme, whereby we are bounde to professe the Christian faith, or that promise which younger Widdowes made to the Church to remain such, that they might serue the poore. 1. *Tim.* 5, 11, 12.

First borne or first begotten. *sig:* The First male-Childe that was borne to a man, though there were none other borne after it. *Gen:* 49, 3. *Reuben my First borne.* Deut: 21, 17. 2. *Chr:* 21, 2, 3, 4. *Math:* 1, 25. Amongst the *Iewes*, the First borne had a two-fold prerogatiue aboue his Brethren; one, was a double portion in his fathers substance; the other, was * preheminence and rule ouer his brethren. The Apostle alluding to this custome of the Iewes, called Christ *The First begotten of euery creature. Col:* 1, 15. *And First begotten of the dead.* Verse 18. because hee was begotten (as he was the sonne of God) before things were created; and being the chiefe heire of the world, he had chiefe rule amongst all his Bretheren, which being once dead, shall after rise to eternall life.

* To wit, if the Father were sick, lunatick, or absent from home, then the eldest brother being of sufficient age, did gouern the rest in his Fathers stead. Thus *Peter Martir*, on Rom. 8.

First fruits *sig:* That small portion of fruits which was First gathered to offer vnto God. *Exod.* 22, 29. & 34, 26. *The First ripe fruits of thy land thou shalt bring to the Lord.*

2 Christ raised from the dead, by his own resurrection, sanctifying all the beleeuers to a blessed resurrection, as the First fruits vnder the Law did sanctifie the whole masse and heape of other fruits. 1. *Cor.* 15, 20. *The First fruits of them that sleepe.*

3 An holy kind of offering, taken out of the residue of men (as First fruites were taken out of the rest.) *Iames* 1, 18. *As the First fruites of his Creatures.*

4 A certaine measure of the speciall and sauing graces of the Spirite; as Faith, Hope, Loue, &c. which

which therefore are likened to the First fruites, becauſe the hauing of theſe graces, giues hope of inioying heauenly bliſſe and ioyes in due time: euen as the *Iſraelites*, by the Offering vp of their First fruits to God, were raiſed vp to a good hope, to enioy the whol crop in due ſeaſon. *Rom.* 8, 23. *We alſo which haue receiued the First fruites of the ſpirit, do waite for the redemption of our bodies.*

5 The fore-fathers, or First fathers of the Iewes, as *Abraham, Iſaac, Iacob.* Rom. 11, 16. *If the First fruits be wholy, ſo is the whole lumpe.*

the firſt of his ſtrength *ſig:* The man-childe, which is First begotten when his Parents were in their beſt ſtrength and vigour. *Deut.* 21, 17. *For he is the firſt of his ſtrength.* Gen: 49. 3. *He is called the beginning of ſtrength.*

the First day of the Sabaoth. *ſig:* The First day of the weeke, which in Scripture is called the Lords day, & with vs Sunday. *Ioh.* 20, 1. *The First day of the Sabaoth.* So it is read in the Originall. 1. *Cor:* 16, 2.

First heauens, & firſt earth. *ſig:* Heauens and earth, conſidered in that corrupt eſtate wherein now they are, through our ſinne, before that perfect reſtoring and chaunge which ſhall be at the great and laſt day. *Reuel:* 21, 1. *First heauens, and firſt earth.*

First things. *ſig:* Sinnes, and their effectes of ſorrow and miſery. *Reuel.* 21, 4. *There ſhall be no more crying, nor death, nor ſorrow, nor paine, for the firſt things are paſt.*

First Adam *ſig:* That man named *Adam*, firſt of that name, and First in reſpect of the ſecõd *Adam* (hauing brought in ſinne and death) as the ſecond *Adam* ſignifies Chriſt, who deſtroyed theſe workes of the firſt *Adam.* 1. *Cor.* 15, 45. *The firſt man Adam was made a liuing ſoule.*

First reſurrection. *ſig:* Sanctification, whereby the Elect ariſe from the death of ſinne, to walke in newneſſe of life. *Reuel:* 20, 6. *Bleſſed and holy is he that hath part in the firſt reſurrection.* Rom. 6, 4. *Chriſt hath raiſed vs from the*

the dead, to walke in a new life. Maister *Brightman* expounds the First resurrection, of the calling of the Iewes againe vnto the faith; which is after a sort, a raising them from the dead. This exposition, in substance is one with the former; because the calling of the Iewes, will bee the quickening of them by Grace.

Fishers. *sig: pro* Such as make benefit vnto themselues by fishing. *Esay* 19, 8. *The fishers shall mourne*, that is; the *Egyptians* shall bee sorry when that the Riuer *Nylus* shall be dried vp, wherein they were wont to fish to their commodity.

2 The Armies of the *Caldeans*, pursuing the *Iewes* to destruction, like as fishers take fishes in their net. *Ier.* 16, 16. *I will send out many fishers to take them.*

Fishers of men. *sig:* Ministers of Christ, who by the worde (as by a net or hooke) doo draw men (as fishes) to Gods Church and kingdome. *Mat.* 4, 16. *I will make you fishers of men.*

F. L.

Flagons of wine. *sig:* The most comfortable promises of Gods mercies for saluation, which are as wholesome Wine abundantly drawne out of Christs Seller, which is his word. *Cant.* 2, 5. *Stay me with Flagons*; that is, the plentifull comforts of the worde, and the rich graces of the spirite, powre into my heart for my strengthning.

to Flatter. *sig:* To speake pleasing or false words, with a mind onely to please and beguile, for our owne profite. *Prou.* 28, 23. *He that reproues, finds more fauour at last, then he that flattereth.* Prou. 26, 22.

smoaking Flax. *sig:* Weake Christians (like to Flax) which hath neither heate nor flame, and yeeldeth forth but smoak onely: euen such be infirme and weake Christians, who haue no more but an vnfaigned desire to beleeue and repent; as it were, a sparke ready to die. *Mat.* 12, 20. *Smoking Flax shall he not quench.* Esay

42,

42, 3. Bruiſed reed, hath the ſame ſignification.

Flea. *ſig: pro* A vile and baſe creature, ſo called.

2 A meane and contemptible perſon. 2. *Sam.* 24, 15. *After whom doſt thou purſue, after a dead Dog, or after a Flea?* That is, an abiect or baſe perſon.

Fleſh. *ſig: pro* The body conſiſting of ſundry members. *Rom.* 2, 28. *Which is outward in the Fleſh*; that is, in the body. 1. *Cor.* 5, 5. 2. *Cor.* 7, 1. *Gal.* 2, 20. *Pſal.* 79, 2. *The fleſh of thy Saints, vnto the Beaſtes of the earth.*

2 A wife. *Gen.* 2, 23. *This is Fleſh of my fleſh.* Ephe 5, 31. *Who euer hated his owne fleſh?* In *Mat.* 19, 5. [Fleſh] is put for [Perſon.] *Shall be one Fleſh.* Ephe. 5, 31.

3 One of our kind, which is like vnto our ſelfe, euen euery man and woman. *Prou.* 11, 17. *He that hateth his owne fleſh is cruell.* Eſay 58, 7. *Turne not thy face from thine owne Fleſh*; that is, from him which hath a common nature with thee.

4 Conſanguinity, or neereneſſe of bloud. *Rom.* 9, 3. *My Kinſmen according to the fleſh.* Rom. 11, 14. *If I might prouoke them of my fleſh*; that is, my Kindred.

5 The whole man, conſiſting of body & ſoule. *Gen.* 6, 12, 13. *All fleſh hath corrupted his way vpon earth.* 1. *Pet.* 3, 18. *Chriſt was put to death concerning the fleſh*; that is, concerning his manhood, for his body was dead naturally, and his ſoule felt the ſorrowes of death ſpiritually. *Acts* 2, 24. *Luke* 3, 6. 1. *Pet.* 1, 24. *Math.* 24, 22. And elſewhere often, is [Fleſh] put, to ſignifie the [whole humaine Nature.] *Rom.* 1, 3. and 8, 5. as it is ſimply conſidered, without ſinfull corruption.

6 Mankind, being weake and feeble, eyther to helpe himſelfe or others. *Ier.* 17, 15. *Curſed bee he that maketh fleſh his arme*; that is, which placeth his ſtrength and ſafety, in weake and vaine man.

Esay 40, 6. *Psal.* 78. 39. *Ioell* 2, 28. In these, and many other places [*Flesh*] doth signifie our whole kind, as it is wrapt in great imbecility and frailety.

7 The quality of corruption, which is not sinfull, but the effect of sinne, accompanying our bodies in this life. 1 *Cor.* 15, 50. *Flesh and Blood shall not inherit eternall life, neyther corruption inherit incorruption*; that is to say, our corruptible bodyes cannot come to Heauen. That which shall inherit Heauen, must be an incorrupt Flesh, a body without corruption.

8 What thing soeuer belonges to this present life. 1 *Cor.* 7, 18. *Such shall haue trouble in the flesh.* Thus *Beza* expoundeth it. Also it signifies the estate of this present life. *Phil.* 1, 24. *To abide in the flesh is more needfull for you.*

9 Whatsoeuer is in man, reputed most excellent and glorious without the grace of Christ; as Nobility, birth, wisedome, wit, vnderstanding, reason. Math. 16, 17. *Flesh and Blood hath not reuealed this vnto thee.* Iohn 1, 13, 14. *Borne not of Flesh and Blood.* Iohn 3. Phil. 3.

10 All that in Religion, which is outward and to be seene with the eye, as Morall workes or ceremonies. *Rom.* 4, 1. *What hath Abraham gotten according to the Flesh.* This word [*Flesh*] in the second verse, is expounded to be the workes of *Abraham*, which did not iustifie him before God. Thus *Beza* and *Piscator* Interpret this place. & *Gal.* 6, 12. and 33. Where Flesh, signifies the Ceremonies of *Moyses* Law; and whatsoeuer it is which is without, is noted by this word. Phil. 3, 3.

11 The whole Nature of Man, as it commeth into the Worlde, corrupt and vile, infected by sinne; or that part of Man which is vnregenerate. Iohn 3, 6. *That which is borne of the Flesh is Flesh.* Rom. 7, 5. *When we were in the Flesh.* Rom. 8, 8.

They

Vnbeleefe, and all motions of the ſoul which bee euill, all wicked deſires, all our wordes and workes done without grace; how good, holy, or ſpirituall ſoeuer they ſeeme to be and ſhew for; alſo our learning, doctrine, preaching, prayers, and what elſe ſoeuer commeth not of the ſpirite of Chriſt, is called Fleſh in the phraſe of Scripture.

They that are in the Fleſh; That is, in the corruption of ſinfull Nature; and in al other places where the word [*Fleſh*] is applyed to men vnregenerate, it ſignifies the whole corruption and naughtineſſe of our Nature, raging and raigning both in the reaſon and will: but in thoſe places of Scripture, where [*Fleſh*] is attributed to new-borne perſons, and is ſet againſt the ſpirit, as in *Gal.* 5, 17, 19, 24 *Rom.* 7, 18, 25. In all theſe (I ſay) and ſuch like Texts, the word [*Fleſh*] ſignifies the remainder of naturall corruption, euen ſo much of that vicious quality of ſinne, as ſtill ſticketh behind in regenerate perſons, and is vnmortified. The reaſon and cauſe why ſinne is noted out by the name of [*Fleſh*] it is, becauſe through the Fleſh (to wit our Seede) or through carnall generation, ſinne is conueyed into the whole man, Soule and Body: alſo, for that the Fleſh or Body is the inſtrument to execute the luſtes of our naturall concupiſence. Rom. 6, 13. Thus *Piſcator*, and *Peter Martir* do iudge. *Illiricus* addes another reaſon; to wit, becauſe man, as he is ſinfull, tendes wholy to carnall thinges. By this we ſee, how ſuch are deceiued, who will haue onely the inferior part of the ſoule (as will and affections) meant by Fleſh.

12 Common or ordinary courſe of nature. Gal. 4, 29. *He that was borne after the Fleſh.*

13 The Inferiour, or vnreaſonable part of the Soule, as it is corrupt by ſinne; to wit, the ſinfull will and affections. *Ephe.* 2, 3. *In fulfilling the will of the fleſh*; that is, the deſires of our corrupt will.

14 Euery liuing Creature, reaſonable and vnreaſonable. *Pſal.* 136, 25. *Which giueth foode to all fleſh.* Gen. 6. and 7. Leu. 17.

15 Authority, dignity, wealth, worſhip, corporall conuerſation. 2 Cor. 5, 16. *We know no man after the fleſh.*

16 Outward apparance. Iohn 8. *Ye iudge according to the flesh.*

17 A glorified person, whose body and Soule is perfitly blessed. Iob 19, 26. *And shall see him in my flesh.*

18 The secret parts of Man or Woman, Leuit. 15, 2. *Whosoeuer hath an Issue from his flesh, &c.*

hart of flesh. *sig:* A tender and soft heart, yeelding vnto the word of God, easily receiuing the impression of Grace. *Ezec.* 11, 19. *I will giue you an heart of flesh, which is set against a stony heart*; that is, hard and hardned, not yeelding to God.

the infirmity of the Flesh. *sig:* The weakenesse of our vnderstanding, being more carnall then spirituall, and hauing in it more ignorance then knowledge. *Rom.* 6,9. *I speake after the manner of a man, because of the infirmity of your flesh.*

2 The crosse, or afflictions, which make one outwardly infirme and weake. *Gal.* 4, 13.

the Flesh of Christ. *sig:* Whole Christ, both God-head and Man-hood in one person, with al his benefits. *Iohn* 6,55. *My Flesh is meat indeede*; that is, my selfe being beleiued on. **A Sinechdoche.**

2 The Man-hood of Christ, as it is considered apart from his God-head, or Diuine Nature. *Iohn* 6, 63. *The Flesh profiteth nothing*; that is to say, the humaine Nature of Christ, is not profitable to vs of it selfe, but as the God-head dwelleth in it, giuing life to it, and quickning vs by it. Thus Maister *Tindall*, and the Bible-note expound this place. *Augustine* and *Chrisostom* expound it of vnderstanding the word Carnally, and not Spiritually. The former is the better.

destruction of the Flesh *sig:* The taming and making leane the body, the vitall Iuice or moysture being dried vp by heauinesse of the heart for sinne. 1 Cor. 5, 5. *He be deliuered vnto Satan for the destruction of the Flesh.* Thus *Piscator* expoundeth this place.

Naturall

Flesh of Flesh, or to be ones Flesh. *sig:* Naturall coniunction, such as is betweene Husband and Wife, or betweene Kinsmen. 2 *Sam.* 6, 2 *He is Flesh of our Flesh.* Gen. 2, 13. *This is Flesh of my Flesh.* Math. 19, 5. *They twaine shall be one flesh*; that is, as one man most neerely coupled, or one person, as before.

2 Spirituall vnion and coniunction, such as is betweene Christ and his members. *Ephe.* 5, 3. *We are members of his Body, of his Flesh, and of his Bones*; that is, most straightly coupled to Christ by the spirituall band of our Faith.

Flesh and Blood. *sig:* The whole humain Nature, such as it is in it selfe, considered without the Grace of regeneration. *Mathew* 16, 17. *Flesh and blood hath not reuealed this*; that is, humaine Nature, as it is corrupt and sinfull, hath not taught it thee.

2 Mortall men, as they are weake and feeble. Ephes. 6, 12. *We wrestle not against Flesh and blood.* Gal. 1, 16. *I communicated not with Flesh and blood*; That is, with any man in the world.

3 An humain liuing body, subiect to rottennesse. 1 *Cor.* 15, 50.

to walke after the flesh. *sig:* To follow the motions of corrupt nature in the guiding of our life and manners. Rom. 8, 1. *Which walke not after the Flesh.* ver. 12.

to walke in the Flesh. *sig:* To liue in this fraile body vntill we be taken vp into Heauen. 2 Cor. 10, 3. *Though we walke in the Flesh.* Also to liue in the Flesh hath the same signification. *Phil.* 1, 22. *Gal.* 2; 20.

to sow vnto the Flesh. *sig:* To apply a mans care and labour to heape vnto himselfe carnall and earthly things, which belong to the cherishing of this Mortall Flesh or body. *Gal.* 6, 8. *He that sowes to the Flesh, of the Flesh shall reape corruption.*

to be in the Flesh. *sig:* To be a meere naturall man, vnregenerate, drowned in the lusts of sinne, and a Seruant of sin. *Rom.* 7, 5. *When we were in the Flesh.* Rom. 8.

to crucifie the Flesh. *sig:* To weaken the strength and power of naturall corruption. The death of Christ doth this by merit, & the spirit doth it by the efficacy of his grace, and the Saints by godly endeuour stirring vp that Grace. *Gal.* 5, 24. *They that are Christs, haue crucified the Flesh.* Rom. 8, 12, 13, 14.

to be condēned in the Flesh. *sig:* To haue the wicked naughtinesse of our Nature mortified and subdued. 1 *Pet.* 4, 6. *That they might be condemned according to men in the Flesh.* 1 Cor. 5.

Flocke. *sig: pro* A great company of Sheepe gathered together into one Pasture. *Ier.* 49, 29.

2 The whole Church of Christ vpon Earth. *Can.* 1, 7. *Get thee forth by the steps of the Flocke.* Metaphor.

3 Some particular Church. *Acts* 20, 20. *Take heede to the Flocke.*

4 An Hoast of men, or a rude and vnskilfull multitude. Iere. 49, 20. *The least of the Flocke shall draw them out.*

Flood. *sig: pro* The ouerflowing of waters, as *Noahs* flood. *Gen.* 6 Psa. 93, 3, 4.

2 Extreame dangers and violent troubles, stirred vp by wicked men against Gods Children, or such great euils as be otherwise sent of God. Psal. 42, 7. *All thy Floods and Waues are gone ouer mee.* Reuel. 12, 15. *The Serpent cast waters (like a flood) out of his mouth.* Psal. 69. 15.

3 Mighty Kings and people, who for strength and power are like vnto a Flood. *Esay* 59, 19. *For the Enemy shall come like a flood.* Metaphor.

4 Great store, rich plenty of good things bodily and spirituall. *Esay* 41, 18. *I will open the Floudes of the tops of the hils.* Iohn. 7, 38. *Out of his belly shall flow Floods (or Riuers) of Waters of life.* Metaphor.

Floore. *sig:* The visible Church, as it containes good and bad (like Wheate and Chaffe in a Barne-floore.) *Math.* 3, 21. *He hath his Fan in his hand, and will purge*

purge his Floore. Metaphor.

Flourishing. *sig:* The outward fraile estate and short prosperitie of wicked men. *Psal.* 37, 35. *I haue seene the wicked strong and flourishing (or spreading) like a greene Bay Tree.* Psalme 103. *As a Flower of the fielde, so flourisheth he.*

2 The happy prosperity of the godly. *Prouer.* 14, 11. *The Tabernacle of the iust shall flourish.*

3 Spirituall liuelinesse and vigor. *Psal.* 92, 14. *They shall be fat and flourishing.*

Flowing. *sig:* Plentifull encrease, either of earthly blessings, or of spirituall graces, *Iohn* 7, 38. *Out of his belly shall flow the water of life.* Psal. 23, 4. *My Cup doth Flow or run ouer.*

Flower. *sig:* Fraile and vanishing men, which flourish for a while, and suddenly vanish like a Flower, that withereth in a day. *Esay* 40, 8. *The Grasse withereth, and the Flower fadeth.* Metaphor.

2 Riches, prosperity, and all good things of this life. *Iames* 1, 10. *For as the Flower of the grasse, hee shall vanish away.* That is, his riches and plenty of worldly good shall fade as a Flower fadeth.

F. *O.*

Fold. *sig: pro* A Sheep-coate, or Sheepe-house, to keep them safe from the cruelty of Wolues, or other wilde Beasts.

2 The inuisible Catholike Church of Christ, consisting of beleeuing *Iewes* and *Gentiles*. Iohn 10, 16. *I haue other Sheepe which are not of this Folde.* The elect are gathered into the Church, as Sheepe into a Fold by the Ministry of the Pastors. A Metaphor.

seauen-fold. *sig:* Manifolde, or aboundantly, also often times. Psal. 79, 12. *And render to our Neighbours seauenfold.*

hundred Fold. *sig:* Plentifully, or very much. *Mat.* 19, 29. *He shall receiue an hundred Fold.*

to Follow. *sig: pro* To come after one which goeth before. 1 *Sam.* 25, 27. *Let it bee giuen them that Follow my Lord.* Math. 4, 19. *As Seruants Follow and goe after their Maisters.*

2 To imitate, or to doe as another giues vs an example. *Math.* 10, 38. *He that takes vp his Crosse and Followes me.* 1 Cor. 11, 1. *Be ye Followers of me as I am of Christ.*

3 To beleeue and obey. *Iohn* 10, 27. *My Sheep heare my voice and Follow me.* 1 King. 18, 11. 2 Pet. 1, 16. And in al places where men are said to Follow strange Gods: it doth signifie to put trust in them, and rely vpon them, yeelding them seruice.

4 To endeuour and striue towardes the obtayning of some thing. *Phil.* 3, 12. *I Follow:* and verse 14. *I Follow hard*; which is expounded in verse 13. *I endeuour.*

5 To dye with one. Iohn 13, 36. *Thou canst not follow me now*; that is, dye with me.

Foole, or Foolish. *sig: pro* An Idiot, or one destitute of wit, of little or no capacity and discretion.

2 A sinner and wicked man, who dispising the wisedome of the word, followes his owne lustes, and the sinnefull vaine customes of this wicked world. In this sence, the word is vsed throughout the Prouerbs of *Salomon:* also *Psalme.* 14, 1. *The Foole hath said in his hart:* and often else-where, as Psalm 73, 3. *I fretted at the foolish, to see the prosperity of the wicked.*

3 A couetous worldling. *Luke* 12, 20. *O Foole this night shall thy Soule be taken from thee.* 1 Sam. 25, 25. It is put for an Idolatour. In *Rom.* 1, 2. *They became Fooles.*

4 A man that is vnprouident, without foresight. *Math.* 7, 26. *He that heares these wordes and dooth them not, shall bee like vnto a Foole which built his House, &c.*

5 One

5 One (who though he be godly) yet hath much ignorance and vnbeleefe remaining in him. *Luke* 24, 15. *O ye Fooles and slow of heart, to beleeue.* It is also put for all vnbeleeuers, which wholie want faith. *Mat.* 25, 2. *Fiue were Fooles.*

6 One, possessed with naturall ignorance from his birth. In which sence, all men; yea, young infants, naturally be fooles. *Titus* 3, 3. *We were fooles or vnwise.*

7 A name, or worde of reproach. *Mat.* 5, 22. *Whosoeuer shall say Foole.* A Sinecbooche. Euerie word of disgrace, as Knaue, Asse, &c. vnderstood by this one.

8 One, which dooth see and acknowledge his owne spirituall foolishnesse. 1. *Cor.* 3, 18. *Let him be a Foole, that he may be wise.*

9 One accounted a foole by the worlde. 1. *Cor.* 4, 10. *We are fooles for Christ.*

Foolish words. *sig:* Such words as be void of reason and godlinesse, hauing in them no edification. *Ephe.* 5, 4. *Neither filthinesse, nor foolish talking.*

Foolish things. *sig:* Such things as the world esteemeth for foolish. 1. *Cor.* 1, 27. *God hath chosen foolish things, to confound the wise.*

Foolish Questions. *sig:* Questions or doubts mooued about things curious and vnprofitable. 2. *Tim.* 2, 23. *Put away foolish questions.*

Foolishnes or folly. *sig:* All naughtinesse whatsoeuer generally. *Pro.* 22, 15. *Foolishnesse is bound vp in the heart of a Child.*

2 Some perticuler hainous sin, as Incest, Idolatry, and such like. 2. *Sam.* 13, 12. *Commit not this folly.* Iosh. 7, 15.

3 That which men do account most absurd and foolish. 1. *Cor.* 1, 23. *We preach Christ crucified, vnto the Gresians foolishnesse.*

4 That which is indeed and truth most foolish and absurd. 1. *Cor.* 3, 19. *The wisedome of the worlde is*

Foolish-

Foolishnesse with God.

For. *sig:* An efficient cause of a thing. *Rom.* 8, 2. *Rom.* 3, 23. And elsewhere very often, this word [*For*] is a Causall particle.

2 A sign, or a consequent of a thing. *Luke* 7, 47. *Many sinnes are forgiuen her; For shee loued much.* Heere this particle [For] noteth the consequent, and that which followeth, forgiuenesse of sinne; to wit, the earnest loue of Christ, and doth not note the cause why her sinnes were forgiuen her, which was her faith in Christ. *Math.* 25, 34, 35. *Come ye blessed of my father, For when I was hungry.* Heere likewise, the particle [For] noteth not the cause, but the signes and tokens of blessed persons, or the fruite by which they were discerned and knowne. Heere it is a particle redditiue, rendring the reason of the fore-going sentence. *Reuel.* 14, 13. *Rom.* 4, 2, 3.

Therefore the Papists doo dote, when they do heer-upon gather, þ loue & good workes be the meritorious cause of forgiuenesse of sins: whereas the forgiuing much debt, is laide downe as the cause of much loue. verse 42, 43.

3 In behalfe of another, or in ones stead, to ones benefit or good: as to suffer for the Gospell, or for the name of Christ; to die For the brethren, and to be separated from Christ For the bretheren; and Christ dyed For vs, and such like. Whereof all doo note the impulsiue cause.

4 The finall cause or end. As *Rom.* 11, 36. *All things For him*; that is, his owne glory is the end to which all things, both made of him, and gouerned by him, are referred and disposed. *Prou.* 16, 4. *God made all things For himselfe.*

Foreknowledge. *sig: pro* A bare fore-sight of things to come, or to bee done heerafter; which in God is euer ioyned with his counsell, or determination. *Actes* 2, 23. *Being deliuered by the determinate counsell and Fore-knowledge of God.*

2 Gods eternall loue or good pleasure. *Ro.* 8, 29. *Whom he knew before, &c.* Rom. 11, 2. 1. *Pet.* 1, 2. *Elect according to the Foreknowledge of God.*

Such

Note. Such as seuer Gods will from his fore-knowledge, or do make his fore-knowledge of thinges, the highest cause of their existence (whereas God fore-knoweth what things shal be, because he hath first decreed they shall be) or which will haue fore-knowledge of faith and works, to be causes of election; they are deceiued.

to Forget. *sig:* To let things slip out of mind. This is the generall signification.

2 To let God, his worde, and benefits, slip out of minde, whereof followeth disobedience, neglect of Gods worship, and wicked contempt of God, as a fruit & consequent of such Forgetfulnesse. *Iudg.* 3, 7. *They did wickedly, and forgot the Lord.* Psalme 78, 42. Thus men Forget God; the wicked wholy, the Godly in part.

3 To cast off one, to cease to loue, care, and prouide for him. *Psal.* 77, 9. *Hath God forgotten to be mercifull?* Esay. 49. 15, 16. Thus God Forgets the wicked; and the godly doo sometime thinke that they are thus Forgotten, yet are not so. *Psal.* 107, 5. *If I Forget thee* (*ô Ierusalem*;) that is, if I cease to loue thee.

4 To deferre or put off the punnishment of the wicked; and to remoue punishment from the godly. *Psal.* 74, 23. *Forget not the voice of the enemie.* Amos. 8, 7. *I will not for euer Forget any of their workes*; that is, I will not alway deferre to punnish them, though it may seeme I haue Forgotten. *Ieremy* 32.

god Forbid *sig:* A forme of deniall, with a loathing of the thing obiected. *Rom.* 3, 31. Also 6, 2. This is vsuall with *Paule*, so often as he iudgeth cauils vnworthy of a direct refutation.

to Forget his labour. *sig:* Not to be moued nor trobled with remembrance of calamities past. *Gen.* 41, 51. *God hath made mee Forget all my labors.*

Not-

Fooliſhneſſe with God.

For. *ſig:* An efficient cauſe of a thing. *Rom.* 8, 2. *Rom.* 3, 23. And elſewhere very often, this word [*For*] is a Cauſall particle.

2 A ſign, or a conſequent of a thing. *Luke* 7, 47. *Many ſinnes are forgiuen her; For ſhee loued much.* Heere this particle [For] noteth the conſequent, and that which followeth, forgiueneſſe of ſinne; to wit, the earneſt loue of Chriſt, and doth not note the cauſe why her ſinnes were forgiuen her, which was her faith in Chriſt. *Math.* 25, 34, 35. *Come ye bleſſed of my faeher, For when I was hungry.* Heere likewiſe, the particle [For] noteth not the cauſe, but the ſignes and tokens of bleſſed perſons, or the fruite by which they were diſcerned and knowne. Heere it is a particle redditiue, rendring the reaſon of the fore-going ſentence. *Reuel.* 14, 13. *Rom.* 4, 2, 3.

Therefore the Papiſts doo dote, when they do beer upon gather, þ loue & good workes be the meritorious cauſe of forgiueneſſe of ſins: whereas the forgiuing much debt, is laide downe as the cauſe of much loue. verſe 42, 43.

3 In behalfe of another, or in ones ſtead, to ones benefit or good: as to ſuffer for the Goſpell, or for the name of Chriſt; to die For the brethren, and to be ſeparated from Chriſt For the bretheren; and Chriſt dyed For vs, and ſuch like. Whereof all doo note the impulſiue cauſe.

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Not-

to Forget that which is behind. *sig:* Not to think vpon, or mind that which one hath done or suffered for Christ or his Gospell, looking forward to things which are to bee done heereafter. *Phil.* 3, 15. *I Forget that which is behind.*

land of Forgetfulnesse. *sig:* The place and estate of the dead, who Forget the liuing, and the liuing them. *Psal.* 88, 12. *And thy righteousnesse in the land of Forgetfulnesse*; or Obliuion.

to Forget thy fathers house. *sig:* To renounce and abandon all carnall & worldly affections, which spring from in-bred corruption, and whatsoeuer may hinder our faith and loue to Christ. Psal. 45, 11. *Forget thine owne people, and thy fathers house.*

Forgiuenes See Remission. *sig:* The pardoning of our sins done against God, as if one should crosse a debt booke. Ps. 32, 1. *Whose sinnes are Forgiuen.*

2 A Forbearing to reuenge trespasses done against vs, being ready to take vnto fauour such as wrong vs, vpon their repentance. *Mat.* 18, 35. *Except yee Forgiue from your hearts.* Col. 3, 13.

Forme. *sig:* Fauour, beauty, outward dignity, & glory. *Esay.* 53, 1. *He hath no Forme.*

2 Substance, or essence. *Heb.* 1, 3. *The engraued Forme of his person.*

Forme of God. *sig:* God himselfe, or one who is God, and that truly and in very deed, of the same substance and glorie that God is. Phil. 2, 6. *Who being in the Forme of God*; that is, Forme, Nature, or Substance, bee all one in this argument.

Forme of a seruant. *sig:* A very man, one hauing the true nature of man, being like a man in all things (sin excepted.) Phil. 2, 7. *He tooke the Forme of a Seruant, and was made like to a man*; that is, he took the substance, nature, properties, affections, and infirmities of a man, all except sinne. *Heb.* 3, 17. and 4, 15.

Formed. *sig:* Fashioned, framed. Christ is saide to be formed in vs, either when the liuely faith of Christ is at our

new

new birth engendred in vs, or is renued after some great fall. *Gal.* 4, 19. *Till Christ be Formed in you.*

Fornicatiõ. *sig:* 1 The vncleannesse of vnmarried persons, about generation. *Gal.* 5, 19. *The workes of the Flesh are manifest: Adultery, Fornication, &c.*

2 All vncleanneſſe that way, by whom-soeuer, married or vnmarried, or howsoeuer. 1. *Cor.* 6, 9, 18. *He that committeth Fornication, sinneth against his owne body.* This is bodily Fornication. **Synecdoche.** See Math. 5, 32. [Fornication] put for [Adultery.]

3 Idolatry, or strange worship, which is spirituall Fornication: wherein the faith plight with God (as with an husband) to worship him onely after his owne will, is violated and broken. *Ezek.* 16, 15. *Thou hast powred out thy Fornications*; and else-where very often, in this and other Prophets. As *Ier.* 3, 9. *Iudah hath committed Fornication with stockes and stones.*

to Forsake, referred to God. *sig:* Not to with-draw his essence or power from his creature (for they be euery where present) but his grace & blessing, which is done diuersly, in respect of them whom he doth forsake. 2. *Chro.* 15, 2. *If ye Forsake him, he will Forsake you.* This is the general signification.

2 Wholy and for euer, to take away from men all such graces as he had giuen them, leauing them altogether to Satan, and their owne lust. This is called a giuing vp, or deliuering vp to vile affections. *Rom.* 1, 24, Thus God forsakes wicked men, and Hippocrites. Thus did he forsake *Cain* and *Iudas*, & *Saul.* 1. Sa. 16, 14. *The Spirit of the Lord departed from saule.* 2. *Sam.* 7, 15, *And thus wil not God forsake his people.* 1. *Sam.* 12, 22. *The Lorde will not Forsake his people for his names sake.*

3 To take away some particular grace, and that for a time onely. Thus was *David* forsaken, hauing

lost

loſt (after his grieuous ſinne) cleanneſſe of heart, peace and ioy of conſcience, freedome of Spirite, ſtableneſſe of mind, &c. Pſal. 51, 10, &c.

4 To take away the knowledge, feeling, fruit, and working of his Graces for a ſeaſon. Thus was *Peter* forſaken. *Mat.* 26. and againſt this forſaking, *Dauid* prayeth in *Pſal.* 119, 8. *Forſake me not ouer long.*

5 To withdraw for a time or for euer, his bleſſings and good ſucceſſe from our labours, and his temporall protection from our perſons, both our ſelues and ours. Heb. 13, 5. *I will not faile thee, nor forſake thee.* Pſalm 22, 1. *Why haſt thou forſaken me.*

6 To withdraw and take away his word, his worſhip and miniſtry. *Lam.* 2, 7. *The Lorde hath forſaken his Altar*; that is, he hath cauſed his worſhip to ceaſe, he hath taken away his Law, his Prophets, his Viſions, his Sabbaothes, as verſe 7, 9. *This is Gods forſaking man.*

to Forſake referred to men.

7 To with-draw our heart from God, when wee ceaſe to put our truſt in his promiſes and prouidence, and to obey his Commaundements. *Deut.* 32, 15. *Iſraell forſooke the ſtrong GOD that made them.* Pſalm. 119, 53. *I am affraide of the wicked becauſe they forſake thy Law.* Hebr. 13, 13. Pſalme 119, 118. Heb. 10, 39.

8 To depart from the ſeruice of the true God, to the ſeruice of ſtrange Gods. This is a branch and fruit of the former forſaking. Iudges 2, 11, 12. *They ſerued Balim, and forſooke the Lord God of their Fathers.* This is mans forſaking of God.

9 To deny our help and ayde to others in theyr neceſſities and dangers. 2 *Tim.* 4, 16. *No Man aſſiſted me, but all forſooke me.* Thus man forſaketh man.

a forſaking al for chriſt. *ſig:*

A ſetled and well grounded purpoſe and affection, to leaue all outward good thinges of this life, and

and life it ſelfe, for the loue of Chriſt his Goſpell; and to leaue them indeede actually, when occaſion ſerues. *Luke* 14,33. *He that forſaketh not all that he hath, cannot be my Diſciple.* Marke 10, 29. Thus the Chriſtian man forſaketh all; firſt in affection & deſire, then in effect and deede, if neede bee, and occaſion ſerue thereunto, as then it doth, when we cannot hold life and earthly thinges, without denying Chriſt and his word.

Fortitude. *ſig:* Courage, when aduerſities are borne, and duties done with a valiant and ſtout mind. *Eſay* 11, 12. *The Spirite of Fortitude ſhall reſt vpon him.*

2 Diuine might, vpholding and ſtrengthening vs. *Pſalme* 18, 1. *The Lorde is my Fortitude or ſtrength.*

Fortreſſe. *ſig:* A ſtrong holde, or place of defence; ſuch is Gods prouidence to them that truſt in him. *Pſalme* 18, 2. *The Lord is my Fortreſſe.* A Metaphor. Ps. 31. v. 3.

Fortune. *ſig:* Chance, when ſome thinges fals out beſide our purpoſe, and whereof we can giue no reaſon. This is called Fortune or chance: but in reſpect of God, who knoweth all things, and ordereth them moſt wiſely to iuſt and due ends, there is no chance nor Fortune. *Eccle.* 9, 11. *Time and Chance commeth to them all.* Luke 10, 31. *And it Fortuned, or Chanced.* Chriſtians muſt beware how they do commonly vſe this word [*Fortune* and *Chance*] in their mouthes, or attribute ought to it, ſetting it vp againſt Gods prouidence, which ordereth al things, both good and euill, great and ſmall. I giue this ſignification of Fortune, onely to ſhew how far it may bee allowed; namely, ſo farre, as that in ſuch things (as in regard of our fore-ſight happen accidentally to vs) wee doe yet acknowledge a diuine prouidence.

Foot-ſtoole. *ſig:* Earth, which is ſubiect to God, and put vnder his will and power, as a ſtoole vnder our Foot. *Eſay* 66,

66, 1. *Heauen is my seat, and the earth is my Foote-stoole.* Metaphor.

2 The Temple of God, or the Ark where God promiseth to heare his people. *Ps.* 99, 5. *Fall down before his Footstoole.* Lamen. 2, 1. See Bible-note in Geneua Translation.

foundation *sig: pro* The Ground-work, which vpholds the whole building, as the foundation of an house, of a Castle, of a Fort and Tower, &c.

Metaphors 2 Christ, who in respect of his person and office, is the onely foundation and rocke of his Church, to support and beare it vp against hell gates; hee being the firme foundation, or Corner-stone. 1. *Cor.* 3, 11. *Other Foundation can none lay, then Iesus Christ.* 1. *Pet.* 2, 4, 5, 6. *Behold I put in Sion a chiefe Corner-stone, and precious.* Christ is the foundation of Foundations.

3 The Apostles and Prophets, who in respect of their Doctrine, are as subordinate or second Foundations, laying the elect vpon Christ, the only sure Foundation. *Ephes.* 2, 20. *Built vpon the Foundation of the Prophets and Apostles.* These bee such Foundations, as that themselues also be liuely stones built vpon that Foundation Christ. All be equally Foundations, not *Peter* more then the rest. A Metaphor.

4 The Doctrine of Christ, taught in an easy and short manner: or the sum of Christian Doctrine. *Heb.* 6, 1. *Not laying againe the Foundation, &c.*

5 The vnmooueable strength and firmenesse of Gods elect, being grounded vpon his eternall loue. 2. *Tim.* 2, 19. *But the Foundation of God remaineth sure.*

6 Princes and Rulers of the earth, vpon whom the Common-wealth resteth, as the house doeth vpon the foundation. *Psal.* 82, 5. *All the Foundations of the earth were moued.* Or els expound it thus:

All

All things from the higheſt to the loweſt are out of order.

7 The bottome of the waters, or bowels of the Earth, or loweſt partes of the World. *Pſal.* 18, 15. *The Foundations of the world were diſcouered.*

8 The great Mountaines and higheſt hils, which ſeeme to beare vp the Heauens vpon their toppes. *Pſalm.* 18, 7. *The Foundation of the Heauens mooued and ſhooke.* Thus it is read in *Tremellius*, according to the Originall.

to Found. *ſig:* To build ſurely, to eſtabliſh and confirme. *Pſal.* 24, 2. *He hath founded it vpon the Seas.*

Fourth generation. *ſig:* The ſpace of foure hundred yeare, being ended and expired. *Gen.* 15, 16.

Fountain. *ſig: pro* A Spring, from whence Waters, Brooks, or Riuers do ſpring, or an head-water. *Gene.* 7, 11. *The Fountaines were broken vp.*

2 The Originall beginning, or firſt cauſe of euery good thing which concernes true life. *Pſalme* 36, 9. *With thee is the Well (or Fountaine) of life.* **A Metaphor.**

3 The Word of God, or the Scriptures of the Prophets and Apoſtles, whence (as from a Fountaine) doth ſpring and flow forth Riuers of wholſome doctrines, giuing life to ſuch as receiue them. *Iere.* 2, 13. *They haue forſaken me the Fountain of liuing Water, and digged pits which hold none.* **A Metaphor.**

4 Chriſt Ieſus, whoſe blood-ſhed is an euer running Fountaine, to waſh beleeuers from all vncleanneſſe of ſinne. *Zache.* 13, 1. *In that day, there ſhall be a Fountaine opened to the Houſe of Dauid for ſinne and vncleanneſſe.*

5 The ſpirit of God with his healthfull and ſauing guifts, deriued vnto, and flowing vppon the Church, and euery true member of it, to cheere it and refreſh it. *Ioell* 3, 18. *A Fountaine ſhall come*

forth of the house of the Lord. Ezek. 47, 1. Reuela. 22. 1.

6 Our possessions and goods, whence our liue-li-hood ariseth, as Water springes out of a Fountaine. Prouer. 5, 10. *Let thy Fountaines flow forth, &c.*

7 Eyes, which (as a Spring or Fountaine) sends forth teares (as a witnesse of hearts griefe.) Iere. 9, 1. *Mine eyes a Fountaine of Teares.*

For. *sig:* Euery thing that hurteth the Inheritance or vineyard of the Church, be it false doctrine, or corrupt manners. Cant. 2, 15. *Take away the Foxes.*

2 False Prophets, which craftily vndermine the safety and state of Religion, and of the Church. Ezec. 13,4. *O Israell, thy Prophets are as Foxes in the wast places.*

3 All crafty and guilefull persons, which with their carst and cunning, seeke to deceiue and hurt others. Luke 13, 32. *Tell that Foxe.*

little Foxes *sig:* All occasions and appearances of euils. Cant. 2, 15. *These little Foxes.*

to be a portion for Foxes. *sig:* To be cast out vppon the Mountaines without buriall, that Foxes and Beastes may feede vppon them. Psalme 63, 10. *They shall bee the portion for Foxes.*

F. R.

Frame of the hart. *sig:* The inward secret thoughts, inclinations, and purposes of the Soule; as it is expounded by *Moyses* himselfe. Gen. 6,5. *The whole Frame*; that is, the thoughts of mans hart are euill continually, according to the Translation of *Tremellius* it should thus be read.

Free. *sig: pro* Such as bee Bond-men, but are exempt from the yoake of slauery. 1 Cor. 7, 22.

2 Beleeuers, whom Christ hath set free, and deliuered from the Curse and rigor of the Law, and not onely from yoake of Legall Ceremonies: also frō the

the tyranny of ſinne, by his death and ſpirit, ſo as they are no more vnder the bondage of ſin (though ſinne be ſtill in them) nor neede feare the condemnation due to it; alſo they ſerue God with a free ingenious ſpirit, as Children their Father. *Rom.6,7. He that is dead is Free from ſinne.* Rom. 7,6. *Free from ſinne*; that is, from the Dominion of Sinne, verſe 14. *Rom.* 8, 2. *Free from ſinne and Death*; that is, from the condemnation due to it, as verſe 1. Pſalme 51, 11. Iohn 8, 38. This Freedome is wholy of Grace, not at all of Nature; nor Will.

Note this. Beleeuers are Free, and not Free; therefore they cry both, who ſhall Free me from Sin? Rom. 7,24. and alſo they tryumphantly ſay; *Chriſt hath freede me from the Law of Sin.* Rom. 8, 2. They are freed wholy from the guilt and punniſhment of Sinne, but from corruption of ſinne, they are freed in part onely, ſo farre, as that it doe not raigne ouer them.

The Lords Free man. *ſig:* A true Chriſtian, who though he bee bond and Seruant vnto man, is yet ſet Free by the Lord Ieſus from the ſeruitude of Sathan and Sinne. 1 Corin. 7, 22.

Free from all men. *ſig:* One that is not beholden vnto other men to liue at their coſt. 1 Cor. 9, 19. *Though I bee Free from all men.*

Free among the dead. *ſig:* One ſeparate from the liuing, left for dead. Pſal. 88, 5. *Free among the dead, like to the ſlaine which lie in the Graue.*

Friend. *ſig: pro* One, whom we do entirely loue aboue others, and vſe more familiarly and priuately then we doe others, as *Dauid* did *Ionathan.* Pro. 18, 24. *A friend is neerer then a Brother.*

2 One, to whom God imparteth his minde and ſecrets, ſo familiarly and fully, as one Friend dooth to another. *Geneſis* 18, 17. *Shall I hide this thing from Abraham.* Hence it is, that *Iames*, 2, 29. calleth *Abraham* the Friend of God: alſo the Apo-

stles are called Christs Friendes. *Iohn* 15, 15. *You I haue called Friends, because what I had of my Father I haue made knowne to you.*

Friendship of ỹ world. *sig:* The loue and vnmeasurable desire of carnall and worldly things. *Iames* 4,4. *The friendship, or the Amity of the World, is the enimity with God.*

Frozen in their dregs. *sig:* Stubborne Sinners, which obstinately sticke in their sinnes, mocking both God and Man. *Zephe.* 1, 12. *I will visit them that be frozen in Dregges.* Ier. 48, 11.

Fruit. *sig: pro* The encrease which commeth of the Land; of Trees, of Cattle, and of other Creatures. Deutro. 28, 4. *Blessed shall bee the fruit of thy Ground, and of thy Cattle.*

2 The conuersion of men to God, by the ministry of his Seruants. Iohn 15, 16. *I haue appointed that ye go and bring forth Fruite*; and verse 2. 3. *He that abideth in me bringeth forth Fruit.* In this sence, the Gospell was fruitfull in all the World. Coloss. 1, 6. Conuersion of Sinners to the Faith, is as delightful to God, as sweete Fru[illegible] is to men. A Metaphor.

3 All, and euery one of Gods Graces & works in his Children, because they come from his spirite, (as Fruite from a Tree) and doe so please him, as good Fruit is pleasing to vs. Gal. 5, 22. *The fruits of the Spirtt, is loue, peace, ioy, &c.* Phil. 1, 11. *Filled with the Fruits of righteousnesse.* A Metaphor.

4 The due recompence and merite of our euill workes. Micha. 7, 13. *For the Fruits of their inuentions.* Prouerb. 31. *They shall eate the Fruite of their workes.*

5 False doctrine the proper Fruit of a False Prophet. Math. 7, 16. *By their Fruits ye shall know them.*

6 The profit and commodity that comes of well doing. Prouer. 31, 31. *Giue her of the Fruite of her hands.* Rom. 6, 22. *Ye haue your Fruit in holinesse.*

7 Any godly deede tending to the spirituall profit

fit of others. *Phil.* 4, 17. *I desire the Fruit, &c.* eyther speech it selfe, or the reward which comes of good or euill speech. Prouer. 12, 14. *A man shall be filled with good thinges, by the Fruit of his mouth.*

Fruits of righteousnesse. *sig:* All good works, done by iustified and righteous persons. Phil. 1, 11. *Abounding with the Fruites of righteousnesse.*

fruits worthy of repentance. *sig:* A godly and iust life, meete for such as haue repentance. Mat. 3, 8. *Bring forth Fruits worthy of repentance.*

Fruit of the wombe. *sig:* Children. Deut. 28, 4. *Blessed shall be the Fruite of thy womb.* Psal. 127, 3. and 132, 11. Gen. 30, 2. and in Deut. 28, 4. Children be called the Fruit of the body, being deriued from the body of their Parents, as Fruit springs from a Tree: Also delightful vnto them, as Fruit to our mouth.

Fruitfull. *sig:* Profitable, as vnfruitfull: signifies vnprofitable. Titus 3, 14. Colo. 1, 6. *And is Fruitfull.*

2 *Abundant.* Col. 1, 10. *Fruitfull in good workes.*

F. V.

Full. *sig:* The proud, and such as bee swollen with high conceite of their owne sufficiencie and woorth, so as they feele no neede of Christ. *Luke.* 6, 26. *Woe vnto them that are Full.* Reuel. 3, 17. affords vs an example heereof.

2 Much, or abundantly rich, and plentifull. *Acts* 6, 5. *Stephen Full of the Holy Ghost, and of faith;* that is, endued with a great portion of faith. In *Luke* 1, 28. it would not bee read [Full of grace,] but [Freely beloued,] as the Greek word signifies; and *Chrisost:* expounds it.

3 That which is perfect, or hath no want. 2. *Iohn* 8. *That we may receiue a Full reward;* that is, a perfect reward. *Iohn* 15, 11.

4 Sincere and sound. *Col.* 4, 12. *That yee may stand Full in all the will of God.*

Fulnesse. *sig:* Such a measure of perfection, where nothing is

lacking. *Iohn* 1, 17. *Of his Fulneſſe wee all receiue.* Col. 1, 10. And ſometimes, it ſignifies only a large and plentifull portion of any thing, whereof the Scripture hath inumerable examples: as fulneſſe of the earth, &c.

Fulneſſe of God. *ſig:* Such a meaſure of perfection, as God hath appointed to euerie one of the elect through Chriſt. *Ephe.* 4, 13. and 3, 19. *That ye may be filled with all the fulneſſe of God.*

Fulneſſe of Chriſt. *ſig:* The Church, which being Chriſt his bodie, he eſteemes him-ſelfe an vnperfect head without it, though in himſelf he be filled with al good things. *Ephe.* 1, 23.

Fulneſſe of the godhead *ſig:* The whole, and moſt perfect God-head. *Col.* 2, 9. *In whom dwels al the Fulneſſe of the God-head bodily*; that is, ſubſtantially.

Fulneſſe of the bleſſing of the goſpel *ſig:* A rich and plentifull bleſſing of knowledge and comfort, by the Doctrine of the Goſpell. *Rom.* 15, 25. *With Fulneſſe* (or abundance) *of the bleſſing of the Goſpell of Chriſt.*

Fulneſſe of ỳ Gentiles. *ſig:* The whole number of the elect Gentiles, called and brought home to Chriſt. *Rom.* 11, 25. *Till the Fulneſſe of the Gentiles be come in.*

Fulneſſe of time. *ſig:* That time fully ended and come, which God in his Counſell had ſet. *Galat.* 44. *At the Fulneſſe of time.*

Fulneſſe of bread. *ſig:* Exceſſe in eating, or Gluttony. *Ezekiel.* 16, 49. *Pride, Fulneſſe of bread.*

Full wickedneſſe. *ſig:* Wickedneſſe come and growne vp to the greateſt meaſure, being now ripe for Vengeance. *Gen.* 15, 16. *When the Wickedneſſe of the Amorite was Full.*

Fulfilling being referred to God. *ſig:* The performance of his threatnings, promiſes, or Propheſies. *Math.* 26, 54. *How then ſhould the Scriptures be Fulfilled:* and 37, 35. Alſo, in thoſe places, where God is ſaide to Fulfill the deſires of the righteous, by giuing promiſed bleſſings.

2. to Christ.

2 The perfect keeping of the word, as by Christ onely. *Mat.* 3,15. *It behooueth vs to Fulfill all righteousnesse.*

3. to other men.

3 An earnest desire, with answereable endeuour to Fulfill the Law. *Psal.* 119, 112. *I haue applyed my heart to Fulfill thy Statutes.*

4 Supplying something that is wanting; or encreasing that which is little. *Phil.* 2, 2. *Fulfill my ioy*; that is, adde something to my ioy. *Iohn* 17,3. *My ioy is fulfilled in them.* Col. 1, 9.

5 Truely and indeede performing a thing. *Gal.* 6, 2. *Fulfill ye the law of Christ*; that is, the law of loue, which is fulfilled of such, as doo indeed loue their Christian Brothers, euen as Christ commanded, and for Conscience of his Commaundements.

to Fulfill ỹ measure of our fathers.

sig: To go on, to doo as our Fathers did before vs, following their wayes, till we be as euill as they. *Math.* 23, 32. *Fulfill the measure of your fathers.*

Furnace.

sig: Most sharpe afflictions, whereby Christians are proued and known to themselues and others what they be, as Golde is tried in the Furnace. *Deut.* 4, 20. *The Lord hath taken you, and brought you out of the Iron Furnace.* 1. *Pet.* 1, 7.

G. A.

Gaine. *sig: pro*

Rofit comming of a mans bodily labour.

2 Spirituall aduantage or commodity. 1. *Tim.*6,6. *Godlineſſe is great Gaine.*

Gall. *sig:*

A thing ſo called, of a verie bitter quality.

2 Any bitterneſſe whatſoeuer. *Pſal.*69,22. *They gaue me Gall to eate.* Lam. 3, 5, 15, 19.

3 The euill workes of wicked men, whereby they grieue God and man. *Deut.* 32, 32. *Their Grapes of Gall.* And verſe 33. Deut. 29, 18.

Garden. *sig:*

A place of pleaſure for Hearbes and Flowers, to delight our ſences withall. *Math.* 26. 36.

2 The Church, wherein the righteous which be the Lords plants doo grow, hauing excellent graces, and bringing forth excellent workes (as ſpices and fruit) to delight Chriſt withall, that hee may loue to walke and abide therein. *Cant.* 6, 10. *I went downe to the Garden of Nuts.* Cantic. 4, 15, 16. and 5, 1.

the Garden of the Lord *sig:*

A moſt excellent delicate Garden. *Gen.* 13, 10. *It was as the Garden of the Lord.* Such was the Garden of *Eden*, full of al pleaſures and delights.

a Garden watered or vnwatered. *sig:*

An eſtate, either proſperous and flouriſhing through Gods bleſſing, or vnhappy & woſull thorough his curſe. *Eſay* 58, 11. *Thou ſhalt be as a watered Garden.* Eſay 1, 30. *As a Garden which hath no water.*

That

Garments. *sig: pro*

That wherewith one is cloathed. *Math.* 27, 37. *They deuided his Garments.* 1. *Tim.* 6, 8.

2 Christ with his perfect righteousnesse imputed, which as a Garment or long white Robe, doth hide the spirituall nakednesse, and decketh or adorns the soule with spiritual beauty. This is that wedding Garment, spoken of *Mat.* 22, 11. And to this do these exhortations belong, where wee are willed to put on Christ.

3 The graces of Sanctification. *Reu.* 3, 4. *Which haue not defiled their Garments.* Hether do those exhortations appertaine, which bidde vs put on the man. *Ephe.* 4, 24. *And to put on mercy, meekenesse, humbleneſſe, &c.* Col. 3, 9, 10, 11.

Garment spotted by the flesh. *sig:*

Obstinate sinners, their persons, sins, and societies. *Iude* 23. *Hate the Garments spotted by the flesh.* It is a speech borrowed from the custome of the Iewes, which did shun & eschew such as were Legally vncleane; yea, euen their Garments; to teach Christians how to abhorre offensiue wicked persons, and their company.

Garner. *sig:*

A Store-house, wherein to lay vp Corn or other things. A Corne-house.

2 Heauen, whereinto the faithful are gathered in the end of the world, as wheate after harueſt is gathered into a Garner. *Mat.* 3, 12. *And gather his Wheate into his Garner.* A Metaphor.

Gates. *sig: pro*

That which giues vs entry or passage into an house or Citty. *Iudg.* 16, 3. *And Sampson tooke the doores of the Gates of the Citty.*

2 A place before the Gate, where Magistrates did publickly meete, for hearing aud determining causes. *Gen.* 34, 20. *Hamor and Sechem his Sonne went vnto the Gate of the Citty.* Gen. 23, 10. And very often elsе-where; as in the Prophets.

3 A Citty, by a Synecdoche of the part for the whole. *Gen.* 24, 60. *And thy seede possesse the Gate*

of

of his enemies. Psal. 87, 2.

4 Iurisdiction or power. In the 5. Chap. verse 14 of *Deut. Nor the strangers within thy Gates.* Because seats of Iudgment were erected in the gates, for the administring of Iustice. Hence they signifie iurisdiction and gouernment. *Amos* 5, 12. *They oppresse the poore in the Gate*; that is, in publicke iudgement, which was exercised in the Gate. Also strength and power is signified by gate, because of old time, the chiefe fortification of the Citties, consisted in their Gates, where their munitions & defences were placed. Henee comes that phrase (of the Gates of hell) being put for the whole power & pollicy of Satan, euen whatsoeuer by counsell or force hee is able to do. *Math.* 16, 18. *The Gates of Hell shall not preuaile against them.*

Gates of hell, what they signifie.

5 That godly conuersation, whereby an entrance (as by a Gate) is ministred into the Kingdome of heauen. *Math.* 7, 13. *Narrow is that Gate that leadeth to life.* 2. Pet. 1, 11.

6 The Iudges and Princes which sat in the Gate to exercise Iudgement. *Esay* 3, 26. *Then shall her Gates mourne and lament*; that is, the Gouernours and Rulers. *Ier.* 14, 2.

Gate of heauē, or house of God. *sig:* A place, worthy and fit to be consecrate and set apart for Prayer and the seruice of God. *Gen.* 28, 17. *It is the house of God, and the Gate of heauen.*

Gates of Sion. *sig:* The open assemblies of the Church, where the publicke ministry is exercised. *Psal.* 9, 14. *Within the Gates of the Daughter of Sion.*

Gates of righteousnesse. *sig:* The Temple, which is called the Gate of righteousnesse; either, because only iust and righteous persons were to enter there to worship the righteous God; or else, because by the Doctrine and Religiō there taught, an entrance was made to come vnto God, and to attaine true righteousnes. *Psal.* 118, 19, 20. *Open vnto me the Gates of righteousnes.*

Death

Gate of death. *sig:* Death it selfe, or grieuous daungers threatning Death. Psal. 9, 13. Psal. 107, 18.

broad Gate, narrow Gate. *sig:* The enterance and passage to destruction to bee very easie, but very hard to life and glory. Math. 7, 13, 14. *Broad is the Gate, and narrow is the way.*

Gates of brasse. *sig:* The strongest helps and defences. Psal. 107, 16. *He hath broken the Gates of Brasse.*

to raise one in the gates *sig:* To commend one publikely in the open meetings, amongst the Elders. Pro. 31, 31. *Her workes praise her in the Gates.*

to Gather. *sig: pro* To bring or bind together things which are scattered. Leuit. 19, 9, 10. 2 Cor. 8, 15.

2 To collect for the poore, when the guiftes of many do meet together to help one. 1 Cor. 16, 1, 2. *Concerning the Gathering for the Saints.*

3 To bring elect Sinners (like stragling sheepe) into the Folde of the Church, that they may at length meete altogether in Heauen. Ephe. 4, 12. *For the Gathering of the Saints:* Also to call the reprobate by the outward ministry. Mat. 23, 37. *How often would I haue Gathered thee and thou wouldst not.*

4 To destroy and ouerthrow. Psal. 26, 9. *Gather not my soule with the Sinners.*

5 To search and examine our hearts, prouoking our selues vnto repentance. *Zeph.* 2, 1. *Gather your selues, &c.*

to Gather with Christ *sig:* To further and aduance true Religion & Gods kingdome. Mathew 12, 30. *He that Gathereth not with me, scattereth.*

Gazing-stocke. *sig:* A publike reproach. 1 Cor. 4, 9. *Wee are made a Gazing-stocke to the world.* Nahum. 3, 5.

G. E.

Genealogy. *sig:* A pedigree, linage, stocke, or race.

2 Vaine and vnprofitable questions and things. 1 Tim. 1, 4. *Giue no heede to Genealogies.*

Generations. *sig:* A History or Narration of things which happen

vnto

vnto any persons. Gen. 6, 9, 25, 19.

2 The Originall or first beginning of a thing. Gen. 2, 4. *These are the Generations, &c.*

3 Ancestors and Forefathers. Math. 1, 1. *The Booke of the Generation of Christ.*

4 Persons or people which liue in some one age. Heb. 3, 10. *I was grieued with that Generation.* Mat. 11, 16. Eccle. 1, 4. Math. 23, 36. also 24, 34. For an age, or men of that age.

5 A kinde of men. Luke 16, 8. *Wiser in their Generation.*

from Generation to generation. *sig:* In all times, both past and to come; for euer, and without end. Psal. 90, 1. *Thou hast been our refuge from Generation to Generation.*

2 For a long time. Exod. 17, 16, *The Lord sware I will haue warre with the Amalekites from Generation to Generation.*

Genesis. *sig:* Birth, Originall, or first beginning of any thing. Hence the first Booke of *Moyses* is called *Genesis*, because it describes both the beginning of the World, and the Church of God.

Gentile or Greeke. *sig:* Euery one who is not a *Iew.* Rom. 2, 28. Rom. 9, 30.

2 One, who being a *Iew* by Nation, was a *Gentile* in behauiour, being full of impiety and vnrighteousnesse. Psal. 59, 5. *O Lord awake to visite all the Gentiles, or Heathen.*

3 The *Iewes* which were scattered amongst the *Greekes.* Iohn 12, 20. *There were certaine Greekes amongst them which came for to worship.*

Gentlenes. *sig:* That gift which makes vs curteous and tractable, ready to giue milde words, and with reason to yeeld others; easie to be spoken to, and to bee entreated; apt to please, loath to displease with reason. Gal. 5, 22. *The fruits of the Spirit, is Gentlenes, long suffering, Faith, &c.*

G. H.

G. H.

holy Ghost. sig: The third person in Trinity, proceeding from the Father and the Sonne, being himselfe most holy, & the worker of holinesse in all Angels and good Men. Math. 28, 18. *Baptizing them in the Name of the Father, of the Sonne, and of the Holy Ghost.* Iohn. 15, 20, Rom. 8, 9.

G. I.

Gift. sig: Euery good thing which is giuen vs of GOD. *Iames* 1, 17. *Euery good Gift is from aboue.*

2 Christ, who by an excellency, is called that gift worth all other Gifts, being the head and cause of them all. *Iohn* 4, 10. *If thou knowest the Gift of God.* 2 Cor. 9, 15.

3 Patient suffering for Christ. Phil. 1, 19. *It is giuen you to suffer with Christ.* Where suffering for Christ, is ealled a Gift.

4 Gods eternall election, and such spirituall good thinges as flow from thence; to wit, Remission of sinnes, Faith, Sanctification, perseuerance in grace, and eternall life. Rom. 11, 29. *The Gifts of God are without Repentance.*

5 An almes or reliefe bestowed vpon the Saints. 2 Cor. 8, 7. *That ye may abound also in this Gift.*

6 Iustification, or imputed righteousnesse. *Rom.* 5, 16, 17. *The Gift of that righteousnesse.*

7 The Holy Ghost and his miraculous Giftes. *Acts* 8, 20. *That the Gift of God may be obtained by many.*

8 A thing, giuen from man to man, eyther to testifie good will and loyall affections; then it is taken in good part, as 1 *Sam.* 19, 27. or to gaine good will from some Ruler to helpe our suit; then it is taken in ill part. Exod. 23, 8. *Thou shalt take no Gift.*

to neglect a Gift. sig: To suffer it to ly idle and vprofitable (as a sword that rusteth in a sheath.) Timo. 4, 14. *Neglect or despise*

despise not the Gift in thee.

the gift of ones hand. *sig:* That which is in ones power to giue, or the giuing after ones ability. Deut. 16, 17. *Euery Man shall giue according to the Gift of his hand.*

to giue. *sig:* To elect, or in his decree of election to giue. Iohn 6, 37. 37. *All that the Father giueth me, &c.*

2 Actually to bestow, and franckly. Psalme 2, 8. Iohn 3, 16. *That he gaue his Sonne.*

3 To consecrate and offer vp. 2 Cor. 8, 5. *These gaue themselues to the Lord.* Exod. 22.

Girdle. *sig:* That which keepes a Souldiers Armor fast to his body. *pro*

Girdle of truth. *sig:* Integrity, or soundnesse of a good Conscience. Ephe. 6, 14. *Your loynes girded about with truth.*

your loynes girt. *sig:* The tucking vp, or keeping short our wicked lustes, by Mortification: or an vtter abstaining from all thinges which hinder the Christian trauellers in his iourney toward *Hierusalem*, which is about. 1 Pet. 1, 13. Luke 12, 35. *Let your loynes be Girt about.* It is a speech borrowed from the common vsage of the East Countries, where men did weare long Garments, & could not trauaile vnlesse their Cloaths were girt and tuckt vp: So it signifieth the exercise and practise of Mortification and repentance.

G. L.

Glory, what it is. Glory is a singuler and high opinion, which one conceiueth of the excellency and worthinesse of another.

Glory. *sig:* Praise, encreased and abundantly published. Lu. 2, 14. *Glory bee to God on high.* Math. 6, 13. Rom. 11, 36. *To him bee Glory for euer*; And else-where often.

2 Exceeding shining brightenesse. 2 Cor. 3. 7. *For the Glory of his countenance.*

3 Earthly pompe and Maiesty, seruing to make Kinges

Kings Glorious and renowned before men. Math. 6,29. *Salomon in all his Glory was not like one of these.*

4 The mercy of God. Ephe. 3, 16. *That hee may graunt you according to the riches of his Glory*; that is, according to his rich mercy.

5 The Arke of the Couenant, which was a witnesse of the Glorious presence of GOD, who did there heare the prayers of his people, and giue foorth his Oracles; whence the Temple was called, the house or habitation of Glory. Psa. 26,8. Rom. 9,4. *The Adoption and the Glory.* 1. Samuell 4,22.

6 Riches, authority, sumptuous buildings and garments, &c. which because they are glorified and praysed of men, and make their possessours glorious before men, are therefore called [*Glory*] in the phrase of Scripture. Psalme 49, 16. *When the Glory of his House is encreased.* Ester 1,4. *To shew his Glory.*

7 The Soule of man, and his tongue, which are his most glorious parts. Gen. 49, 6. *My Glory bee not thou ioyned with their assembly.* Psal. 108,1. *And so is my Glory also*; that is, my tongue.

8 An ornament, that which adorneth and honoureth one. 1 Cor. 11, 7. *The man is the glory of God, but the woman is the glory of the Man.*

9 An honest name or good report. *Psal. 7, 5. And lay my Glory (or Honour) in the dust.*

10 Goodnesse, or the worke of Gods mercy, in defending and blessing his people, which turnes to his Glory. Psa. 90,17. *Thy glory vpon their Children.*

11 Dignity, excellency. 1 Cor. 15. *There is one glory of the Sun, another of the Moone.*

12 Worship and renowne. Psalme 3, 3. *Thou art my Buckler and my glory.* Luke 2,32. *The glory of his people.*

13 Grace of regeneration, or the renewing of Gods

Gods glorious Image. 2. *Cor.* 3, 18. *From Glorie to glorie*; that is, from one measure of grace to another. This is Sanctification. As [*Grace*] is somtime put for [*Glorie*] so on the other-side [*Glory*] dooth signifie [*Grace*] as the way to glory, and wherein God is glorified by his free giuing, and continuing it.

15 A glorious victory, by ouer-comming ones selfe. *Psal.* 73, 24. *And afterward receiue mee into Glorie.*

Glory of God. *sig:* The God-head, or diuine essence. *Exod.* 33, 18. *Shew me thy Glory.*

2 The Doctrine and myracles of Christ, which were signes and tokens of his Diuine power. *Iohn* 1, 14. *We saw his Glory.* Iohn 2, 11.

3 The manifestation of Gods omnipotency and goodnesse. *Iohn* 11, 40. *If thou diddest beleeue, thou shalt see the Glory of God*; that is, Gods might and mercy manifested.

4 The glorious and most admirable presence of God, witnessed by some visible token. 2. *Kin.* 8, 11. *The Glorie of the Lord, filled the house of the Lorde.* This Glory was a visible cloud, full of light and brightnesse, as a token of Gods wonderfull presence. 1. *Sam.* 4, 22. *Luke* 2, 9. And in this sence it is written, that *Christ shall come vnto Iudgement with Glory.*

5 Religion or worship of God. *Rom.* 1, 23. *They turned the Glory of the incorruptible God, into the similitude of corruptible man.*

6 The celebrating or setting forth of his praise. *Iohn* 11, 4. *This sickenesse is not to death, but for the Glory of God.* Rom. 3, 7.

7 The perfect righteousnesse of the man Christ, the free imputing whereof vnto beleeuers, turneth greatly to Gods Glory. *Esay* 40, 5. *The Glory of the Lord shall be reuealed.* In this sense are expounded

those words of the Apostle. *Rom.* 3, 23. *All haue sinned, and are depriued of the Glorie of God.*

8 Felicity in heauen, or life eternall, which consistes in the participation of Gods glory. *Luke* 24, 26. *Rom.* 5, 2. *And reioyce vnder the hope of the glory of God.*

father of Glory, and God of glorie. *sig:* The true God, who alone is truely Glorious, and the Author of all glory to his creatures. *Ephe.* 1, 17 *That father of Glorie.* Acts 7, 2. *The God of Glorie appeared to our Fathers*; that is, God full of Glorie and Maiesty.

to Glory in God. *sig:* To attribute all good thinges vnto God, with praise and Thankesgiuing. 1. *Cor.* 1, 31. *Hee that glorieth, let him Glorie in the Lord.* Ier. 9, 33. This place shewes, what it is to Glory in the Lorde: to confesse and praise his mercifulnesse, righteousnes, and iudgement.

to Glorie concerning God. *sig:* To reioyce and triumph inwardly in our hearts, because we haue the great God to bee our Father through Christ. *Rom.* 5, 11. *Wee Glory concerning God, through Iesus Christ our Lord.* Thus it is to be read after the Originall.

to giue glorie to God. *sig:* To acknowledge God the searcher of all harts, and iust auenger of all wickednesse; by confessing plainly what thou hast done. *Iosh.* 7, 19. *My son giue Glory to the Lord of Israel.*

2 To beleeue and praise the truth of God, that he is such an one as he keepes promise, and is able to performe that which he hath promised. *Rom.* 4, 20. *And gaue Glorie to God.*

3 To confesse God, the Author of euerie good worke. *Iohn* 9, 24. *Giue Glory to God, this man is a sinner.*

Glorie of his grace. *sig:* Glorious or renowned grace. *Ephe.* 1, 5. *To the praise of the Glory of his grace.*

Glory & ioy. *sig:* Matter or cause of glorying or reioycing. 1. *Thes.* 2, 20. *Ye are our Glorie and ioy.*

That

Spirite of Glory. *sig:* That Glory or renowne, where by the spirit doth beautifie constant Christians, which suffer reproch for Christ. 1. *Pet.* 4, 14, *For the Spirit of Glorie, and of God resteth vpon you.*

Glorifie. *sig:* To make glorious. *Rom.* 8, 30. *Whom he iustified, them also he glorified.* Thus God glorifies the elect, by adorning them with gifts of grace in this world, and celestiall Glory in the world to come.

2 To make knowne ones fame and Glory. *Mat.* 5, 16. *That they may see your works, and Glorifie your Father which is in Heauen.* Thus the elect Glorifie God, when they greatly praise and thanke him, confesse and honour him, both in wordes and deeds.

3 To manifest, and make knowne the Glory of another. *Iohn* 17, 5. *Glorifie thou me Father, &c.*

Glorious. *sig:* Full of brightnesse and Maiesty. 2. *Cor.* 3, 9. *If the ministration was Glorious.*

Glorification, what?

It is An action of God, freely, without our desert, yet for the merite of Christ, making glorious, or endowing with glory all the elect, both men and women heere in this life; by sanctification begun, and in the next world by sanctification perfect: first, in their soule at death, afterward in the whole man, at the resurrection, to the praise of his own grace, and their eternall comfort. *Rom.* 8. *And who he iustifieth, them hee glorifieth.* Luke 16, 22. 1. *Cor.* 15, 42, 43, 44.

G. *O.*

Goate. *sig:* A Creature so called, being naturally very noysome vnto Sheepe.

2 All vnbeleeuers and wicked persons, which are like to Goats, because they are not onely out of the fold of the holy Catholicke Church, but are hurtfull and troublesome to the flocke of Christ. *Ezech.* 34, 18. *Mat.* 25, 32, 33. *And the Goats on*

his left.

God. *sig:* A most powerfull spirituall substance, the mighty maker and Gouernor of the world. *Gen.* 1, 1, 3. *Then God said.* Ioh. 4, 24. *God is a spirit.* And wheresoeuer God is absolutely vsed.

2 Kinges, Princes, and all lawfull Magistrates, because they represent the person of God, bearing the Image of his power, and executing his Iudgements. *Ps.* 82, 1, 6. *I haue saide ye are Gods.* 2. *Chr.* 19, 6. Heere it is vsed in the plurall number.

3 One, which interpreteth and declareth the minde of God to another. Thus is *Moses* called *Aarons* God, and *Pharaohs* God. *Exod.* 4, 16. *And thou shalt be to him as God:* & 7, 1. *I haue made thee Pharaohs God.* Heere it is vsed with an addition; as *Pharaohs* God: *Aarons* God.

4 God is put essentially for al the three persons, euen for the whole Deity. *Iohn* 4, 24. or personally for some one person of the Trinity. *Ephes.* 1, 3. *Blessed be God the father of our Lord Iesus Christ.* Ro. 9, 5. *Christ is God, blessed for euer.*

to beleeue God and Moses. *sig:* To giue credit vnto that, which God or *Moses* from God speaketh. *Exod.* 14, 31. *The people beleeued the Lord, & his seruant Moses.* Beleeue *Moses*; not in *Moses.*

to be for the people to God-ward. *sig:* To bee as Iudge, to heare and determine such hard causes as could not otherwise be ended, but by asking Counsell of God. *Exod.* 18, 19. *Be thou for the people to God-ward.*

Gods. *sig:* The three persons of the Trinity, in Vnitie of essence. *Gen.* 1, 1. *Gods made the world.* So the Hebrew Text readeth it, in the plurall number.

one God. *sig:* Such a God, as in essence is one, and in his will two, being alwayes constant and like him-selfe. *Rom.* 3, 24.

many gods *sig:* Many Idols, which were reputed Gods. 1. *Cor.* 8, 5. *There be many Gods, and many Lords.* Thus *Paul* speaketh,

speaketh, according to the opinion of the Heathens, who fancie vnto themselues a multitude of Gods; whereas in truth, there is but one God, and one Lord.

before God. *sig:* The place where Sacrifices were offered to God before the building of the Tabernacle, *Exod.* 18, 12. *Eate bread before God.*

2 A place in the Tabernacle, neere vnto the Ark where God appeared. *Deut.* 12, 17. and 27, 7.

God-head. *sig:* The essence and nature of God. *Col.* 2, 9. *In Christ dwelleth the fulnesse of the God-head bodily*; that is, the true Nature of God is in him truely, and for euer.

Godly Nature. See Diuine Nature.

Godlinesse. *sig:* The seruice and worship of the true God, both inward and outward, as it is commaunded in the word. *Acts* 3, 12. *As if by our Godlinesse wee had done this.* 2. Tim. 3, 5.

2 The inward spirituall worship of God, when he alone is trusted, and feared, and loued, aboue al. 2. *Pet.* 3, 11. *What maner of persons ought wee to be for Godlinesse.* 1. Tim. 4, 8. *Godlinesse is profitable to all things.* Tit. 2, 12.

3 The whole duty of man, both towards God & his neighbor. 1. *Tim.* 6, 6. *Godlinesse is great gaine.* Titus 1, 2.

4 Christian faith, or religion of Christ. 1. *Tim.* 3, 16. *Great is the mistery of Godlinesse.*

5 Godly deeds. 1. *Tim.* 2, 2. *In all Godlinesse and honesty*; that is, honest and godly workes.

6 Duties to parents and Kindred. 1. *Tim.* 5, 4. *Let them learne to shew Godlinesse to their owne House.*

Godlinesse, what it is. Godlinesse, is an earnest loue of God, out of a pure heart, a good Conscience, and faith vnfaigned, stirring vs vp to glorifie God, and to doo good to his people. Thus Maister *Deering* defines it.

Godly sorrow. *sig:* A greefe for sinne, because it is sinne, and contrary to Gods will and glory. This is called godly, because it commeth from God, is agreeable to his will, and profiteth vs vnto repentance towardes God. 2. *Cor.* 7, 10. *Godly sorrow causeth Repentance.*

to Go in & out. *sig:* To administer, execute, and performe publicke duties, in the time both of warre and peace, with great trust and dilligence. *Numb.* 27, 17. *Who may Goe in and out before them.* Deut. 31, 2. 2. Chro. 1, 10.

2 To do priuate duties well and faithfully. *Deut.* 28, 6. *Psal.* 121. *The Lorde shall preserue thy Going out, and thy comming in.*

3 To liue safely. *Iohn* 10, 9. *He shall be saued, and shall Go in and out.*

to Go into one. *sig:* To haue to do with one about generation. *Gen.* 29. 21. *Amos* 2, 7. *A man will Go into a maide.* An vnseemely action, expressed by a seemely tearme.

Gold. *sig: pro* A kinde of mettall, pure and precious, highly esteemed for the great worth and vse of it. *Haggai.* 2, 9. *Siluer is mine, and Golde is mine.* Gen. 2, 11.

2 The precious gifts and merits of Christ; to wit, his wisedome, Riches, Sanctification and Redemption. *Reuel.* 3, 18, *Come buy of me Gold.*

3 The most pure graces of the spirit; to wit, faith, hope, and loue. *Psal.* 45, 10. *Her cloathing is of broidred Gold.* **Metaphor.**

4 Pure and sound Doctrine, agreeable to the worde. 1. *Cor.* 3, 12. *But if any man builde on this Foundation, Gold, Siluer, &c.* **Metaphor.**

5 Most costly guifts and presents of al kinds and sorts. *Psal.* 72, 15. *To him shall they giue of the Gold of Sheba.* Esay 60, 17. *For Brasse will I bring Golde.* **Synechdoche.**

6 The most excellent glory of the heauenly life. *Reuel.* 21, 21. *The street of the Citty is pure Gold.*

That

Goodneſſe, when it is referred to God. *ſig:* That property in God, whereby he is in himſelfe moſt good, & communicateth his good thinges to others. *Pſ.* 34, 8. *Taſt and ſee how good the Lord is.*

2 It is his gracious kindneſſe, whereby he is beneficiall to his creatures. This is vncreated goodneſſe.

3 The benefites which come from Gods goodneſſe. *Exod.* 18, 9. *He reioyced at all the Goodneſſe.* This is created Goodneſſe.

4 His moſt infinite holineſſe and iuſtice. *Luke.* 18, 19. *None Good, ſaue God onely.*

being referred to men. That quality, whereby men become beneficial & helpfull to others, after Gods example. *Gal.* 5, 22. *The Fruits of the ſpirit is Goodneſſe.* This is created Goodneſſe.

2 That vnperfect agreement of all our faculties and powers with Gods will. *Acts* 11, 24. *A Good man.*

God, being referred vnto thinges. *ſig:* That which all men deſire, as being pleaſurable vnto them. *Pſal.* 4, 7. *Who will ſhew vs any Good?* Heere it ſignifies the chiefe Good felicity, which all men ſeeme to deſire.

2 Proſperity, and euery thing that is proſperous. *Lam.* 3, 38. *Euill and Good proceeds from God.* Eſay 45, 7. *I create Good and euill.*

3 That which is expedient, behouefull, or conuenient. 1. *Cor.* 7, 1. *It is not Good for man to touch a woman.* Gen. 2, 18. *It is not Good for man to be alone.* And elſe-where very often, Good, is put for commodious and profitable.

4 That which is vertuous and Morrally Honeſt, Righteous, and Iuſt. *Pſal.* 37, 27. *Flee from euill, and do Good.* Pſalme. 14, 1. *There is none that doth Good.*

5 That which is commendable or praiſe-worthy. *Math.* 26, 10. *She hath done a good worke vpon me.* 2. Tim. 4, 7. *A good fight.* 1. Tim. 6, 13. *A good confeſſion,*

6 That which lackes nothing to the perfection of being. *Gen.* 1, 31. *And loe, all was very good.*

7 That which is healthfull, wholsome, & auaileable to our saluation. *Rom.* 8, 28. *All things worke together for good, to them that loue God.* Ephe. 4, 29. *But that which is good, to edifying.* 1. Tim. 4, 6.

8 That which is sufficient. 2. *Chro.* 30, 22. *He spake to the Leuites, that had good knowledge.*

9 Cheerefull, solemne, and ioyfull. 1. *Sam.* 25, 8. *We come in a Good season.*

10 That which is lawfull. 1. *Tim.* 4, 4. *Euery creature of God is good.*

11 That which is sweete and gratefull. *Gen.* 3, 6. *When she saw that the fruit was good.* 2. Chro. 18, 7. *He doth not prophesie good vnto me.*

12 The benefits of God, both for this life and the life to come. *Psal.* 103, 5. *Which fils thy mouth with good things.*

God, when it is referred vnto persons. *sig:* One, who is holy of himselfe, and most holie or perfectly holy, being Authour of all holinesse in others. *Marke* 10, 18. *There is none good, but one which is God.*

2 A godly man, who is vnperfectly good, doing good to many. *Actes* 11, 24. *Barnabas was a good man.* Thus all regenerate persons be good.

Note. God is said to be with good men; either inwardly by his grace, directing and assisting in doing all duties, strengthning and comforting in feares, and doubtfull cases, and daungers: or outwardly, by his mercifull prouidence, protecting their persons, and prospering their enterprises and workes.

God age. *sig:* A life full of yeares, accompanied with health of bodye and spirituall prosperitie, vnto the end of our dayes. *Gen.* 25, 8. *Abraham dyed in a good age.* Gen. 15, 15.

Good Conscience. *sig:* A power in mans soule, giuing testimony of mens actions and estate before God, according to the light

light of knowledge which it hath. Such a good Conſcience may be in a man vnregenerate. *Actes* 23, 1. *I haue in all good Conſcience ſerued God vntill this day.* This *Paule* ſpeaketh of him-ſelfe, being a Phariſie. 1. *Tim.* 1, 19. *Hauing faith and a good Conſcience,* when one followeth the light of knowledge that ſhineth in his Conſcience, and doth accordingly vnto it: ſuch an one is ſaide in Scripture phraſe, to haue a [Good Conſcience] and to ſerue God in a good conſcience, though he be but a naturall man, and lack ſauing knowledge. This Conſcience is good Morrally.

2 A power of the ſoule, enlightned with ſauing knowledge of Gods trueth, and ſanctified by the Spirit, to giue Teſtimony truly both of our Good eſtate before God for eternall life, and of all our dooings in this life; excuſing and comforting vs when wee haue done well, checking and accuſing vs, when we haue done euill. *Heb.* 13, 18. *Pray for vs, for we are aſſured we haue a good conſcience.* And *Actes.* 24, 16. It is called, [*A cleare and vnſpotted Conſcience.*] 2. *Tim.* 1, 3. It is called [*A pure Conſcience.*] This good Conſcience, onely regenerate men haue, and it is Supernaturally good; or good Spiritually.

Good eye. *ſig:* A mercifull and liberall eye. *Prou.* 22, 9. *He that hath a good eye.*

a Good name. *ſig:* A fauourable report giuen vs of Good men, in reſpect of our well-doing. Prou. 22, 1. *A good name is better then riches.*

Good word of God. *ſig:* The will of God reuealed in Scriptures, which teacheth a good life, and promiſeth good things, and makes vs Good, being Good in it ſelfe: and therefore, it is called [The Good Word of God.] *Hebr.* 6, 4. *And haue taſted of the good Worde of God.*

a God hart *ſig:* A Soule framed by God vnto goodneſſe, being made

made able to loue this Good word of God, and to desire and endeuour to obey it. Luke 8, 15. *An honest and good Hart.*

God hope. *sig:* A sure expectation of Good things in Heauen. 2. Thess. 2, 16. *And good hope through grace.*

God things. *sig:* Remission of sinnes, attonement with God, eternall life. Rom. 10, 15. *Which brings glad tydings of Good things.*

Good workes *sig:* Such things as God hath commanded to be done, euen all Good thoughts, counsels, desires, words, & deeds which come from a regenerate man, & are according to the will of God reuealed in his Law. Ephe. 2, 10. *Created to good workes.* Vnto a Good worke, it is required, that the ground or beginning of it be Good; to wit, a pure hart, Faith vnfained, and a Good Conscience. Secondly, that the thing done, be Good, being commaunded of God in his Law. Thirdly, the ende Good, beeing referred to Gods Glory. Workes of Popery deuised by men, are no Good workes. Math. 15.

Gospell. *sig:* The History and Narration of the things which Christ spake and did; as the Gospell according to *Marke, Mathew*, &c. *Marke* 1, 1. *The beginning of the Gospell of Christ.*

2 The glad and ioyfull tydings of Remission of sinnes, and eternall saluation by Faith in Christ. Marke 1, 15. *Beleeue the Gospell.* Luke 2, 10. *I bring you tydings of great ioy, &c.* Gala. 3, 8. And elsewhere often it signifies; that doctrine which teacheth the true way how to attaine perfect righteousnesse & eternall life; namely, by beleeuing in the Sonne of God. Hence called Gospell, as one would say, a Good-spell, or Gods-spell.

3 The whole doctrine of the word, both of Law and Grace. Marke 1, 14. *Teaching the Gospell of the Kingdome of God.*

4 The preaching or publishing the doctrine & promise

promise of Grace. Rom.1,9. *I serue God in the Gospell of his Son.* That is, in declaring and preaching the Gospell of his Sonne.

Gospell of Jesus christ *sig:* The doctrine of saluation by Christ, not as it is Bookes; but as preached, beleiued, and practised. Rom. 1, 16. *Not ashamed of the Gospell.*

Gospell of peace. *sig:* The message or doctrine of peace and Reconciliation with God by Christ, which alone (being beleeued) is able to pacify the conscience. Ephe. 6, 15. *Your Feet shod with the Gospell of peace.* 2 Cor. 5, 19.

Gospell of God. *sig:* The doctrine or promise, whereof God is Authour and giuer. Rom. 1, 1. *To preach the Gospell of God.*

Gospell of saluation. *sig:* A doctrine which bringeth vs to bee partakers truely of that saluation which God hath promised, Christ purchased, the word offereth. Ephe. 1, 13. *Euen the Gospell of your saluation.*

Gospell of ỹ Kingdome. *sig:* A doctrine which bringeth vs to Christ, that he may raigne as King in vs. Mat. 4, 23. *Preaching the Gospell of the Kingdome.*

the Gospell of the grace of God. *sig:* That doctrine which certifieth vs of Gods fauor and loue, restored in Christ, for the free pardon of all our sinnes, and full reconciliation with God. *Acts* 20, 24. *To testifie the gospell of the Grace of God.*

the Gospell of the glory of God. *sig:* A glorious doctrine, entreating of the most excellent glory of God, and at last translating the beleeuers of it into eternall glory. 1 Tim. 1, 11. *According to the glorious gospell of the blessed God.*

Pauls Gospell. *sig:* That doctrine of life, whereof *Paule* was Minister, to spread & publish it to mankind. Rom. 2, 16. *According to my gospell.*

Truth of the Gospel. *sig:* That most pure and sound Doctrine of Christ. *Gal.* 2, 5. *That the truth of the gospell might continue with you.*

Gospel of the son of God. *sig:* An heauenly doctrine which hath the Sonne of God for Author, matter, and scope of it. Rom. 1, 9.

In

In the gospell of his Son.

faith of the Gospell. *sig:* That Faith, which is yeelded to the doctrine taught in the Gospel, resting thereon, and looking onely thereunto. Phil. 1, 27. *Through the Faith of the Gospell.*

Gouernor. *sig:* One set ouer others to rule them (as a ciuill Magistrate) in the thinges of this life. Mathew 27, 11. *Iesus stood afore the Gouernour.* 1 Pet. 2, 14.

2 One placed ouer others, to rule them in the thinges of God. 1. Corin. 12, 28. *Helpers, Gouernours.*

G. *R.*

Grace. *sig:* The free and eternall fauour and good will of God, which is the Well-spring of all the benefits that we haue. 2. Tim. 1, 9. *But according to his own purpose and grace.* Roman. 11, 6. *If of grace, not of workes, &c.* This is Grace of election, which makes vs gracious and acceptable vnto God. And by this Grace, we are so often in Scriptures said to be iustified and saued. Rom. 3, 4, and 5. Acts 13, 43.

2 Faith, withall the healthfull and sauing effects and fruits thereof: which are called Grace, because they are freely giuen vs. *Hebr.* 12, 15. *No man fall away from the Grace of God.* 1 Pet. 5, 12. This is Grace freely giuen, which Popish Sophisters doe wickedly confound with that Grace, whereby we are freely beloued.

3 Free imputation of Christs righteousnesse. *Rom.* 5, 15. *The grace of God hath abounded vnto many.* Also verses 17, 20, 21. In all which, by Grace, is meant the righteousnesse of Christ, freely imputed to beleeuers. This is the Grace of Iustification, which Papists confound, with Grace of Sanctification.

4 The worke of the spirit renewing our Soules to the Image of God, & continually guiding and strengthning them to the obedience of his will.

Rom.

Rom. 6, 14. *Ye are vnder grace.* Also verse 23. 2 Cor. 12, 9. *My grace is sufficient for thee.* This is the Grace of Sanctification, which is freely giuen, as a witnesse of Gods fauour in electing and iustifiing vs.

5 That happy and blessed condition into which we are admitted, and wherein we are kept by the good will and free fauour of God. Rom. 5, 2. *Wee had this accesse into this grace wherein we stand.*

6 The Gifts of the holy Spirit freely bestowed vpon vs: 2 *Pet.* 3, 18. *But grow in grace.* 1 Pet. 5, 10. and elsewhere often, as *Iohn* 1, 16. This also is Grace freely giuen, but doth not make vs gratefull to God.

7 The spirituall, or euangelicall worship of God. *Hebr.* 13, 9. *It is good the Heart be established with grace.*

8 Some godly comfort and instruction. Ephe. 4, 29. *That it may minister Grace to the Hearers.*

9 Almes, or works of mercy to the poore. 2 *Cor.* 8, 4. *That we would receiue the Grace.*

10 The bountifull liberality of God, enabling vs to giue to the poore. 2 *Cor.* 9, 8. *God is able to make all Grace abound toward you.*

11 Fauour or liking with men. Gen. 19, 19. *Thy Seruant hath found grace in thy sight.* And elsewhere often, as Gen. 6, 8. and 33, 10.

12 The effectuall presence of the Holy Ghost. Acts 14, 26. *From whence they had beene commended to the Grace of God.* 1 Cor. 15, 10. *The Grace of God in me.*

13 Afflictions and bands, suffered for Christ. *Phil.* 1, 7. *You are all partakers of my Grace.*

14 The benefit and gift of heauenly wisedome. 2 Cor. 1, 12. *Not by fleshly wisedome, but by the grace of God, &c.*

15 Generally, any benefit bestowed vppon vs.

2. Cor.

2 Cor. 8, 1. *Of the Grace of God beſtowed vppon the Churches.*

16 Elegance of ſpeech, which made Chriſt gratious and amiable to all. Pſal. 45, 3. *Full of grace are thy lips.* Luke 4, 22. *Words full of Grace.*

17 The perſwaſion, Fruits, & feeling of Gods good will encreaſed in vs. Rom. 1, 7. *Grace and peace from God the Father.* Thus is the word [*Grace*] to bee taken in all the ſalutations of *Paule* to the Churches. Alſo. *Gal.* 6, 18. *Ephe.* 6, 24.

18 Eternall glory in Heauen. 1 Pet. 1, 7. *As they which are Heires of the Grace of life.* 1. Peter 1, 13.

19 Acceptation with God and Men. Luke 2, 22. *Ieſus encreaſed in Grace or fauor with God and men.* Iames 4, 6. *God giues grace to the humble:* that is, makes them accepted and fauoured.

What Grace is.

Grace, is the free good will of God, whereby he counteth vs deare in Chriſt Ieſus, forgiueth vs our Sinnes, and giueth vs the holy Ghoſt, and vpright life, and eternall felicity. Thus *Peter Martyr* defineth it.

Grace for Grace. *ſig:* Aliuely Faith, as one Grace; afterward, eternall life, as another Grace. Iohn 1, 16. *And Grace for Grace.*

or thus. Grace vppon Grace; that is, one Grace of the ſpirit after another; the ſpirit of Chriſt daily powring new Graces vppon vs. This is the beſt expoſition.

or thus. Grace and fauour, ſhewed to vs for the loue and fauour which God beares his Son.

or thus. Grace, conueyed into vs, from the fulneſſe of Grace in Chriſt.

Grace and truth. *ſig:* The free forgiueneſſe of ſinnes in Chriſt, vnto a full reconciliation with God, and the fulfilling of all the ſhadowes of the Law. Iohn 1, 17. *But grace*

and

and truth came by Ieſus Chriſt.

to finde Grace. *ſig:* To haue prooſe of Gods mercy and free fauour, in preſeruing and bleſſing vs. Gen. 6, 8. *And Noah found Grace in the eyes of the Lord.*

2 To haue men gracious and fauourable vnto vs, to doe vs good, or to forbeare to doe vs euill. Gen. 33, 10. *If I haue found now grace in thy ſight.*

Grafting. *ſig: pro* A ioyning of a ſcience or graft ſo neerely & firmely into a ſtocke, as that it become one with it.

2 The vniting or ioyning the elect vnto Chriſt, moſt neerely, by the ſpirit and Faith. Rom. 6, 5. *And the word is ſaid to be grafted into them.* Iames 1, 21. *Receiue with meekneſſe the word grafted into you.*

Graine. *ſig:* A ſmall meaſure or portion of any Gift. Math. 13, 31. *If ye haue Faith like the graine of Muſtard-ſeede*; that is, the leaſt degree of a liuely Faith, if it be but a true deſire to belieue, in a truly touched & humbled hart.

Grapes. *ſig:* The fruites and woorkes of mens liues, which if they be good, they are likned to ſweete and good Grapes: if they bee wicked workes, then they are compared to wilde and ſowre Grapes: if notoriouſly wicked, then they are called Grapes of *Sodome*, Grapes of gall, and poyſoned Grapes. *Eſay* 5, 2. *It brought foorth wilde Grapes.* And verſe 4. Deut. 32, 32. *Their Vine exceedeth the Vine of Sodome, their Grapes are Grapes of gall.*

Graſſe. *ſig:* That which is fraile and of ſhort continuance, fading like the Graſſe. Pſal. 90, 5. *In the morning he flouriſheth like the Graſſe.* Pſal. 103, 15.

Grauity. *ſig:* A ſeemely moderation of geſture, words, countenance, and actions, according to the dignity of a mans perſon, age, ſex, calling. Titus 2, 2, 7. *With grauity and integrity.*

to Grœue the ſpirit of God. *ſig:* To vex, diſpleaſe, and make ſad. Ephe. 4, 30. *Grieue not that holy ſpirit of God*; that is to ſay, doe nothing againſt that light ſet vppe in your conſci-

ence

ence by the word and ſpirit, for this wil grieue the Spirit, and make him vnwilling to abide in you: as a Gueſt hath no pleaſure there to remaine, where he is deſpiſed and grieued. *Eſay* 7, 13, and 63, 10. Pſal. 78, 40.

Great. *ſig:* One that is in authority and power aboue others. Mat. 20, 19. *Will be Great among you.*

2 One who is author of much people. Gene. 48, 19. *He alſo ſhall be Great.*

Greene. *ſig:* Flouriſhing and proſperous. *Pſal.* 37, 35. *Like the greene Bay Tree.*

Greene tree. *ſig:* An innocent and vnguilty perſon. *Luke* 23, 31. *If this be done to the greene Tree, what will be done to the dry*; that is, if God giue the Iewes leaue thus to crucifie me, who haue no fault to deſerue this puniſhment: what grieuous iudgements will fall vpon impenitent Sinners, who are like dry ſticks, apt and meete to burne in the Fire of Gods wrath.

G. V.

Guide. *ſig: pro* One that ſheweth another his way.

2 Teachers, who are called Guids, becauſe they goe before the Flocke as Guides, to ſhew them the way to ſaluation. Rom. 2, 19. *And perſwadeſt thy ſelfe that thou art a Guide to the Blinde.*

to Guide. *ſig:* Effectually to moue and ſtirre the heart towards God. 2 Theſ. 2, 5. *The Lord Guide your harts to his loue.*

Guile. *ſig:* A ſubtile inuention or deuiſe to deceiue another by, when as one thing is done, and another thing pretended. 1 *Pet.* 2, 1. *Lay aſide all Guile.* This is Guile in practiſe and action.

2 Deceitfull ſpeech, tending to deceiue, when one thing is ſaid, and another thing is meant. 1 Pet. 2, 22. *In whoſe mouth there was no guile.* This is guile in words and promiſes.

3 Inward Hypocriſie, and vnſoundneſſe of hart. Pſalme 32, 2. *In whoſe Spirit there is no Guile.* This is

Guile

Guile in thoughts and purposes.

Guiltinesse *sig:* Worthinesse or deseruing of punishment, which necessarily doth follow euery sinne. Math. 5, 22. *Which shall be Guilty of Iudgment*; that is, shall bee worthy. *Rom.* 3, 19.

G. Y.

Gyants. *sig:* Apostataës, or such as reuolt go backe, and fall away from God and godlinesse. Gene. 6, 4. *There was Gyants in the Earth in those daies.* The wordes lay downe the fruit of corrupt marriages, mentioned verse 1. to be not ouergrowing in stature, but in impiety and sinne.

H. A.

Habitation *sig:* A Place of Defence, or refuge, as an house is to the dweller in it. *Psalme* 90, 1. *Lord thou hast beene our Habitation.* Thus is God an Habitation to his Saints.

2 A Temple to dwell in, to possesse and rule in it. *Ephe.* 2, 22. *To bee the Habitation of God by the Spirit.* Thus the Saints are the Habitation of God.

to Halt. *sig:* To counterfet, or to play the Hypocrite. 1. *Kin.* 18, 21. *Why Halt ye betweene two.* Hebr. 12, 13. *Least that which is Halting be turned away.* When the heart goes two wayes, this is halting.

Hammer. *sig:* The word of the Law and Gospell, which is as a Hammer, to breake the stony hardnesse of our hearts, and to bruise them to powder, as it were, that they may become soft, humble, and contrite.

Hands, referred to God. *sig: pro* A member of the body, which is the instrument of many and manifold actions.

2 Gods eternall and effectuall purpose, concerning all things to be done. *Acts* 4, 28. *To do whatsoeuer thine Hand and thy Counsell determined to bee done.*

3 Gods actuall power, working all thinges which be done according to his purpose. *Acts.* 4, 30. *So that thou stretch forth thine Hand.* Psa. 118, 16. *Marke* 6, 2.

4 Gods blessings, protection, and deliuerances, which be speciall workes of his power. *Psal.* 104, 28. *Thou fillest with thine Hand euery liuing thing.*

God hath protecting and blessing hãds. 2. correcting hands. 3. reuenging hands. To fall into these, it is fearefull.

Exod. 14, 31.

5 The vengeance and seuerity of God, in plaguing the wicked, and scourging his children, which also be particuler works of his power. *Iudg.* 2, 15. *The Hand of the Lord was sore against him.* Psal. 32, 2. *Thy Hand was heauie vpon mee.* Psalme 38, 2.

6 The speciall fauour of God accompanied with a singular kind of Vertue. *Luke* 1, 66. *And the Hand of the Lord was with him.*

7 The spirit and guift of Prophesie. *Ezek.* 1, 3. *The Hand of the Lord was vpon him.* and 37, 1.

8 The spirit of strength and fortitude. 1. *Kinges.* 1, 46. *The Hand of the Lord was on Eliah.*

Referred to men.

9 An Instrument or ministry by which God doth any thing, as by the hand of *Esay*, of *Ieremy*, &c. *Exod.* 4, 13. *Send by the Hand of him.* Hag. 1, 1. Mal. 1, 1.

10 A man himselfe, by a Synecdoche. Gen. 43, 9. *Of mine Hand shalt thou require him.*

11 A mans power. *Eccles.* 9, 10. *Whatsoeuer is in thy Hands to do.* Prou. 3, 27. It signifies Kingly and royall power. *Ps.* 89, 29. *I will set his Hand in the Sea, &c.*

12 Aide or helpe. 2. *Kin.* 15, 19. *That his Hand might be with him.*

13 Possession. 1. *Kin.* 15, 19. *And establish the kingdome in his Hand.*

14 Counsell and endeuour. 2. *Sam.* 14, 19. *Is not the Hand of Iob in all this?*

15 Tiranny and seruitude. *Exod.* 18, 9. *Hee had deliuered them out of the Hand of the Ægiptians.*

16 Disposing or ordering. *Ge.* 39, 3. *The Lord made all that he did to prosper in his Hand.*

17 The worke and labour which is done by the Hand. *Acts* 20, 24. *My Hands haue ministred to my necessity.* 2. Thes. 3, 8.

Note. The arme, finger, and right hand of God, haue the same signification with [*Hand.*]

to giue the Hand. *sig:* To haue common society or fellow-ship in any businesse. *Gal.* 2, 9. *They gaue vs the right Hand of fellowship.*

to beare vp in the hand. *sig:* To take special care of one, to support and comfort him. *Psal.* 91, 12. *They shall beare thee in their Hands.*

sloathfull Hand. *sig:* A man giuen to sloth and Idlenesse. *Prou.* 10, 4. *A slothfull Hand maketh poore.*

Hand writing. *sig:* The Morrall Lawe of God, which because it is not fulfilled of vs, accuseth vs, and sheweth vs to be guilty, as if our own hand writing were brought against vs. *Col.* 2, 14. *He hath taken away the Hand-writing.* Others thinke, that by Hand-writing, is meant the Ceremoniall Law, consisting in Rites, Ceremonies, Sacrifices, and Oblations; the innocent Beasts which were slaine in Sacrifices, and all other Oblations for sinne, witnessing (as a Hand-writing) how guilty and worthy wee were to dye through desert of sinne. This is the better exposition; because it is tearmed the Hand-writing of Rites or Ordinances. In *Col.* 2, 14. and Ephe. 2, 17. it is called the Lawe of the Commaundements, which stands in Rites and Ceremonies. A Metaphor.

to stretch out ỳ Hand *sig:* To call vpon God in Prayer. *Esay* 1, 16. *When ye shall stretch forth your Hands, I will not heare you.* A Metanimie of the signe.

2 To comfort. *Ier.* 16, 7. *They shall not stretch forth the Hand for them, to comfort them.*

3 To mourne and lament. *Lament.* 1, 17. *Syon stretcheth out her Hands, and there was none to comfort her.*

4 To be crucified. Ioh. 21, 18. *Thou shalt stretch forth thine Hand.*

5 To giue Almes to the poore. *Prou.* 31, 21.

She ſtretcheth out her hands to the poore.

6 To ſmite and afflict one. *Eſay* 5, 25. *He hath ſtretched out his Hands vpon them.* Exod. 3, 20. *Therefore will I ſtretch out my hand and ſmite.*

7 To invite and call vnto repentance. *Eſay.* 65, 1. *I haue ſtretched forth my Hand to a rebellious people.* Prou. 1, 24.

to beare his ſoule in his hand. *ſig:* To liue in a continuall feare & danger of death. *Pſal.* 119, 109.

to lift vp the Hands. *ſig:* To ſtrike or punniſh. Alſo to pray; alſo to deliuer; alſo to ſweare or take an Oath; alſo to offer violence. *Pſ.* 10, 12. *Lift vp thy Hand*; that is, deliuer. *Pſal.* 63, 4. *I will lift vp my Hands in thy name*; that is, pray vnto thee. *Pſal.* 106, 26. *Therefore he lift vp his hand*; that is, he ſware. *Iob.* 21, 21. *If I haue lift vp my Hand againſt the poore*; that is, vſed force or violence.

to ſtrike Hands. *ſig:* To promiſe. *Pro.* 6, 1. *If thou haſt ſtricken Hands with the ſtranger.*

his hand ſhal be againſt others. *ſig:* That he; to wit, (*Iſmaell*) in his poſterity, ſhould make warre with many people. *Gen.* 16, 12.

Harueſt. *ſig:* *pro* The time of the year, wherein Corne and other fruits are reaped.

2 A great number of people, prepared and very ready to heare the word of God. *Mat.* 9, 37. *The Harueſt is great, the Labourers are few.* Example heereof in the *Samaritans.* Iohn 35, 36.

Note. God hardens as a Iudge, giuing vp: Satan, by inpiring men by reſiſting, as authors.

3 The end of the world. *Mat.* 13, 39. *The Harueſt is the end of the world.*

4 Fit and meet occaſions for following our buſineſſes and affaires. *Prou.* 6, 8. *She gathereth her foode in Harueſt.* Prou. 10, 5. *He that ſleepeth in Harueſt.*

Hardning. *ſig:* The whole execution of Gods eternal purpoſe, for the iuſt deſtruction of the Reprobate. *Ro.* 9, 19. *Whom he will he Hardneth.*

to Hate, referd to God *ſig:* Not to loue ſome in his eternall Counſell, but

to

to passe by them, and not to choose them. *Rom.* 9, 13. *Esau haue I Hated*; that is, I haue decreed, not to loue him. This Hating hath not foreseen sinne, but Gods will, for the proper cause of it; yet God decrees none to destruction, but for sinne.

2 To abhorre actually, and to reuenge sins already committed. *Esay* 1, 13. *I Hate your solemne feasts.* Psal. 45, 7. *Thou art a God which Hatest wickednesse.* God dooth not actually hate his creature, but in regard of sinne inherent, or acted and already done.

Referred to men.

3 To desire reuenge, or to wish euill, out of a rooted and setled malice. Thus *Kain* hated *Abell.* Iohn 3, 13. *And Ahab Hated the Lordes Prophet Micha.* 1. Kings 22, 8. and wicked men do thus Hate the righteous. *Psal.* 34, 21. *They that Hate the righteous shall perish.* This is a hatred of persons, not of sinnes in them; a malicious hatred, of which, in 1. *Iohn.* 3, 15. *Hee that Hateth his Brother, is a Man-slayer.*

4 To detest sin, because it is the breach of Gods Law. *Rom.* 7, 15. *What I Hate, that do I.* Iude 23. Thus the righteous Hate euen the Garment spotted with sinne and corruption. They hate sinne in themselues, and others; pittying the persons of others. This is a hatred of sinne, and not of their persons which do sinne. This is a Charitable Hatred.

5 To loue lesse one then another. *Luke* 14, 26. *And Hate not Father and Mother, Wife and Children: Yea, and his owne life, ye cannot be my Disciples.*

6 To do the actions or works of persons which do hate others. *Leuit.* 19, 17. *Pro.* 13, 24. *He that spareth correction, Hateth his child*; that is, he doth as hatefull persons would do, who keep back from others, that which should do them good.

7 To neglect one. *Luke* 16, 31. *He will Hate the one, and loue the other.*

8 To eschew and flye from. Iohn 3, 20. *He that doth euill, Hateth the light.*

to Hate with a perfect Hatred *sig:* Neither to loue the vices for the persons sake, nor to hate the persons for the vices sake. *Psal.* 149 22. *I Hate them with a perfect Hatred, as if they were mine enemies.* Or it may signifie, to hate vnfaignedly, and from the heart.

Haters of God. *sig:* All wicked disobedient sinners, which by their breaking willingly the commandements of God, shew they Hate God. Some see this in themselues, such as do commit that vnpardonable sin. Others do not so much as suspect it: These are secret Haters of God; the others bee open and knowne (at least to themselues) Haters. *Rom.* 1, 30. *Haters of God.*

Hatred. *sig:* Rooted or grounded malice, when the heart is possessed with desire of reuenge, vpon true or supposed wrongs done to vs. *Pro.* 26, 26. *Hatred may be couered with deceite.*

2 Sinnes, the cause of Hatred. *Ephe.* 2, 16. *And slew Hatred thereby.*

3 Strife and dissention which followes Hatred. *Prou.* 15, 17. *Then a fat Oxe with Hatred.*

Hath. *sig:* The good vsing those graces which wee haue. *Mat.* 3, 12. *Whosoeuer Hath, &c.*

2 A seeming to haue. *Luke.* 8, 18. *From him shall be taken that which he seemeth that he hath.* Mat. 13, 12. *From him shall be taken euen that he Hath.*

H. *E.*

Head. *sig: pro:* That member of the body which is placed hiest, and is the seat of reason, memory, immagination, and sences.

2 One, that hath rule and preheminence ouer others. Thus God is the Head of Christ, and Christ the onely Head of his Church; and the husband

the

the head of his wife. *Ephes.* 5, 23. 1. *Cor.* 11, 3. *The Prince is the head of his people.* Ex. 6, 14. Exo. 18, 25. *Heads ouer the people.* Because of the Soueraignty and power ouer them. The first is a spirituall; the second, is an œconomicall; the third, a politicall Head or Gouernor: the Pope, is so farre from being Head of the Church, as he is no sound member of the holy Catholicke, or of the whole Church, being the head of that Apostacy and falling from the Faith. 2. *Thes.* 2: 3, 4, 5.

3 A chiefe or principall member in any society. Thus is a Pastor a Head, in respect of his flocke. 1. *Cor.* 12, 21. *The Head cannot say vnto the foote.* Esay 9, 15. *The honorable man is the Head.*

4 The chiefe vigor and force. *Gen.* 3, 15. *Hee shall breake thine Head.* That wherein thy cheefe strength and power consisteth.

5 The whole man, or the man himselfe. *Prou.* 10, 6. *Blessings are vpon the Head of the righteous.* In this sence, it is threatned to the wicked, that their sinne shall be vpon their head; that is, vpon themselues.

to Heape. *sig:* To store vp, or lay vp together, as men which will gather treasure into one place. *Rom.* 2, 5. *Heapest vp wrath against the day of wrath.*

to Heare. *sig:* To graunt and fulfill our desires. *Iohn* 9, 31. *God Heareth not sinners, but if any man be a worshipper of God, him heareth he.* And often in the Psalmes and elsewhere. Thus God Heareth our Prayers: and his not granting, is his not hearing.

2 To listen vnto the words of God only with the outward sence of the eare. *Mat.* 13, 19. *They Hear the word, and vnderstand it not.* Thus all Wicked men which be within the Church Heare the word.

3 To yeeld willing assent in our mindes to the word of God, with a firme purpose to obey. *Iohn.* 8, 47. *He that is of God, Heareth Gods word.* 1. Iohn 4, 6.

4, 6. *Iohn* 10, 27. *My Sheepe Heare my voice, and follow me.* Thus good children heare Gods word.

4 To ſubmit ones ſelfe to Chriſt, as to an heauenly and perfect Schoolmaiſter. *Mat.* 17, 5. *Hear him*; that is, be content to be his Diſciples.

5 To beleeue and giue credit to that wee heare. Iohn 9, 27. *I haue told you, and you Haue not heard it.* 1. Tim. 4. ver. laſt. *Thou ſhalt ſaue them that heare thee.*

6 Barely to vnderſtand and know. *Ier.* 5, 21. *They haue eares and Heare not.*

Heart. *ſig: pro* The fleſhly part of mans body, which is the ſeat of affections.

2 The whole man, by a Synecdoche of the part. *Pſal.* 45, 1. *My Heart will vtter forth a good matter, I will entreat, &c.*

3 Soule, with the faculties of vnderſtanding; Reaſon, Iudgement, Will, &c. becauſe the Soule keepes reſident in the Heart, and there ſhewes it ſelfe moſt preſent (as it were) in her chaire of State. Hence it is, that Heart is put for the Soule with hir faculties. *Pro.* 23, 26. *My ſonne, giue me thy Heart.* Math. 15, 19. *Out of the Heart proceedeth euill thoughts.* Pſal. 51. 10. *Create in me a cleane heart.* Verſe 17. 1. Pet. 3, 14. Pſal. 26, 6. and 73, 13.

4 Will and affections onely, which are ſeated in the heart. Thus it ſignifieth, when Heart and ſoule bee named together. *Math.* 22, 37. *With all thy Heart, with all thy Soule.*

5 The affection and meaning. *Exod.* 23, 9. *Yee know the heart of a ſtranger.*

6 Vnderſtanding. *Rom.* 2, 15. *Which ſhew the effect of the Law written in their hearts.*

7 The middle part of any thing. *Exod.* 15, 8. *In the heart of the Sea.* Ezek. 27, 4.

with all thy Heart. *ſig:* Perfection. *Mat.* 22, 37. *Loue the Lord thy God withall thy hart.* This is a Legal ſentence, requiring perfection

perfection of loue, which is found in Christ one: and in the Saints which be in Heauen.

2 Sincerity. *Ezechiah* and *Dauid* serued GOD withall their Heart, and *Psalm.* 119, 2. This is an Euangelicall sentence, requiring but vprightnesse of loue, which is found in all the Saintes heere on Earth.

with the whole hart. *sig:* Without Hypocrisie and faining: euen sincerity. *Ier.* 3, 10. *Iudah hath not returned to me with her whol Heart; but fainedly.*

from the Heart. *sig:* Willingnesse, without compulsion. Secondly, singlenesse, without Hypocrisie. Thirdly, cheerefulnesse and alacrity, without sad pensiuenesse. *Rom.* 6, 17. *Ye haue obeyed from the Heart.*

honest hart. *sig:* Such a Hart, which studieth inwardly to bee indeede that which outwardly it seemes to others; or a firme resolution of the Soule, to doe and practise the good thinges which the word teacheth. *Luke* 8, 15. *They which heare the word with an honest Heart.*

Hearts desire. *sig:* Vnfained and earnest desire. Rom. 10, 1. *My Hearts desire is, that Israell might be saued.*

One Heart & one way. *sig:* Agreement and consent; both in Religion, and in affection. Ezeck. 32, 39.

a Man after Gods Heart. *sig:* Such a man, as is liked and loued of God for his vprightnesse of life. 1 *Sam.* 13, 14.

to harden the Heart. *sig:* To leaue one in his naturall hardnesse, not softning his Hart, but as a iust Iudge, deliuering him to Sathan to be more hardned. Thus God hardened *Paraohs Heart.* Exod. 9, 12.

2 To inspire blinde thoughts, and to make hard. Thus Sathan.

3 To follow his owne lustes stubbornely. Thus *Pharaoh* hardned himselfe.

stony heart. *sig:* Extream hardnesse of Mans wit and Heart, with stubbornesse resisting Gods will. Ezec. 11, 19. *I will take the stony Heart out of their bodies.*

Disobe-

Diſobedient and vnyeelding Heart. Heb. 3, 13. *Leaſt your heart be made hard through deceitfulneſſe of ſin.* This is the Brazen fore-head, the Iron ſinnew, the ſtony hart, the hart of Adamant, which nothing can bow, nor break; neither promiſes, nor threatnings; bleſſings, nor afflictions. It is called *Rom.* 2, 5. *An Heart that cannot repent.* Vnto which Eſtate men come by long cuſtome of ſinne. This hard Hart, comes by the iudgement of God: Secondly, by the malice of Satan: thirdly, by the peruerſe wil of man.

ſleſhly hart. *ſig:* An Heart made ſoft and tractable by the Spirit of God. Ezek. 36, 26. *I will giue you an Heart of Fleſh.* See Fleſh.

ſtrength of my Heart. *ſig:* God, who maketh very ſtrong the fainting harts of his Children. Pſal. 73, 26.

double hart, or minde. *ſig:* An hypocriticall diſſembling Heart which goes two waies, ſpeaking one thing, and meaning another. Pſal. 12, 2. *They ſpeake with a double Heart.*

2 A wauering, doubtfull, and vnreſolued Heart. Iames 1, 8. *A double minded Man is vnſtable in all his waies.*

to write the law in the hart. *ſig:* To engraue and print naturally the difference of good and euill in mans vnderſtanding. Rom. 2, 15. *Which ſhew the effect of the Law written in their Hearts.*

2 To renew ſupernaturally the Soule vnto the Image of God, to reſemble him in righteouſneſſe and true holineſſe. *Ier.* 31, 33. *I will write my Law in their Hearts.*

to knit the hart to God. *ſig:* To cauſe one to loue God with a ſincere and conſtant motion of Soule. Pſalm. 86, 11. *Knit my Heart to thee, that I may feare thy name.*

a large hart *ſig:* A very wiſe and prudent Hart, able to comprehend many and great thinges. 1 Kings 4. 29. *GOD gaue Salomon a large Heart, &c.*

a pricked Heart. *ſig:* A Heart deepely wounded with bitter ſorrow and

and griefe for sinnes done against God. *Act.* 2, 37. *They were pricked in Heart.*

a pure and cleane hart. *sig:* A Soule purged from the guilt and punishment of sinne, by Iustification; and from the power of sin by Sanctification, Math. 5, 8. *Blessed are the pure in Heart, for they shall see God.* Psal. 51, 10. *Create in me a cleane Heart.* Psal. 73, 1.

to speake to ones Hart. *sig:* To giue kinde and comfortable wordes, which may cheere the minde that is sad and heauy. Gene. 34, 3. *He spake to the Heart of the Maid.* So it is translated by *Tremellius.* Also Gene. 50, 21. Esay 40, 1.

the Hart of the Earth. *sig:* The Graue. *Mat.* 12, 40. *The Son of man shal be three daies in the Heart of the Earth.*

singlenesse of Heart. *sig:* Godly simplicity and vprightnesse of mind, when in doing duties, euen to men, yet Gods will & glory is cheefely lookt vnto and respected. Ephe. 6, 5. *In singlenesse of Heart, not with eye-seruice, &c.*

to steale away the Heart. *sig:* To goe away priuily by stealth (as it were) without the knowledge of *Laban.* *Gen.* 31, 20. *Iacob stole away the Heart of Laban.*

2. To entise and allure the loue and good will of others vnto vs. 2. *Sam.* 15, 6. *He stole the Hearts of the people.*

to say in the Heart. *sig:* To haue doubtfull and perplexed thoughtes about saluation. *Rom.* 10, 6. *Say not in your Heart.*

Heauen. *sig:* God, who dwelleth in Heauen. Luke 15, 21. *Father I haue sinned against Heauen, and against thee.* Luke 20, 4. *Was it from Heauen, or of Men.* This is, vncreated Heauen.

2. The Seat and mansion of blessed Angels and godly men. *Matth.* 5, 19. *Great is your glory in Heauen.* *Acts* 3, 21. This is the Heauen of the blessed, called the third Heauen.

3 The visible Church on Earth. *Reuelat.* 12, 7. *There was a great battell in Heauen.* And very often it is thus taken in the *Reuelation*, as the attentiue Reader

Reader may well perceiue. This is Heauen on Earth. See Dictionary vpon the *Reuelation*, in the word [*Heauen.*]

4 The Spheares or Orbes, & the elementary Region. Psal. 19, 1. *The Heauens declare the glory of God.*

5 The Ayre next vnto vs. Mat. 6, 26. *The Birds of Heauen labour not.* And 13,42. *The Birds of Heauen build their Nest in the Branches, &c.* This is the ayerie Heauen, called the Sky.

6 Heauenly creatures, or the Angels which alwaies abide in Heauen. Iob 15, 15. *The Heauens are not cleare in his sight.* Math. 6, 10. *As it is in Heauen.* These be the Inhabitants of Heauen.

7 Some exceeding great height. Deutro. 1, 28. *The Cities are walled vp to Heauen.* That is, had very high wals.

8 Perfect saluation and blessednesse in Heauen. *Reuel.* 10, 6. *Who shall ascend to Heauen?* That is, who shall tell vs by what way to come to saluation, and whether we shall be saued there or no.

in Heauen. *sig:* That glorious diuine Maiesty, manifested fully in Heauen, and from thence, expressed mightily in his manifold workes vpon Earth. Math. 6, 9. *Our Father which art in Heauen.* Mathew 5, 48. *As your Father which is in Heauen.* Esay 66, 1. Rom. 1, 18. Psal. 50, 6.

Heauen of Heauens. *sig:* The Firmament, which dooth comprehend in it all the Inferiour Heauens. 1 Kings 8, 27. *The Heauen of Heauens cannot containe him.*

to ride vpon the Heauens. *sig:* To make knowne, and shew forth his diuine maiesty and omnipotency. Psal. 68, 4.

Heauen and Earth. *sig:* The whole Fabrick or frame of the world. Acts 4, 24. *Thou art the God which hast made the heauens and the Earth.*

2 The matter whereof heauenly and earthlie Creatures were framed. *Gen.* 1, 1. *In the beginning*

God

God made Heauen and Earth.

from one end of Heauen to the other. *sig:* The whole compasse of the World; euen to the vtmost and furthermost, or most remote partes of the World. Psal. 19, 6. *His going out is from the end of Heauen, &c.*

Heauen of Brasse. *sig:* An Heauen which powreth not downe the raine to make the Earth fruitfull. Deut. 28, 23. *The Heauen aboue it shall be Brasse.* 1 *Kings* 8, 35. There shal be vnfruitfulnesse and great barrennesse.

the hoast of Heauen. *sig:* All Celestiall Creatures, Aungels, and Starres. Gene. 2, 1. *He made Heauen and the Hoast thereof.*

2. The Starres onely. Iere. 33, 22. *As the hoast of Heauen cannot be numbred.*

the daies of Heauen. *sig:* The perpetuity and continual durance of Heauen, euen as long as heauen endureth. Psal. 89, 29. *And his Throne as the daies of Heauen.*

to be lifted aboue the heauens. *sig:* To be most highly praised and glorified, for the workes of his great power and Maiesty. Psal. 108. *Exalt thy selfe (ô God) aboue the Heauens.*

Heauen. *sig:* The vppermost Region of the Aire, where the Meteors be. Gene. 19, 23. *Rained Fire and Brimstone from Heauen.*

Hedge. *sig: pro* A closure or fence, set vp for safegard of Vineyards, Corne-fieldes, Orchards, &c.

2 Gods protection, and whatsoeuer he giueth vs belonging vnto our defence; as good Magistrates, good Lawes, godly Ministers, true discipline, valiant and skilfull Warriours, &c. *Iob* 1, 10. *Thou hast made an hedge about him, and about his House.* Esay 5, 2. *And he hedged it.* A Metaphor.

3 A stop and hindrance to ones purposes and endeuours. Hos. 2, 6. *I will stop thy waies with Thorns, and make an hedge.*

Heire. *sig: pro* One that succeedeth into the Inheritance and possessions of another after his death. Gala. 4, 1. So was *Isaac* Heire to *Abraham*, and *Salomon* to *Dauid.*

2 To be partaker of the goods of our heauenly Father, freely, becauſe wee are adopted Children. *Rom.* 8,17. *If we be Children, we are alſo heires. Gal.* 4,7.

Hell. *ſig: pro* The place appointed for the torment of the Reprobate after this life. *Luke* 16, 23. *And beeing in Hell in torments.*

2 Moſt deepe and deadly ſorrowes, like to the ſorrowes of Hell. Pſal. 18,5. *The ſorrowes of Hell compaſſed me, and gat hold vpon me.*

3 Sathan, the Prince of Hell, with the whole Army of wicked Spirits. *Mat.* 16, 18. *The Gates of hell ſhall not preuaile*; that is, the ſtrongeſt aſſaults of Satan. **A Metanimie.**

4 The Graue, and the Eſtate of the dead therein. Pſal. 16, 10. *Thou ſhalt not leaue my Soule in hell.* Acts 2, 31. And in innumerable places of the Olde Teſtament, the word [*Hell*] is vſed in this ſignification. As *Gene.* 42, 38. *Iob* 14, 13. and 17, 13. Haba. 2,5. *Reuel.* 20, 13, 14. *Reuel.* 6, 8.

5 The belly of the Whale, wherein *Ionas* was ſhut vp (as in a Graue) and felt ſorrowes, like the ſorrowes of Death. *Ionas* 2, 2. *Out of the Belly of hell cried I.*

Hell-fire. *ſig:* The whole extreame paine of the damned in Hel. *Mat.* 5, 22. *Called Damnation of hell.* Math. 23, 33. *How ſhould ye eſcape damnation of hell?* Fire being a moſt terrible Element, is fitteſt to expreſſe the dreadfull ſtate of ſuch as be in Hell.

Helper. *ſig:* The Miniſter of the worde, who is a Helper of the Faith and Ioy of Gods people. 2 Cor. 1,14. *Helpers of your Ioy.* Acts 8, 27. *Helped them much that beleeued.*

2 Deacons, which were helpfull to the poore of the Primitiue Church, by the iuſt & wiſe diſtribution of the Church-Treaſure. 1 Cor. 12, 18. *Helpers, Gouernours.*

3 A Wife, who is called an Helper; because of her ayding and furthering her Husband, by counsel and paines. *Gen.* 2, 18. *I will make him an help.*

4 God, the Soueraigne Helper of his people, and Author of all Help from others. Psal. 12 1. O *Lord help, for there is not a righteous Man left.* Psal. 63,7. *Because thou hast beene my helper.*

Heresie. *sig:* Any manner of Sect, or way of worshipping God. *Actes* 24, 14. *That way that you call heresie.* Thus Christian Religion is called Heresie by prophane men. Acts 5, 17, and 15, 5.

2 Some opinion in matter of Faith, repugnant and contrary to the word of God; beeing of some chosen out to themselues, and wilfully maintained. Gala. 5,20. *The workes of the Flesh be heresie.* 1 Cor. 11, 19. *There must be heresies.* *Papists* erre, which account such opinions for heresies, as are not condemned, but rather taught in the word, which is the onely rule of sauing truth.

Heretick. *sig:* A person, wilfully and stifly maintaining false opinions against the Scriptures, after due admonition. *Titus* 3. 10. *A man that is an heretick, after one or two admonitions auoid.*

Note this. There be three things required to an Heretick. First, that it be an error about some Article of Christian Faith. Secondly, that it be contrary to the euidence and cleare truth of holy Scripture, soundlie and generally held by the holy Catholike Church of God in Earth. Thirdly, that it be stoutly and obstinately maintained, after conviction, and lawfull admonition.

Heritage, or Inheritãce. *sig: pro* A certaine portion of Lands or possessions, descending from Father to Childe, after the death of the Father. Luke 12, 13.

2 God himselfe, whose fauour and communion, is the Heritage and portion of the Saints. *Psa.* 16, 5. *The Lord is the portion of mine Inheritance.*

Metaphors

Also verse 6. Psalme 119,57. Because the *Leuites* vnder the Law were maintained by the oblations offered vnto God. Hence it is, that God is called their Inheritance. *Deut.* 18, 20. *I will be your inheritance and your part.* Deut. 10, 9.

3 The people of *Israell*, whom God loued and respected (as a man dooth his Heritage which hee hath purchased) *Deu.* 4, 20. *The Lord hath brought you out of Ægipt, to bee an Inheritance to himselfe.* Deut. 22, 8,9.

4 The Church consisting of *Iewes* and *Gentiles*. Psal. 2,8. *The Heathen for thine Inheritance.*

5 The statutes and word of God, which godly persons doe account and reckon of, as their heritage and portion. Psa. 119,111. *Thy Testimonies haue I taken as my heritage for euer.*

6 The Kingdome of Heauen, called an Inheritance, because it is freely giuen vnto beleeuers, as vnto Sons and Heires by grace of adoption. *Psal.* 16, 6. *I haue a goodly heritage. Mat.* 25, 34. *Take the Inheritance prepared.*

7 Children. *Psal.* 127,3. *Children are the Inheritance of the Lord.*

Heire of the World. *sig:* Christ, who had all the people of the World for his Children. Heb. 1, 2. *Whom he hath made heire of all things.*

2 *Abraham*, to whom God gaue the Land of *Canaan* to bee his Inheritance, as a pledge and tipe of heauenly glory; yea, and all the faithfull to bee his Children. *Rom.* 4, 13, 17.

H. I.

to Hide. *sig: pro* To conceale and keep any thing from sight and knowledge of others, that it may bee secret and safe.

2 To keepe our sinnes in silence, eyther not at all confessed, or not confessed vnfainedly. Prouer. 28, 13. *He that hideth his sinnes shall not prosper. Iob*

3, 33. Psal. 32, 3, 4. Thus men hide their sinnes.

3 To couer sinne by free forgiuenesse. *Psa.* 51, 9. *Psal.* 32, 1. *Hide thy face from my sins.* Thus God hideth sins.

4 To protect and keepe safe. *Psal.* 27, 5. *In time of my troubles he hath hid me.* Thus God hideth vs, as an Hen her young vnder her Feathers.

5 To put ones selfe vnder the promises and protection of God, by a true Faith, repenting him of his sinnes. *Prouerb.* 27, 12. *A wise man seeth the plague comming and hideth himselfe. Prouer.* 22, 3. Thus the godly hide themselues vnder the Wings of Gods prouidence.

Hidden man. *sig:* The inward man, or new man, so much in a man as is regenerate by grace. Which is cald hidden, for that the World knoweth not the Children of God. Also, because the Children of GOD are Christians in secret, in the Heart. 1 *Pet.* 3, 4. *Let the hidden Man of the heart.* Rom. 7, 21. Rom. 2, 29.

Hidden treasure. *sig:* The Gospell or doctrine of Grace, which is hid from the vnderstanding of naturall men. *Mat.* 13, 44. *The Kingdome of God is as a Treasure hid in the fielde.*

Hidden Manna. See Manna.

High-priest. See Priest.

Hill, or holy Hill. *sig:* The Inuisible, Catholike, and Celestiall Church, whereof part is in Heauen triumphant; and part is on Earth Militant. *Psal.* 15, 1. *Who shall dwell in thy holy hill. Psalme* 20, 7. *The Mountaine or hill of his holinesse.*

Himne. *sig:* A song made in the praise of God. *Coloss.* 3, 16. *Psalmes, Himnes.*

Hindrance. *sig:* Losse or dammage. *Psal.* 15, 5. *Though it bee to his hindrance.*

Hipocrite. *sig: pro* One who assumeth or taketh vpon him the person of another, as Players vpon a Stage vse to doe.

Where a Begger beareth the person of a King.

2 He that maketh semblance and shew, to be that he is not, indeed and in truth; outwardly appearing righteous, and being inwardly full of Iniquity; like Graues or painted Tombes. Math. 23, 27. *Woe to you Hipocrites. Mat.* 6, 2. and 7, 5.

Hipocrisie. *sig:* The cloaking of Infidelity and sin, with appearance and shew of faith & repentance. Mat. 23, 28. *But within ye are full of hypocrisie.* 2 Tim. 4, 5. *Having a shew of godlinesse, denying the power of it.*

2 False doctrine, which is called Hipocrisie, because it hath the shewe and resemblance of truth. Luke 12, 1. *Beware of the Leauen of the Pharisies, which is hypocrisie.*

Hisop. *sig: pro* An Hearb, whose naturall property is to open and cleanse the body. *Exod.* 12, 22.

2 The bloud of Christ, cleansing from all sin, such as by Faith lay hold on it. *Psalm.* 51, 7. *Purge me with Isop and I shall be cleane.* 1 Iohn 1, 7. *The bloud of Christ purgeth vs from all our sinne.* A Metapho.

H. O.

to hold one by ỳ right hand. *sig:* To support and stay one which is weake and sliding, that he fall not away, and to raise vp being fallen. *Psa.* 73, 23. *Thou holdest by my right Hand.*

to hold vp the Hand. *sig:* To doo the part and office of a Standard or Ensigne bearer; as *Moses* did when he held vp his rod or staffe with his hand. *Ex.* 17, 11. *And when Moses held vp his hand, Israel preuailed.* This is not wel vnderstood of Prayer, which neither *Moses* could continue in an whole day, neither needed he two to hold vp his hands for this purpose.

Holy. *sig:* That which is seuered from earth and earthlinesse.

2 That which is pure, cleane, and vnpolluted, separate from sinne and corruption. Such are the godly heere vnperfectly, and such they shall be in Heauen

heauen most perfectly. 1. *Pet.* 1, 16. *Bee ye Holy,* Ephe. 1, 4. *That we should be Holy without blame.*

3 One, who is infinite pure and righteous, so is God only. *Leuit.* 11, 44. *For I am Holy.* And 19, 2.

4 One, who is consecrated or set apart of God, to be the *Messiah* and Mediator for mankind, hauing for that purpose all the bounty of his Father powred on him. *Psal.* 16, 10. *Thou wilt not suffer thine holy one to see corruption.* Luke 4, 34, *I knowe who thou art, euen the Holy one of God.* Such an one is Christ only, who being both properly God, & (as man) conceiued of the Holy-Ghost without sinne, ordained to be the Sacrifice for sinne, and to sanctifie and make al his people holy. In these respects, he is often and woorthily in Scripture called that Holy one. *Actes.* 3, 14. *Ye denied that Holy one.* 1. Iohn 2, 20. Also he is tearmed the Holy of Holyest, or most Holy. *Dan.* 9, 24. *And to annoint the most holy.*

5 One, who is not only most Holy in himselfe, but doth immediately by his vertue and working, renew and make Holy others, continually stirring them vp vnto Holy duties. Thus is the spirit, the third person in the Trinity, called Holy. *Mat.* 28, 19. *And the Holy-Ghost.* Ephe. 4, 30. *Greeue not the holy spirit of God.* 1. Pet. 1, 2. *Vnto Sanctification of the Spirit.*

6 The whole Church of Christ, his mystical body, euen all his chosen and peculiar people; who because they haue in the middest of them God his word and Sacraments to sanctifie them, and Christ his holinesse imputed to them, and the Spirite of Christ within them to purifie them, and doo endeuour to lead a holy life: In these regards, it is called the Holy Church, and Holy people. 1. *Cor.* 1, 2. *Vnto the Church of God Sanctified by Christs Saints by calling.* Deut. 14, 24. *Thou art an holy people to the Lorde.*

7 Things, and persons, which are set apart by Gods ordinance, to Holy vses and Offices. Thus *Ierusalem*, and the Temple, and the Priests, and the Altar, and the Sacrifices, and the Shew-bread, & the Fire, and Incense, Vessels, Garments, Tithes, & whatsoeuer was dedicated as Sacred vnto God, was called Holy. 1. *Sam.* 24, 4. Haggai. 1, 12. Leuit. 21, 6, 12. Math. 24, 15. *Set in the Holie place.*

to be Holy. *sig:* To keep himselfe, from eating or touching ought which is Ceremonially vncleane. *Leuit.* 11, 44.

Holinesse. *sig:* That diuine vncreated essence, which being it selfe most Holy and vndefiled, loueth euerie thing which is so, and hates the contrary. *Psal.* 89, 35. *I haue sworne once by mine holinesse*; that is, by my selfe, who am most Holy.

2 That created quality of pureneſſe wherein the Saints resemble God, being pure, seuered in part from mixture of sin, as God is Holy and pure. Heb. 12, 14. *Without holinesse no man can see God.*

3 All duties, which do immediately concerne God and his worship. Ephe. 4, 24. *In holinesse and righteousnesse of truth.* Rom. 6, 22. *Luke* 6, 22. *Luke* 1, 75. And in all other places where Holinesse and Righteousnesse are put together.

4 Purity or cleannes of body, about the act of generation. 1 *Thess.* 44. *Possesse your vessels in holinesse*

5 Sincerely, Holily, with a purpose to do as one speaketh. *Psal.* 108, 7. *God hath spoken in his Holinesse.*

habitation of his Holinesse. *sig:* The Land of *Canaan*, which the most Holy God promised to his Holy people, by whose residence, but chiefly by the speciall presence of God there, it was sanctified. *Exod.* 15, 12. *Thou wilt bring them into the habitation of holinesse.*

Holy of holies, or holiest of all. *sig:* Some thing, person, or place, which was more Holy then others. Hebr. 9, 13. *Which is called the holyest*

holieſt of all. It was that place in the Sanctuarie, whether the High-Prieſt entered once a yeare, as a Figure and Type of heauen.

Holy place. *ſig:* The Land or Countrey of *Iudea*, called the Holy-Land, and an Holy Nation, in compariſon of other Nations and Landes; as *Ieruſalem* is called the Holy Citty, being more holy then the Country of *Paleſtine*; and the Sanctuarie is called Holy, becauſe it was more holie then the Citty, &c. *Mat.* 24, 15. *When ye ſhall ſee the abomination of Deſolation*; (that is, the Armie of the *Romans*) ſet in the Holy place.

Honeſty. *ſig:* All kinde of duties, which men are mutually to practiſe one towards another, without doing any vncomely, filthy, or wicked thing. 1. *Tim.* 2, 2. *In all godlineſſe and Honeſty.*

2 Carefull couering, or comly Garments. 1. *Cor.* 12, 23. *Put we more honeſty on.*

Honor. *ſig:* All that reſpect which we owe to our Gouernors of all ſorts, which more particularly doth conſiſt in reuerence, loue, obedience, and thankefulneſſe, as in the fift Commandement. 1. *Pet.* 2, 17. *Honour the King.* Exod. 20, 12. *Honor thy Father and Mother.*

2 Reuerence to Magiſtrates. *Rom.* 13. 7. *Honor to whom Honor, &c.*

3 Obedience to parents. Ephe. 6, 1, 2.

4 Honeſt care and regarde of others which are our Inferiors. 1. *Pet.* 3, 6? *Giue Honor to your wiues.* This is done by bearing with their weakneſſe, and prouiding things meet for them, according to our degree and eſtate.

5 Helpe and aide, which (by way of thankfulneſſe) we doo performe to our Parents or others. *Mat.* 15, 6. *Though he Honor not Father and Mother.* 1. Tim. 5, 3, 17.

6 Eſtimation. 1. *Cor.* 12, 26. *If one member bee*

had in Honor. It also signifies, Riches and wealth, which beget estimation and Honor, by a Metanimie. Gen. 31, 1. *All this Honor.*

7 Comelinesse, beauty, and dignitie. 1. *Cor.* 12, 24. *And hath giuen more Honour to that part that lacked.* A more comely and seemely couering.

8 Inward reuerence, and all outward priuate duties of kindnesse and loue. *Ro.* 12, 10. *In giuing Honor, go one before another.* Acts 28, 10. 1. Pet. 2, 17. *Honor all men.*

9 An earnest care to preserue from sinnefull vncleanesse, as Fornication, Drunkennesse, Gluttony, Ryot, and such like. 1. *Thess.* 4, 4. *How to keepe his vessell in honor.*

10 Some publicke function or calling, either in Church or Common-wealth, giuen to such men, as for their vertue deserue to be honoured & preferred. Heb. 4, 5. *No man takes this Honor vnto himselfe, but he that is called.* Thus we may wel vnderstand that place of 2. *Pet.* 1, 17. *For hee receiued of God the Father Honor*; that is, an honourable function, with ample and honourable gifts, to be the reconciler of mankind. Iohn 8, 54.

11 Plentifull praises which wee yeeld to God, when we confesse & acknowledge his diuine vertues and properties, and that of him comes al good things, and that he alone is to be called vpon and worshipped. *Reuel.* 4, 13. *Praise and honor, glorie, and power be vnto him that sitteth vpon the Throne.* And in the Psalmes verie often: as also else-where in Scripture.

12 The glorious and blessed estate of the Saints in heauen, or that exceeding great praise which they shall there haue with God. *Rom.* 2, 10. *Vnto euerie one that doth good, shall be Glorie and honor.*

to Honour God. *sig:* Truly from the heart, to worship, feare, and loue him, and aboue all things to trust in him, and obey him

him. *Sa.* 2, 30. *I will honor him, which honoreth me.*

to Honour with ỹ lips. *sig:* Outwardly with the mouth and gesture, without true Faith and loue to worship God. *Mat.* 15, 8. *Ye Honor me with the lips.*

to Honour Christ. *sig:* To beleeue in him, and confesse him to bee the *Messiah.* Iohn 5, 23. *All men should honour the Son, as they honour the Father.*

to honor vs *sig:* To power his benefits vpon vs, and to blesse vs with fauour before God and men. 1. *Sam.* 2, 20. *I will Honor him.*

to Honour man before God. *sig:* To beare with the wickednesse of men, to the reproch and dishonor of God. 1. *Sam.* 2, 29. *And honourest thy children aboue me.*

to Honour the Father. *sig:* By words and works to praise and magnify God his Father. Thus Christ honoured his Father by Doctrine, Myracle, Praises, Prayer, and Godly life. Iohn 8, 49. *But I Honor my Father.* How God honoureth the Sonne, see before.

to Honor another man *sig:* To countenance one by presence, and keeping company. 1. *Sam.* 15, 30.

to Crowne Christ with Honor. *sig:* To aduance Christ to the Office of King and Priest, fulfilling him with most excellent gifts, raising him from the dead, making all thinges subiect to him, hauing lifted him vp to sit at his right hand in the highest heauens. *Heb.* 2, 7. *Thou crowneſt him with glory and Honor.*

Hope. *sig:* An assured expectation of all promised good things of this life; especially of heauenly Glorie. 1. *Cor.* 15, 19. *If in this life only we haue Hope in Christ,* &c. Rom. 5, 2. *We reioyce vnder the Hope of the Glory of God.* Christians build their Hope vpon the mercies of God in Christ; Papists, vpō Gods grace and their owne merits.

2 The thing which is Hoped for. *Col.* 1, 4, 5. Titus 2, 13. *Looking for the blessed Hope.* Rom. 8, 24. *Hope that is seene, is no hope.* And in all places, where it is written, The Hope of the wicked shall perish.

periſh. Metanimie.

3 Faith. 1. *Pet.* 5, 15. *To them which aske a reaſon of the Hope which is in you.*

4 Whole Religion. Ephe. 1, 18. *That yee may know what is the Hope of your vocation.* Pſal. 39, 8.

5 Chriſt Ieſus the Meſſiah, who is called the Hope of *Iſrael*, in reſpect of the Fathers, which looked for his promiſed comming. *Actes.* 26, 6. and 28, 20. *For the hope of Iſraels ſake, I am bound with this Chaine.*

6 God himſelfe. *Pſa.* 142, 5. *Thou art my Hope and my portion*; that is, my God in whom I hope.

7 Some mighty King or people. *Eſay.* 20, 5. *They ſhall bee aſhamed of Æthyopia their Hope* (or their expectation.)

in Hope aboue Hope. *ſig:* In hope of God, and aboue the Hope of man. In deſperate things Gods children Hope wel. *Rom.* 4, 18. *Which Abraham aboue Hope, beleeued vnder Hope.* Aboue the Hope of man, and vnder the hope of God; who can raiſe the dead, and call thinges which are not as if they were.

liuely Hope *ſig:* Either the good thinges hoped for, which are dureable and euer-liuing, or that vnmoueable and certaine expectation of Gods promiſes. 1. *Pet.* 1, 3 *Which hath beget vs to a liuely Hope.*

the God of Hope. *ſig:* That God which worketh Hope by his Spirite, and nouriſheth Hope by his promiſes, and dooth fulfill it by offering and giuing the good thinges promiſed. *Rom.* 15, 13. *Now the God of Hope fill you with all ioy.*

to be ſaued by Hope. *ſig:* Certainly to look for ſaluation promiſed, as if we now enioyed it, and by Hope to poſſeſſe it, *Ro.* 8, 24. *We are ſaued by Hope.*

Hope, what it is. Hope (to wit, Chriſtians) is a certaine and vndoubted expectation or looking for of al promiſed good thinges which bee to come, but namely of heauenly bleſſednes, being freely giuen vs of God, and

and grounded vpon his infinit mercies, and Christs merites alone.

Horne. *sig: pro* That part of a Foure-footed-beast, which is his cheefe strength and beauty.

2 Power, might, and strength. 2 *Sam.* 22, 3. *God is the Horn of my Saluation.* Hetherto belongs the Horne of the righteous. *Psal.* 112. *The Horne of the wicked. Psalm.* 75, 4, 5. *The Horne of Danid. Psal.* 132, 17. The Horne of Saluation, the Horne of his people. *Psal.* 149. A Metaphor.

3 Worship and renowne. Iob 16, 15. *I haue abased my Horne vnto the Dust.*

4 Kingdomes, People, and Prouinces, with their Rulers and Kinges, which (like Beastes with Hornes) fight one against another, and euery one against Gods people. *Dan.* 7, 7. *For it had ten horns. Zache.* 1, 18, 19, 21. *Reuel.* 17, 12. *And the tenne Hornes, are ten Kings.*

5 The omnipotency or almightinesse of God expressed in his workes. Habak. 3, 4. *Hee had hornes comming out of his handes.*

6 A Trumpet. Exod. 19, 13. *When the Horne bloweth long.* Verse 16.

to lift vp, or exalt the Horne. *sig:* To boast, or bee proud of ones Riches or power. Psal. 75, 5. *Lift not vp your horne on high.*

2 To encrease the power and dignity of his people. *Psal.* 75, 10. *Psal.* 148, 14. 1 *Sam.* 2, 1.

to breake the Hornes. *sig:* To spoyle one of his power, might, and dignity. *Psal.* 75, 10. *All the hornes of the wicked will I break.* Lamen. 2, 3. *He hath cut off all the hornes of Israell.* That is, taken from them their strength and glory.

Hoast of God. *sig:* A company of holy Angels, attending and waiting vpon God, as an Army of Souldiers vpon their Generall. Gen. 32, 2. This is the Host of God.

2 All Creatures, in Heauen and in Earth, visible and inuisible, which fulfill the will of God readily, and mightily, as a strong Army. Gen. 2, 1. *And all the*

the Hoast of them.

House. *sig: pro*

A place to dwell in. This is an earthly habitation.

2 The Graue, which is the common House & receptable of all humaine bodies. *Psal.* 49, 14. *Iob* 30, 23. *The House appointed for all the liuing.*

3 The people or persons dwelling in the house. Heb. 11, 7. *He prepared the Arke to the sauing of his House*; that is, his Houshold. Mat. 10, 12. *When ye enter into an House, salute the same.* Acts 10, 1. *Cornelius and all his House*: else-where often. A Metanimie of the place, containing, for the persons, contained.

4 Kindred, Stocke, or Linage. Luke 1, 27. *Of the House of Dauid.* Luke 16, 27. *Send him to my Fathers House.*

5 Family and posterity. 2 *Sam.* 7, 18. *What is mine House. Exod.* 1, 21. *Hee made them* ⌣ *Houses*; that is, he did encrease and prosper the Families & Posterities. Gen. 39, 4. *He made him ruler ouer his House, and ouer all he had.*

6 Substance, goods, and worldly riches, laid vp in Houses, to be safe kept there. Mat. 23, 14. *They deuour Widdowes Houses.* Gen. 39, 5, 6. *God blessed the house of the Ægiptian*; That is, all his substance which he had.

House of God. *sig:*

Heauen, where Saints, and blessed Spirits shall dwel with God for euer. Iohn 14, 2. *In my Fathers House there be many Mansions.* 2 Cor. 5, 1. *This is a Celestiall House.*

2 Euery particular assembly, called the Church Militant, where God dwels, and vnto whom hee giues Lawes, as an Housholder to his House. 1 Tim. 3, 15. *That thou mayst know how to behaue thy selfe in the House of God.* This is a spirituall House.

3 The vniuersall Church, or whole company of the faithfull, spread ouer the Earth. Hebr. 3, 2, 5.

Moyses

Moyses was faithfull in all the House of God. Also Verse sixe, *Christ is as the Sonne ouer his owne house.*

4 Euery faithfull and godly person, in whome Christ dwels by Faith. 1 Pet. 4, 17. *Iudgement must begin at the House of God.* Hebr. 3, 6. *Whose House we are.*

5 The true Religion of God, taught and professed within the Church of God. *Psal.* 69, 9. *The zeale of thine House hath euen eaten me.*

6 The Temple in *Hierusalem.* *Luke* 19, 46. *My House shall be called the House of Prayer.*

the house of Iacob, or of Israell. *sig:* The people of *Israell*, or the Nation of the *Israelites.* *Ex.* 19, 3. Also the whole Church of Christ, euen all Gods people both Iewes & Gentiles. *Psal.* 115, 12. *He will blesse the House of Israell.* Luke 1, 27. *He shall rule ouer the House of Iacob for euer.*

House of bondage. *sig:* *Ægipt*, where the people of Israell were in great slauery. Deut. 5, 6. *From the House of bondage.*

fathers house *sig:* The custody, care and gouernment of Fathers. Numb. 30, 4. *Being in her Fathers House.*

House of Prayer. *sig:* The place appointed to assemble in, for the publike worship of God. Whereof, because Prayer is a cheefe part, therefore the place of Diuine worship, is called the House of Prayer, as the people assembled in that place, are called the house of God. Math. 21, 13. *My House shall be called the House of Prayer.* The Papists, idlely and foolishly wrest these wordes, to prooue, that Temples are thereby made for Sacrifice; Others, as foolishly abuse it, to shut out preaching. The best way is, not to seuer what God hath ioyned.

House of Dauid. *sig:* The Visible Church.

House built vppon a Rocke. *sig:* Euery beleeuing Christian, who relies by Faith vppon the Rocke Christ, and declares the truth of his Faith by his ready obedience to the word. Mat. 7, 24. *I will liken him to a wise man, who hath built his House vpon a Rocke.*

Euery

House built vpon the Sand. *fig:* Euery vnbeleeuing and disobedient person, who relieth vpon men, and not vpon Christ, and serues his lustes, and not God. Math. 7, 25. *Which hath built his House vpon the Sand.*

to make Houses. *fig:* To build a House where none was.

2 To establish, increase, and prosper ones Family and posterity. Exod. 1, 21. *He made them Houses.*

House of God. *fig:* The Sinagogues, where the Iewes assembled to worship God, but especially the Temple. Eccle. 4. Verse last. *When thou entrest into the House of God.*

H. V.

Humble. *fig:* One lowly minded, esteeming others better then himselfe, ascribing all vnto God, being little in his owne account, euen as a weaned Child. Mat. 18, 4. *Whosoeuer shall humble themselues as this little Child.* Psal. 131, 1, 2.

Christ humbled himselfe. *fig:* His Incarnation, in that he would be man, and a Seruant, subiect to death, euen the death of the Crosse, he being equall to God. Phil. 2, 5, 6, 7, 8. *He humbled himselfe.*

Gods humbling or abasing himselfe. *fig:* His gratious louing care, which he vouchsafeth to haue of vs most vile wormes, and most grieuous Sinners, himselfe being so glorious and holy. *Psal.* 113, 6. *Who abaseth himselfe to behold things in Heauen and Earth.*

to humble. *fig:* To put reproach vppon vs, and cast vs downe from our dignity. Luke 14, 11. *Hee that exalteth himselfe shall be humbled.* Thus God humbles in wrath. *Heroa & Nebuchadnezzer*, thus humbled.

2 To take down our courage, and height of our pride, and to make vs humble and meeke, that we may haue confidence, not in our selues, but in God. Thus God humbled *Paule* and *Manasses* in mercy. And thus the godly by their endeuour humble themselues, 2 Chron. 12, 7. *They haue humbled them-*

themſelues. Micha. 6, 8.

3 To ſubmit and yeelde vnto our Superiors. Gene. 16, 9. *Humble thy ſelfe vnder her hand.*

4 To deflowre or defile one by force. Deutro. 22, 24. *Becauſe he hath humbled his Neighbours wife.*

Humility. *ſig:* Lowlineſſe, and modeſty of mind. *Pro.* 22, 4. *The reward of humility, &c.*

2 A low, poore, and meane eſtate. Luke 1, 48. *He hath looked vpon the humility and poore eſtate of his Seruant.* There is humility of hart, and of condition.

Hunger. *ſig: pro* Earneſt deſire of food vpon ſome want beeing felt. Math. 4, 1, 2. *He was afterwards an hungry.*

2 Vehement deſire after Chriſt his righteouſnes, forgiueneſſe of ſinnes, and grace of his Spirit, out of a want and extreame neede which wee feele of them. Math. 5, 6. *Bleſſed are they that hunger after righteouſneſſe.* Luke 1, 53. *Thou filleſt the hungry with good things.*

3 Any kind of danger. *Pſal.* 33, 19. *To preſerue them againſt hunger, or in Famine.*

to hunger no more. *ſig:* To be ſatisfied, and fully contented. Iohn 6, 35. *He that comes to me, ſhall hunger no more*; That is, in me, and in me alone, hee ſhall finde that which ſhall giue him full contentment, and ſatisfaction to his Soule.

Hunter. *ſig: pro* One which followeth wild Beaſts, to catch them, and take their liues from them, by Snares, Dogs, or otherwiſe. Such an one was *Eſau.*

2 A great Spoyler or Robber, which by might oppreſſeth others. Such an one was *Nimrod.* Gen. 10, 8, 9. *Nimrod, a mighty Hunter before God.*

3 The *Caldeans* and *Babilonians*, which GOD would ſend in fury, to vex and hurt rebellious Enemies. Iere. 16, 16. *I will ſend out many Hunters.*

ſnare of the Hunter. *ſig:* Any great danger whatſoeuer. *Pſalm* 91, 3. *He will deliuer thee from the Snare of the Hunter.*

To

to Hunt after ones Soule. *sig:*

To lay in waite to destroy one, by taking away his life. 1. Sam. 24, 12. *Thou Hunts after my Soule to take it.*

2 To put mens Soules in daunger and perill of perishing euerlastingly, eyther by keeping away good doctrine, or teaching false. *Ezek.* 13, 18. *Will ye Hunt the Soules of my people, that ye may preserue your owne Soules alive?* Thus *Tremellius* reades it.

Humaine Creatures. *sig:*

All ciuill Magistrates; who therefore be stiled Humaine Creatures; because, howsoeuer they bee appointed of God, yet their kindes, number, and order, are not so of God laide out, but that Man may make more, or fewer; of greater authority or lesse, as occasions of places, times, and disposition of the people require. 1 Pet. 2, 13. *Submit your selfe to euery Humaine Creature.* So it is read in the Originall, word for word; and not ordinance of man, as our Translations render it.

I. D.

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Idle. *sig:*

IDle that may worke, and will not, but ceaseth to labour through loue of ease. *Exod.* 5,17. *Ye are too Idle.* 2 One that is vnoccupied, because hee lackes worke. *Math.* 20,3,6. *Why stand ye heere all day Idle; Because no man hath hired vs.* The former are Idle voluntarily, but these latter necessarily.

Idoll. *sig:*

Any Image, or visible representation of false or true God, though it be not worshipped, nor made with any intention of worship. 1. *Iohn* 5,21. *Keep your selues from Idols.* 2. Cor. 6,16. *What agreement hath the Temple of God with Idols.* Deut. 4, 15. *Exod.* 32,4. doth manifest the truth of this. For, the Image which the Iewes made of the true God, is condemned of God himselfe. *Exod.* 32, 8. *And they that made it were punished as Idolaters.* 1. Cor. 10, 7. *Neither be ye Idolaters, as were some of them, with whom God was not pleased.* 1. Cor. 10, 5. Finally, in the fore-named place of *Deut.* 4, 15. the only making of an Image of God, is precisely forbidden; and learned *Diuines both affirme & proue, that both Scriptures and Fathers, haue indifferently vsed the worde Idoll and Image, for one and the selfe-same thing. Witnesse that one place of *Tertullian* (amongst many) vpon those words of 1. *Ioh.* 5, 21. *Iohn* (saith he) doth not write thus [*Keep your selues frõ Idolatry*] that is, from the seruice of them: but [*From Idols;*] that is, from the very Image of them.

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them. It is therefore a dotage in Popery, to distinguish betweene Idoll and Image; and to make the picture of a false God onely, to be an Idoll.

Idoll is nothing. *sig:* The false and faigned Goddes of the Heathen. 1. *Cor.* 8, 4. *An Idoll is nothing.* Gen. 31, 19, 30.

2 An Idoll to be as an empty and vaine Dreame; not in respect of the matter whereof it is made, for that is something: but in respect of the forme which doth counterfaite and falsify true things, making them seeme to be what they are not. Also, in respect of the vaine minde of the Idolater, who wickedly imagineth some Diuinity to be in the Idol, whereas there is but one true God in the world. Therefore worthily is an Idoll saide to be nothing, being a false and lying signe, a very fixion, being nothing for signification, though something for substance; a peece of wood or stone, &c. 1. *Cor.* 8, 4.

Idolatry. *sig:* The worshippe or adoration of an Image, or of God, before, and by an Image. 1. *Cor.* 10, 7. *Neither be Idolaters as they were. Deut.* 5, 9. *Thou shalt neuer bow to them, nor serue them.*

2 The making of any Image or likenesse of God, or of any creature, in heauen or earth, for a Religious end. *Deut.* 5, 8. *Thou shalt not make to thy selfe any grauen Image or likenesse, &c.* Gal. 5, 20. *Idolatry, Witch-craft.* 1. Cor. 6, 9.

3 All *humain inuentions thrust into diuine seruice. *Deut.* 12, 32. *Whatsoeuer I command you, that do, put nothing thereto.*

* All worship of false Gods, and false worship of the true God, is Idolatrie.

4 Setting the heart inordinately vpon any creature; by fearing, louing, trusting in it, more then in God, and aboue him. Thus is Couetousnes called Idolatry. *Col.* 3, 5. *And wantons make their Belly their God.* Phil. 3, 19.

I. E.

Iealousie. *sig:* Griefe, for suspition of dishonesty in married yoake-fellowes, Husbands or Wiues. *Num.* 5, 14.

If

If he bee moued with Iealousie, and be Iealous of his Wife.

2 An earnest loue of others, in respect of their welfare and good, ioyned with great greefe for their hurt. 2. *Cor.* 11, 2. *With a godly Iealousie.*

3 Hot displeasure, and indignation of GOD. *Psal.* 79, 5. *Shall thy Iealousie burne like fire?*

Iealous. *sig:* One, greeued with suspicion of dishonesty in the married yoak-fellow, with desire of reuenge. Thus are men Iealous, and thus also is God saide to bee Iealous, when the marriage betweene him and his Church, is violated and broken. *Deut.* 5, 9. *For I the Lord thy God am a Iealous God*; that is, so grieued with Idolatry, as I study to reuenge it.

2 One, which seemeth to bee much greeued for others, but it is out of a loue to him-selfe, for his owne commoditie sake. *Gal.* 4, 17. *They are Iealous ouer you amisse.* This he writeth of the false Apostles, who for their owne gaine and credite did loue the *Galathians*. Heere Iealous is taken in euill part.

3 One which loueth others truely, not for lucre and glory to him-selfe, but for the benefit of the persons loued. 2. *Cor.* 11, 2. *I am Iealous ouer you.* Thus *Paule* and all Godly Ministers are Iealous ouer the Flocke. Heere Iealous is taken in good part.

Iehouah. *sig:* An eternall selfe-being, one that hath his essence of himselfe, from euerlasting; and is the cause of existance or being to all things & creatures, which are of him, by him, and for him. *Exod.* 6, 3. *But by my name Iehouah was I not knowne to them.* Acts 17, 28. Rom. 11. verse last.

Iesting. *sig:* Pleasant and witty words, being offensiue, and hindering edification. *Ephe.* 5, 4. *Iesting.*

Iesus. *sig:* A Sauiour, one that saueth his people from their sinnes. *Math.* 1, 21. *He shall be called Iesus.* It is a

name of his benefites ; to wit, ſaluation had by Chriſt.

Iew outward. *ſig:* He that is a Iew by Nation, Name, and profeſſion onely. *Rom.* 22,8. *A Iew which is one outward.*

Iew inward. *ſig:* One, who is a Iew in truth, though he be not ſo by name or Nation. *Rom.* 2, 29. *He is a Iew which is one within*; that is to ſay, one who profeſſeth himſelfe to be one of Gods people, and is ſo in deede, and before God, in ſpirit and in heart.

Ieruſalem. *ſig:* Either the Citty; as *Pſal.* 125, 2. & 122, 2, 3. or the Inhabitants. *Math.* 3, 5. Or all the faithfull people of God through the Worlde, Iewes and Gentiles. Ioel. 2, 32.

I. *G.*

Ignorance. *ſig:* Want of the true knowledge of God, & of heauenly things. *Ephe.* 4, 18. *Thorough the Ignorance that is in them.* This ignorance, is either ſimple, when meanes of knowledge be wanting : or willfull and affected, when one may know & will not. Ignorance being in it ſelfe a ſinne againſt the firſt Commandement, cannot excuſe ſin that it ſhould be no fault at all.

2 Vnbeleefe, which followes Ignorance as a Companion or fruite. 1. *Pet.* 1, 14. *Faſhion not your ſelues to the former luſts of your Ignorance*; that is, of your blinde vnbeleefe, **A Metanimie** of the cauſe.

3 Error, through want of iudgement, and right deſerning of things. *Leuit.* 3, 2. *If any man ſhall ſin through Ignorance*, **A Metanimie** of the cauſe.

4 Any ſinne whatſoeuer, which commeth from ſuch ignorance and error, according to the vſe of the Hebrew tongue, which vnder Ignorance, meaneth euerie ſinne, euen that which is witting and willing. *Hebr.* 9, 7. *And for the Ignorances of the people.* **A Sinechdoche** of the part for the whole.

Note. Ignorance may excuſe a ſinne that it be not ſo great a fault, but it cannot ſo excuſe, as it ſhalbe no fault.

fault at all, *Excusat à tanto, non à toto.*

lusts of Ignorance. *fig:* Blinde motions and euill desires of vnbeleeuing persons, who lacke the true knowledge of Christ. 1. *Peter.* 1, 14. *Fashion not your selues to the former lusts of your Ignorance.*

Ignorance. *fig:* One which sinneth vnwittingly. 1. *Tim.* 1, 13. *For I did it Ignorantly.*

2 One which doth a voluntary sinne, knowing it to be so. *Heb.* 5, 2. *To haue compassion of the Ignorant.* See Bible-note.

3 One that careth not for other mens affaires & matters. *Esay* 63, 16. *Though Abraham bee Ignorant of vs.* Men are careless of that whereof they be ignorant.

4 One, that wanteth the knowledge of the true God, and his worship. *Acts* 17, 23. *Whom yee then Ignorantly worship.*

not to regard the time of Ignorance. *fig:* To permit and passe ouer, for causes known to himselfe, the Ignorance of many thousand yeares. *Acts* 17, 30. *And the time of this Ignorance God regarded not.*

I. M.

Image. *fig:* Any shape or portraiture, drawne by Art, to represent something by it for ciuill vse, as *Cæsars* Image was made, to represent *Cæsar.* Math. 22, 20. *Whose Image or superscription is this?* This is an artificiall Image made for ciuill respects; as to distinguish Coines, or beautifie Houses, and it is lawfull.

2 Some shape or picture, made to the likenesse of God, or of some creature for Diuine worships sake. *Exod.* 20. 4. *Thou shalt make thee no grauen Image.* Deut. 4, 15. * This is a Diabolicall Image, being made for Religion sake, and is vnlawfull. Where such Images be, there is no Religiō (saith a Father.) The Scripture saith, that God spake with a voice, but shewed no Image to his people of himselfe.

* Image of the true God vnlawful, aswel as the Image of a false God.

selfe. *Deut.* 4.

3 All mens deuises, commaunded as Gods seruice. *Exod.* 20, 4. *This is also superstition.*

4 Our likenesse & resemblance of God, in righteousnesse and true holinesse. After this Image *Adam* was created. *Gen.* 1, 26. *Let vs make man after our Image*; and vnto this are all the elect restored againe by Christ. *Ephe.* 4, 24. This is a spiritual or Celestiall Image.

5 Our likenesse and resemblance with God, in respect of rule and authority. 1. *Cor.* 11, 7. *The man is the Image and glorie of God.* Hitherto of accidentary Images.

6 A reall, essentiall, true, and liuely expressing of the very substance of another. In this signification, is Christ saide to be the Image of God his Father. *Col.* 1, 15. Heb. 1, 3. Also, the Law is said, not to be the very Image of the thinges. *Hebr.* 10. 1. *And it is written of vs, that as wee haue borne the Image of the earthly, so we shall beare the Image of the heauenly man.* 1. Cor. 15, 49. And the Reuelation of S. *Iohn*, speaketh of the Image of the beast which all men shal adore. *Reuel.* 14, 9. In all which places, is meant the very things and substances themselues, or the solid and true existence of the things. These bee essentiall Images, which haue the substance of the things wherof they be called Images.

7 Any manner or resemblance whatsoeuer, lawfull or vnlawfull; liuely or painted; true or immaginary. *Gen.* 5, 3. *He begat a Childe in his own likenesse, after his Image.* Psal. 73, 20. *Thou shalt make their Image despised.* Where the word [*Image*] signifieth, an immaginary vanishing shaddow, to set forth the lightnesse and vnconstancy of all earthly things, which seeme and make shew to be the true goodes and felicity it selfe, yet are nothing but a shaddow or vaine likenesse thereof: therefore, by the

the Apostle, are called; a shape, fashion, or figure. 1. *Cor.* 7, 31. *Rom.* 12, 2.

Image of God. *sig:* Christ, in whom God is to be seene and beheld, as touching his substance and glorious properties; as a man is to be knowne by his Image or picture. 2. *Cor.* 4, 4. *Which is the Image of God.* This is a consubstantiall Image, respecting essence and substance.

2 Dominion and perfect holinesse. *Gen.* 1, 27. *In the Image of God created he him.* This Image is accidentall, respecting qualities.

3 Authority and power, which by Gods ordinance the man hath ouer his wife. 1. *Cor.* 11, 7. *He is the Image of God.*

Immortall *sig: pro* That which is not capeable of death, or subiect to dye.

2 An euer-during Nature, which is so of it selfe, without possibility of perishing or dying. 1. *Tim.* 1, 17. *To God Immortall, onely wise.* Thus is God onely Immortall.

3 That, which being once dead, shall rise again neuer to die more, as mens bodies. 1. *Cor.* 15, 53. *Mortality must put on Immortality.*

4 That which shall neuer haue end, though it haue a beginning; as Angels, and mens soules; of which, though it be not in expresse wordes saide in Scripture, that they be Immortall, yet inumerable places, by good consequence, prooue them to be so, as 1. *Cor.* 15, 19. 2. *Cor.* 5, 1. *Luke* 16, 22, 23, 24, &c.

Immortality *sig:* Such an estate and condition, wherein death hath no place, nor power. 1. *Cor.* 15, 5, 34. *When mortall hath put on Immortality, then death shall bee swallowed vp into victory.*

Importunitie. *sig:* Continuance or constancy in Prayer, when we pray and faint not. *Luke* 11, 8. *Yet doubtlesse, because of his Importunitie, hee will giue him what he*

needeth. Example of this Importunity is in *Luke* 18, 2, 3, 4, &c. *The poore widdow.*

Imposition of hands, or laying on of hands. *sig:*

Putting on of hands, which is an ancient Ceremony vsed of the Iewes in two cases; one, in consecrating publicke Sacrifices, as also Prieſtes and Leuites, to declare ſuch to be offered to God. *Leuit.* 4. 4. And ſecondly, in ſolemne benedictions and Prayers. *Gen.* 48, 14, 17, 20. *Iacob put his hands vpon Manaſſes and Ephraim, and prayed for them.* It was continued vnder the Goſpell, by Chriſt and his Apoſtles in time of Prayer, and beſtowing ſpirituall graces. Alſo in time of admitting Church-Officers; Miniſters, & Deacons. *Mat.* 19, 15. *Chriſt put his handes on little children and prayed.* Acts 6, 6. *The Apoſtles prayed, and laid their hands on the Deacons.* Acts 8, 17, 18. *Then they laid their hands on them, & they receiued the Holy-ghoſt*; and by a Metanimie of the ſigne, it dooth ſignifie the whole Miniſtry of the Church, and the order of Church-Gouernment. *Heb.* 6, 2. *The Doctrine of Baptiſme, and Impoſition of hands.* Touching the Papiſts Impoſition of hands, in the Sacrament of Order (as they cal it) there is no ground for it in the whole Scripture.

Imputation. *sig: pro*

Accounting, reckoning, and allowing ſome thinges to another of fauour; as Merchants, who do not put the debt in their reckoning, which they will forgiue.

2 An action of God, freely accounting the righteouſneſſe of Chriſt to be his righteouſneſſe, who beleeues in Chriſt. *Rom.* 4, 3, 4. *And it was Imputed* (or counted) *to him for righteouſneſſe.* In this fourth Chapter to the *Romans*, this word [*Imputed*] (derided by Popiſh Heretickes) is ſeauen times repeated in the Doctrine of Iuſtification, and is ioyned vnto faith; without which, there is no Imputation of Chriſts Iuſtice to vs. *Rom.* 4, 23, 24. Our

ſinnes

Note.

sins and punishment were Imputed to Christ (who bare our sins in his body, and was made sinne for vs. 1 *Pet.*2. verse last.) And his righteousnesse with the merit thereof (euen eternall blisse) is imputed and accounted to al beleeuers; whence ariseth Iustification of a Sinner before God. 2. *Cor.* 5. verse last. *He that knew no sinne, was made sin for vs, that we might be made the righteousnesse of God in him.*: Not our righteousnesse, but the righteousnesse of God; not in vs, but in him (saith an ancient father.) The Papists, scoffing at this most necessary and deuine action, of Imputing righteousnesse to faith, apprehending Christ, calling it in their Notes printed at *Rhemes*, a new-no-Iustice, an vntrue Imputation, an immaginary thing, a putatiue righteousnesse, a fantastical apprehension. In these and such like taunts, they vtter so many blasphemies against Heauen, and all to maintaine and establish their owne righteousnesse of workes.

I. *N.*

In. *sig:*

By, or through. 1. *Cor.* 14 2. *Speake in the spirit*; that is, by the Inspiration of the spirit. 1. *Cor.* 15, 22. *In Christ all shalbe made aline*; that is, by Christ. 2. *Cor.* 3, 16.

2 Against. *Gen.* 4, 23. *I haue slaine a man in my wound*; that is, against my selfe, and to my owne hurt.

3 To, 1. *Thes.* 4, 7. *God hath called you In holinesse*; that is, vnto holinesse. *Ephe.* 2, 10. *Created of God In good workes*; that is, vnto Good workes. *Iames* 5, 3. and very often else-where.

4 Out of. *Exod.* 31, 4. *To worke In Gold, in Siluer, and in Brasse.*

5 Of, or concerning. *Rom.* 5, 12. *We reioyce In the Lord*; that is, concerning the Lord.

6 With, or together with. *Math.* 16, 27. *The Son of man shall come In the glory of his father*; that

is,

that is, together with his owne, and his Fathers glory.

7 As. Math. 10, 41. *Hee that ſhall receiue a Prophet In the name of a Prophet*; that is, as a Prophet, becauſe he is ſo.

8 From. Colo. 3, 16. *Sing in your hearts*; that is, from your hearts, or hartily.

9 Before. *Iohn* 1, 1. *In the beginning was the word*; that is, before the beginning.

10 For. 1 Cor. 1, 4. *I thanke God for the Grace giuen you In Chriſt*; that is, for and by Chriſt.

11 Vpon. Iohn 14, 1. *Ye beleeue In God, beleeue alſo In me*; that is, vpon me.

In Spirit and truth. *ſig:* Spiritually and truely, by the vnfaine[illegible] motion of a ſanctified Heart. Iohn 4, [illegible] *him In Spirit, and In Truth.*

Churches In Chriſt. *ſig:* Chriſtian Churches. Gal. 1, 21. 1 Theſſ. 2, 14. ſo Bretheren In Chriſt, Saintes In Chriſt, and in Chriſt before me; that is, a Chriſtian before me.

Babes In Chriſt. *ſig:* Such as be Babes or Infants, in reſpect of growth in Chriſtianity. 1 Cor. 3, 1.

In the ſpirit. *ſig:* Spirituall, regenerate by the Spirit vnto a newe life. *Rom.* 8, 9. *Ye are In the Spirit.*

In Chriſt. *ſig:* As touching Chriſt, and Chriſtianity. Gala. 6, 15. *For In Chriſt Ieſus, neither circumciſion auayleth any thing.* 1 Cor. 4, 15. *I haue begotten ye In Chriſt.*

2 In the preaching and publiſhing the doctrine of Chriſt. *Rom.* 16, 9. *Salute Vrbanus, our fellow Helper In Chriſt*; that is, In the matters of Chriſt.

3 A member of Chriſt, one linked vnto, and grafted in Chriſt by Faith. *Rom.* 8, 1. *To them which are In Chriſt.*

In ſins and treſpeſſes. *ſig:* One couered and ouer-whelmed In Sin, as one that is drowned In the Water. Ephe. 2, 1. *Dead In treſpaſſes and ſins.*

Incompre-henſible. *ſig:* One greater then Heauen and Earth, whom the World cannot containe, nor mens wit conceiue him

him as he is. Psal. 145, 3.

Incontinency. *sig:* An vnableneſſe to keepe himſelfe chaſt in ſingle life, or In the eſtate of Marriage. 1 Cor. 7, 4. *Leaſt Sathan tempt you to Incontinency.*

Incorruption. *sig:* The qualitie of bodies after the Reſurrection, being no more ſubiect to rottenneſſe and corruption. 1 Cor. 15, 35. *Till corruption put on Incorruption.*

2 The ſoundneſſe and Integrity of a regenerate Soule. 1 Pet. 3, 4. *Which conſiſted In the Incorruption of a meeke Spirit.*

Incorruptible crowne. *sig:* Immortall and neuer periſhing Glory. 1. *Peter* 5, 4.

*** Indifferent.** *sig:* Some thing, which is neither commaunded of God, nor forbid, but of a middle Nature; being In it ſelfe neither good nor euill, and may bee changed according to circumſtances of time, and perſons, and places: as to eate this or that meate; to weare this or that apparrel; to haue religious meetings, at ſuch a time, in ſuch a place, and diuers other thinges as belong to the outward adminiſtration of the Word and Sacraments. Wherein yet, nothing muſt be appointed to be done, contrary to order, comlineſſe, or edification. See *Rom.* 14. 1 *Cor.* 14. throughout. Where though this Word [*Indifferent*] bee not found at all, yet the matter it ſelfe ſignified by it, and the rules to direct vs, about thinges that be Indifferent, are there to bee found.

Note this. Learned Diuines affirme (as *Illiricus* and others) that thinges Indifferent, that bee of a middle Nature, ceaſe to be ſuch, when any of theſe condicions following are annexed vnto them. 1. Compulſion. 2. Opinion of worſhip, neceſſity, or merit. 3. Scandall and offence. 4. Entrance, and occaſion of abuſe, or Idolatry. 5. Any hindrance to truth or edification, or obſcuring and darkning of Religion and piety by them, though they ſhould containe

taine no other euill In them.

Note also A conformity and through agreement, amongst all Christian Churches, in outward Rites and Ceremonies, is neither necessary, nor possible, because of the great differences of places, people, and times.

Infant. *sig: pro* A Child which cannot speake, being young & yet in the swathing clouts; Such an one, if he die at this age, either before or after Baptisme (so there be no contempt of the Sacrament) he is saued by the Couenant of Grace, made to Parents and their Children. Gen. 17, 7.

Infidelity. *sig:* A priuation or vtter absence of Faith. A totall distrust in Gods promise. ☞ Vnbeliefe. 2. Cor. 4, 4.

Infidell. *sig:* One that is no Christian, but a Heathen. 1 Tim. 5, 8. *He is worse then an Infidell.* ☞ Vnbelieuer.

*** Infinite.** *sig:* That which is absolutely vnbounded and vnlimited, hauing no measure at all, either for time or greatnesse. So is God onely. ☞ Incomprehensible.

Infirmity or weakenesse. *sig: pro* Outward bodily feebleneſſe. 1 Tim. 5, 23. *Vse a little Wine for thine often Infirmities.* Thus is sickneſſe called, beeause it makes Infirme and feeble. ☞ Metanimie.

2 Some spirituall weakneſſe of the godlie, in their knowledge and Faith. *Rom. 6, 19. Because of the Infirmity of the flesh.* Rom. 14, 1. Math. 26, 41. Thus is sinne called, because it makes the Soule weake to doe good, and withstand euill. ☞ Metanimie.

Metanimies.

3 A priuation and want of all strength, as touching godlinesse. Rom. 5, 8. *When we were Infirme, (or of no strength) Christ dyed for vs*; that is, that naturall imbecility, which we all bring with vs into the World, which *Paul* cals vngodlinesse. *Rom.* 5, 6.

4 Afflicti-

4 Afflictions, reproaches, perſecutions. 2. Cor. 12,10. *Therefore I take pleaſure In Infirmities.* Alſo, it ſignifies inward tentations, feares, diſtruſts, &c. 2 Cor. 12. Which ſhew how weake we are and Infirme.

5 A vile, contemptible, and abiect eſtate. *Gal.* 4, 13. *Through Infirmity of the Fleſh I preached the Goſpell vnto you.* 1 Cor. 12, 22.

6 Vnableneſſe to free from ſinne and death. Heb. 7, 18. *Becauſe of the weakneſſe thereof.*

Iniquity. *ſig:* That which is writhen or crooked, ſwaruing from the ſtraight line of Gods word: it is put, eyther largely for any ſinne; and thus, euen our Birth-ſin is Iniquity. Pſal. 51, 5. *I was borne In Iniquity:* Or more ſtrictly, it is put for ſome hainous and groſſe offence. Pſal. 119, 3. *They worke no Iniquity.* Pſal. 90, 8. *Thou haſt ſet our Iniquities.* Exo. 20, 5. *Viſiting the Iniquities of the Fathers.*

2 Workers of Iniquity, or wicked men. Iob 5, 16. *Iniquity ſhall ſtop her mouth.*

3 The puniſhment due to Iniquitie. Leuit. 5, 1. *Hee ſhall beare his Iniquity*; And very often elſewhere.

Worker of Iniquity. *ſig:* One which walketh after the luſtes of corrupt Nature, wholy following them as guides in all and euery action of life. Math. 7, 23.

*** Innocency.** *ſig:* A meere voydneſſe of fault, and freedome from all Sin. In this eſtate *Adam* was created. This is perfect Innocency by Creation.

2 A certaine meaſure of this eſtate in all regenerate perſons, who endeuour to ſerue God In Innocency of life, hauing alſo Chriſtes Innocency imputed to them. Pſal. 26, 6, 11. *I will waſh my hands In Innocency.* This is Innocency of a perſon reſtored.

3 Vprightneſſe, in ſome ſpeciall or particular cauſe. Pſal. 7, 8. *According to the Innocency that is in me*; that is, Innocency of cauſe, when one is cleare

cleare and free of some fault, whereof he is accused.

Innocent. *sig: pro* One which doth none hurt nor harm vnto others. Math. 10, 16. *Be Innocent as Doues.*

2 One, that is free from some one particular fault or crime; or one that is guiltles in this or that thing. Gen. 24, 8. *If the Woman will not follow thee, thou shalt be Innocent or discharged of thine Oth.* Ion. 1, 14. *Lay not vpon vs Innocent blood.* Exod. 23, 7. Gen. 10, 5.

3 A iust and righteous person, which liueth vprightly. *Iob* 4, 7. *Who euer perished being Innocent.*

4 One that is free from punishment, or one vnpunished. *Pro.* *Though the wicked ioyne hand In hand, yet they shall not be Innocent.* 1 Kinges 2, 9. *But thou shalt not count him Innocent*; that is, thou shalt not free him from punnishment. Also Exodus 34, 7. *Not making the wicked Innocent.*

Intercession, or request. *sig:* The request which the death of Christ maketh for beleeuers after they haue sinned, that their sins may be pardoned for his merit: or, it is the merit of Christs death, comming betweene our sins and Gods Iustice, to appease it, as an Aduocate that pleads for his Client. 1. *Iohn* 2, 2, 3. *Rom.* 8, 34. *And maketh request for vs. Heb.* 9, 24. *He appeares in Heauen for vs.* Christ is our Intercessour foure waies. First, by appearing for vs in the sight of God. *Heb.* 9, 24. Secondly, by the force of his Sacrifice once offered, to make full satisfaction to Gods Iustice. *Hebr.* 10, 12, 14. Thirdly, by his constant will, that for the merit of that Sacrifice, God would be pacified towards the elect. *Heb.* 10, 10. Lastly, by the assent and agreement of the Father, resting in this will of his Sonne for vs. *Iohn* 11, 42. *Mat.* 17, 6. Popish intercession* of the Virgin *Mary* and other Saints, doth dishonor Christ the onely Intercessour.

* To affirme Mary our lords mother & the Saints, to bee Mediatours of Intercesion with God, argues grosse ignorance, & is blasphemous.

2 The

2 The requeſt which we make one for another, in the name of our Interceſſour Chriſt, eyther for good thinges to be giuen, or euill things to be remoued from vs. 1 Tim. 2, 2, 3. *Prayers, Interceſſion, and giuing of thankes, &c.* Theſe be charitable mutuall Prayers of the godly, while they liue together.

Interpretation. *ſig:* A tranſlating or turning out of one tongue into another. 1 Cor. 14, 13, 26. *If any ſpeak with ſtrange tongues, let him pray that he may interpret.*

2 An opening or declaring darke Scriptures or propheſie. 2 *Pet.* 1, 20. *No Propheſie is of priuate Interpretation.* Scriptures muſt bee interpreted by Scriptures.

3 Expounding Viſions or Dreames. Gen. 40, 8. *Are not Interpretations of God?*

4 A ſpeaking and teaching ſome thing euidently and plainely. *Iob* 33, 23. *If there be an Interpreter with him.*

Intereſt. *ſig:* Encreaſe or gaine, taken for the lending of Money vpon fore-agreement and compact. Pro. 28, 8. *He which increaſed his Riches by Vſury and Intereſt, &c.* Here the word [*Intereſt*] is taken in ill part. For the word in a good ſence, ſignifieth; that benefite which a mercifull and free lender taketh for his owne Indemnity, to repaire ſuch loſſe, whereof the borrower, by his default, was an effectuall cauſe, by the keeping of Money borrowed in his hand, longer then he ought, to the certaine dammage of the lender.

I. O.

Ioy. *ſig: pro* A ſweete motion of the Soule, in regard of ſome preſent, or hoped for good. This good, if it bee worldly, then is the Ioy but natural & worldly: if it be heauenly, good, or tending and leading thereto; then is the Ioy ſpirituall and heauenly. Pſal. 51, 13. *Reſtore to me the Ioy of my Saluation.* Rom. 5, 3. *We reioyce*

reioyce in tribulation. Iohn 15, 11. *That your Ioy may be full.*

2 The matter or cause of Ioy. 1. Thess. 2, 20. *Ye are our Crowne and Ioy.* Iob 3, 22. Psal. 48, 2.

3 The most comfortable and full happinesse of Heauen. Math. 25, 21, 23. *Enter into thy Maisters Ioy.* See Enter.

4 A godly boasting and glorying. 1 Cor. 9, 15. *Least any man should make my Ioy, or reioycing vaine.*

5 Those good thinges, eyther earthly or spirituall, for the which we vse to reioyce. *Iohn* 16, 22. *And your Ioy none shall take from you.* 1 Cor. 7, 30. Rom. 15, 13. *The God of hope fill you withall Ioy*; that is, with euery good guift whereof ye may reioyce, plentifully and abundantly. *Iames* 1, 2. And elsewhere often. Metanimie of the cause.

6 That cheerefulnesse and alacrity which we shew forth towards our neighbour. Gal. 5, 22. *The fruit of the Spirit is Ioy, peace, &c.*

7 Ioyfull speech, or Songs of thankes-giuing and praise. Psalm. 126, 2. *And our tongue with Ioy.* Metanimie of the cause for the effect. For prayse commeth of Ioy, as Ioy commeth of good things.

8 The hauing or possessing of any good thing from whence Ioy springeth. *Iohn* 3, 29. *This my Ioy is fulfilled.* Iohn 15, 11. *And that my Ioy might remaine in you.*

Ioy in the holy Ghost. *sig:* A gladsome, sweete, and comfortable motion of the heart, stirred vp by the Spirit of Adoption, vpon the feeling of Gods loue in Christ to eternal life; & vpon the tokens of that loue, both in earthly and spirituall blessings. Rom. 14, 17. *The Kingdome of God, is righteousnesse, peace, and Ioy in the Holy Ghost.* This is called Christs Ioy. Iohn 15, 11. *And glorious Ioy.* 1 Pet. 1, 8. *Because it is part of the Kingdome of Heauen.*

Ioy of the Lord. *sig:* Diuine Ioy, which commeth from the Lord, and

is placed in him. *Nehemi.* *The Ioy of the Lord ſhall make ye ſtrong.*

Ioy of God *ſig:* Comfort of mind, ariſing from Gods goodnes, manifeſted in ſome outward or inward deliuerance. *Pſal.* 51, 12. *Reſtore to me the Ioy of thy ſaluation*; that is, thy deliuerances were woont to make me glad, let it be ſo againe with me.

to heare of Ioy & gladneſſe. *ſig:* To be made ioyfull and glad, by hearing & beleeuing the glad tydings of forgiueneſſe of ſinnes: For Ioy comes from faith, and faith by hearing. *Pſal.* 51, 8. *Make me to heare of Ioy and gladneſſe.*

to Ioy in tribulations. *ſig:* To haue occaſion and matter of true comfort & cheerfulneſſe of our hart from afflictions, becauſe they are pledges of Gods loue, and trials of Faith and patience. *Rom.* 5, 3. *We Ioy in tribulations.*

Ioy in the Lord. *ſig:* That true inward comfort which faithfull hearts feele, becauſe the Lord is their mercifull Father in Chriſt Ieſus. *Phil.* 4, 4. *Ioy in the Lord.* Rom. 5, 11.

I. *S.*

Is. *ſig:* Betokeneth, ſignifieth, ſealeth. *Mat.* 13, 38. *The field, Is the world.* Math. 26, 27. *This Is my bodye.* And elſewhere often. *Gal.* 4, 24.

2 Leads, or brings vnto. *Rom.* 7, 7. *Is the Law ſinne?* That is, doth it bring vnto, or lead to ſinne? *Rom.* 6, 23. *The guift of God is eternall life*; that is, holineſſe (which is Gods free guift) leadeth vnto æternall life, as a way leadeth to a Citty. *Rom.* 8, 6. *Wiſedome of the ſpirit, Is life and peace.*

3 Bring forth, cauſeth, meriteth, or deſerueth. *Rom.* 8, 6. *The Wiſedome of the Fleſh Is death*; that is, not only leads vnto, but deſerueth death æternall.

Iſrael. *ſig:* A Prince of the ſtrong God, or one that hath obtained principall power from the mighty God. *Gen.* 32, 28. *Thy name ſhall be called Iacob no more, but Iſrael; becauſe thou haſt power with God.*

2 The Patriarke *Iacob*, who was called *Iſraell*,

because he had strength to wrestle with God, and to ouercome; as in the former place appeareth. *Rom.* 9, 6. *All that are of Israell*; that is, of *Iacob*.

3 The people of *Israell*, which were the posterity of *Iacob*, of whom consisteth the visible church till the comming of Christ. *Exod.* 19, 3. *Tell the children of Israel*. Psal. 76, 11. And very often in the Old-Testament.

4 The whole Inuisible Catholicke Church, consisting of beleeuing *Iewes* and *Gentiles*. Psal. 124, 1. *Now may Israell say*. Psal. 125, 5. *But peace shall be vpon Israel*. Gal. 6, 16. *And vpon the Israel of God*; that is, vppon the whole elect people of God.

5 Euery elect faithfull person. *Ro.* 9, 6. *All they are not Israel*.

Israelite. *sig:* A Iew, which discended of *Iacob*, according to the flesh. *Rom.* 9, 4. *Which are the Israelites*.

2 A Godly Christian (though a Gentile) which from his heart worshippeth the God of *Israel*. *Ioh.* 1, 47. *Behold in deed an Israelite, in whom there is no guile*. Rom. 2, 29. Psal. 73, 1. *Yet God is good to Israel, euen to such as are of a pure heart*.

I. V.

a Iudge. *sig:* A chiefe Gouernor, or Soueraigne Ruler, who hath all the world in his disposition, and vnder his power. So is God alone. *Gen.* 28, 25. *Should not the Iudge of the world do iustly?*

2 A Deputy-Gouernor, as it were, Gods Lieutenant, in the gouernment of the whole world. So is Christ, as Mediator, and he alone. 2. *Tim.* 4, 1. *I charge thee before Christ, the Iudge of quicke and dead*. Iohn 5, 22.

3 A Gouernor, that hath generall rule by Gods appointment, ouer some one people or Nation, to preserue and gouerne it. *Iudg.* 3, 26. *God raised them vp Iudges*.

4 A perſon appointed ouer criminal cauſes, and ciuill controuerſies, to end and determine them by his ſentence. 2. *Chr.* 19, 5. *He ſet Iudges in the land.* Deut. 16, 18. *Iudges ſhalt thou make thee in all thy Cities.* Luke 12, 14.

to Iudge, referred to God. *ſig:*

To rule and gouerne. *Pſal.* 67, 4. *God ſhall Iudge the earth with righteouſneſſe.* Pſal. 9, 4, 8. *Heb.* 10, 30. *The Lord ſhall Iudge his people.*

2 To correct, chaſtice, or to punniſh, which is one act of diuine gouernment. *Pſal.* 51, 4. *That thou maiſt be pure when thou Iudgeſt.* Hebr. 13, 4. *Adulterers God will Iudge.*

3 To pronounce a righteous and true ſentence vpon all things, and perſons, which is alſo another act of Gouernment. *Rom.* 2, 16. *At that day when God ſhall Iudge the world.*

4 To giue defence and preſeruation againſt malicious vniuſt oppreſſors. *Pſal,* 7, 8. *Iudge me according to my righteouſneſſe.* See verſe 10. which ſeemeth thus to expound the word. *Pſal.* 43, 1. *Iudge me* (*ô Lord*) *and deliuer me.* This is alſo one part of gouernment.

5 To enquire into, try, and diſcerne things and perſons. *Pſal.* 7, 11. compared with verſe 9. *Pſal.* 11, 4, 5. *The Lords Throne is in heauen, his eyes will conſider and try, &c.*

Referred to men.

6 To rule and gouerne any people. *Iudg.* 4, 4. *Debora Iudged Iſrael.*

7 Truly to vnderſtand and diſcerne all things as they be. 2. *Cor.* 2, 15. *The ſpirituall man Iudgeth all things.* 1. Cor. 14, 29. *Let two or three ſpeake, and let the other Iudge*; that is, diſcerne what is ſpoken.

8 To vtter an vpright and vnpartial ſentence of other men, and their doings. *Iohn* 7, 24. *Iudge a righteous Iudgement, and not according to appearance.*

9 Raſhly and curiouſly, without any cauſe or

calling to carpe at, and censure other men & their actions. *Math.* 7, 1. *Iudge not, and ye shall not bee Iudged.* Rom. 14, 13. *Let no man Iudge his Brother*; that is, rashly determine of him, and of his finall estate; for that belongs to God onely.

10 To approoue and allow the last sentence of the great Iudgement. 1. *Cor.* 6, 2. *The Saints shall Iudge the world and the Angels.*

11 To heare, try, and determine ciuill causes, betweene a man and his Neighbour. 1. *Cor.* 6, 2. *Are ye vnworthy to Iudge the least matters?* Exo. 18, 13. *Moses sat to Iudge the people.*

12 To condemne, or to pronounce a Iudiciall sentence, true or false. 1. *Kings* 4, 28. *Psal.* 82, 1.

13 To accuse, and by a good example to testifie against others. *Math* 12, 41, 42. *The men of Niniue shall rise in Iudgement against this wicked Generation.* Rom. 2, 27.

14 To declare by deedes, and pronounce sentence against ones selfe. *Actes.* 13, 46. *You Iudge your selues vnworthy of life.*

to be Iudged. *sig:* To be punnished. *Math.* 7, 1. *Ye shall not bee Iudged.*

2 To be rashly censured, or lightly esteemed, as one of lesse worth then others. 1. *Cor.* 4, 3. *I passe little to be Iudged of you.*

3 To be called to an account, and sifted. *Rom.* 4, 4. *When thou art Iudged.*

4 To bee tryed, and haue his cause knowne, either to be acquited, or condemned. *Acts* 25, 10. *Where I ought to be Iudged.* 1. *Cor.* 6, 1.

Iudgment *sig:* Gouernment of the world. *Iohn* 5, 22. *He hath committed all Iudgement vnto the sonne.* Psal. 9, 7. *He hath set his Throne for Iudgement.*

2 Chasticement. 1. *Cor.* 11, 29. *Eates his owne Iudgement.* 1. Pet. 4, 17. *Iudgement beginnes at Gods house.*

3 The

4 The mercifull moderation or measure which God keepeth in chastising his children. *Ier.* 10,24. *Correct me, but with Iudgement.*

4 Solemne diuine action of the last day. *Eccl.* 12, 14. *God will bring euery worke to Iudgement.* This Iudgement hath in it three things; first, an inquiry vnto all thinges and persons. Secondly, a laying them open. Thirdly, pronouncing an vpright sentence. 2. *Pet.* 2,9. *Math.* 25,31,32,33,&c.

5 The iust Statutes and Commaundements of God. *Psal.* 119,7,20. *When I shall learn the Iudgements of the righteousnesse.* Psal. 19, 9.

6 The spirit of Iustice and Wisedome, enabling to know and discerne right and wrong, good and euill. *Psal.* 72, 1. *Giue thy Iudgements to the King.*

7 Wrath, vengeance, and punishment, executed vpon the wicked. *Math.* 5, 22. *Shall be culpable of Iudgement.* And very often else-where. *Psa.* 33,5.

8 The punishment inflicted vpon Christ for our sins. *Acts* 8,33. *In his Humility his Indgement hath beene exalted.*

9 That great power and authority which God gaue to Christ the Mediator, to determine and do that which is righteous and iust. *Iohn* 9, 39. *I am come vnto Iudgement in this world.* Iohn 16, 11.

10 A setled state, when Religion was committed to the *Gentiles*, superstition beeing cast out. *Math.* 12, 18. *Hee shall shew Iudgement to the Gentiles.*

11 Equity, or righteous dealing. *Luke* 11, 42. *And passe ouer Iudgement.* Gen. 18, 19. Esay 1, 17. *Seeke Iudgement, releeue the oppressed.*

12 Amendment, or reformation of the world. *Iohn* 12, 31. *Now is the Iudgement of this world.*

13 The way and course which God holdeth in gouerning all things. *Rom.* 11,33. *How vnsearchable are his Iudgements.*

14 Sentence. 2. *Pet.* 2, 11. *Giue not railing Iudgement.*

15 Sentence of damnation and absolution. *Iude* 15. *To giue Iudgement against all men.*

16 Courts, and places of Iudgement. 1. *Cor.* 6, 4 *If ye haue Iudgement, &c.*

17 A power & faculty to discerne things which differ. *Phil.* 1, 9. *And in all Iudgement.*

18 A right sentence giuen of men, and of their actions, in Courts of Iudgement, publickly or priuately. 2. *Chron.* 19, 6. *Psal.* 82, 2. *Giue inst Iudgement.*

19 Instruments of Gods vengeance. *Ezek.* 14, 21. *When I send my foure Iudgements, &c.*

20 Famous examples of Gods vengeance. *Psal.* 48, 11. *They shall be glad because of thy Iudgements.*

Iust. *sig:* One, who is Righteous, by the Imputation of Christs Righteousnesse. *Rom.* 1, 17. *The Iust shall liue by faith.*

2 One, who dealeth Iustly in his particuler vocation, as a Magistrate, &c. *Luke.* 23, 50. *A good man, and a Iust.*

3 One, who endeuoureth to liue vprightly in his generall calling, as a Christian walking in the righteous Statutes of God. *Luke* 1, 6. *They were both Iust before God.* Iob 1, 1.

4 One, who in his life and death aunsweres the perfect Iustice of the Law of God. 1. *Pet.* 3, 18. *He died: the Iust; for the Vniust.*

5 One, that is exceeding faithfull, keeping his word of promise. 1 *Iohn* 1, 9. *He is faithfull and Iust to forgiue vs our sinnes.*

6 One, who is essentially Iust, and infinitly the cause of Iustice in all his creatures. *Exod.* 9, 37. *The Lord is Iust or righteous.*

7 One, which thinketh himselfe righteous, and is not. *Lu.* 18. 9. *Certaine trusted that they were Iust.*

That

Iustice, referred to God. *sig:*

That diuine property, whereby God being most Iust in himselfe, rendereth right to euery creature, infinitly rewarding & louing the good, extreamely hating and punishing the wicked. *Gen.* 18, 25. *Shall not the Iudge of all the world do iust or right?*

2 Gods merciful benefits and protections. *Esa.* 59, 9. *Neither doth Iustice come neare to vs.*

3 Fidelity, or truth, in keeping his promise made to vs, touching Redemption by Christ. *Rom.* 3, 26. *That he might be Iust.*

To men.

4 That political vertue peculiar to Magistrates, which disposeth them to doo right to euery man, rendering praise to whom praise; and vengeance to whom vengeance belongeth. *Iob.* 29, 14. *I put on Iustice.* Rom. 13, 2, 3. 1. Pet. 2, 15, 16. This is distributiue Iustice.

4 That morrall vertue, which mooueth men to giue to others their due, and to deale rightly in matter of bargaines and contracts. *Gen.* 18, 19. *He will teach his seruants to do Iustice.* This is commentatiue Iustice.

5 That grace infused into al Gods children, confirming them in part vnto the will of God, both in their nature and actions. *Ephes.* 4, 24. *Created in Iustice* (or righteousnesse.) See Righteousnesse.

Iustifie. *sig: pro.*

To absolue and acquit one, that is accused from the crime where-with hee is charged, and to pronounce him innocent. *Pro.* 17, 15. *He that condemneth the righteous, and Iustifieth the wicked.*

2 To absolue & acquit a sinner, which beleeues, from the guilt and punishment of all his sins, and to pronounce him righteous before the tribunal seat of God, through the Imputation of Christs righteousnesse to his faith. In this sence, we are said to be Iustifyed by faith, and not by workes. *Rom.* 3, 28. *Therefore wee conclude, a man is Iustified by faith, without workes of the Law.* And often elsewhere,

both in that Epistle and others, [*Iustifying*] is put for our [*Absoluing*] from sin, and being pronounced Iust before God his Iudgement seat. See Acts 13, 39. Esay 53, 12.

3 To declare and manifest him to be Iust, which is so already. *Iames* 2, 21. *Was not Abraham our Father Iustified by workes?* 1. Tim. 3, 16.

4 To commend and acknowledge, a thing, or person, to be iust and good. *Luke* 7, 35. *Wisedome is Iustified of her children.* And 10, 39. *Hee willing to Iustifie himselfe.*

5 To ouer-match, ouer-com, and exceed others in euill, so as others may seeme to be Iust, in comparison of them. *Ezek.* 16, 51. *Thou hast exceeded them in thine abhominations, and hast Iustified them in all thy abhominations.* Ier. 3, 6.

6 To be more iust, or lesse vniust. *Ier.* 3, 11. *Israel hath Iustified her selfe more then Iudah.*

7 To exempt one, and to make him vtterly and wholy free from any thing. *Rom.* 6, 7. *Hee that is dead, is iustified from sinne*; that is, freed from sin: as some Translations haue it.

8 To endeuour to make himselfe more iust, or to profit and perseuer in righteousnes. *Reu.* 22, 11. *He that is Iust, let him be still iustified.* Thus it is read in the Originall Greeke Text.

Note. Against the Papists.

In all the Old-Testament, it cannot bee found, that the word which signifieth [*Iustifying*] is euer vsed in the Originall Hæbrew tongue, otherwise then for [*Absoluing*] a person accused. Neither in the New-Testament (when our [*Iustification*] before God is spoken of) hath it any other meaning; and neuer found (in this Argument) to signifie; of euill and vniust, to make one iust and good.

Iustifica-tion. *sig:*

Forgiuenesse of sins, by the sufferings of Christ, and imputation of Iustice, by his obedience, to the beleeuer. *Rom.* 5, 16. *The guift is of many offences*

vnto

vnto Iuſtification. verſe 18. *The benefit abounded toward all men, to the Iuſtification of life.* Heere Iuſtification is ſtrictly vſed.

2 Whatſoeuer we haue from Chriſt, either by Imputation of faith, or by ſanctification of the ſpirit, effectually renewing vs. *Tit.* 3,7. *That we being Iuſtified by his grace.* In this ſignification, we find the word [*Iuſtifying*] vſed. *Rom.* 8,30. *Whom hee called, them he Iuſtified.* Heere Iuſtification is vſed largely, for Sanctification alſo.

What Iuſtification is.

Iuſtification, is an action of God, freely, of his owne mercy and fauour, abſoluing a beleeuing ſinner, from the whole curſe due to his ſinnes, and accounting him perfectly Iuſt in his ſight, vnto eternall life in heauen, through the perfect obedience and ſufferings of Chriſt Imputed to his faith, vnto the euer-laſting praiſe and glory of Gods Iuſtice, mercy, and truth.

Note. The efficient cauſe of Iuſtification, is, the grace of God; The material, is Chriſt our Redeemer; The formall, is Imputation; The helping Inſtrumentall cauſe, is, Faith within, and the Goſpell without; The finall cauſe, is, Gods glory; The vtmoſt, and our ſaluation, the neereſt end thereof.

Note. Iuſtification before God, is not knowne in all Scripture, to be vſed, for the infuſion of the habite of Iuſtice into the ſoule of the elect, at their firſt conuerſion. This is Popiſh and rotten Diuinity.

K. E.

K. E.

Keepe. *sig:* TO hold fast and make sure. 2. *Tim.* 1, 14. *Keepe that which was committed to thee.*

2 To reserue and hold fast in ones memory what is taught vs. *Luke* 2, 51. *Mary Kept these sayings in her heart.* Psal. 119, 4. *Thou hast commaunded to Keepe thy precepts diligently.*

3 To preserue, protect, and defend against enemies, and euils, spiritual and bodily. *Psal.* 121, 4. *He that Keepeth Israell.* Iohn 17, 11. *Keepe them in thy Name.* 1 Pet. 1, 5.

to Keep the word. *sig:* To beleeue the promises of Grace, and to endeuour to doe the wordes of commaundement. Luke 7, 27. *Blessed are they that heare the word of God and Keepe it.* Reuel. 2, 26. *He that Keepeth my word to the end.* Euangelicall Keeping.

to Keepe the Law. *sig:* To desire and take care, how to performe and doe according to our power, things commaunded. 1 *Iohn* 2, 3. *If we Keepe his Commaundement.* *Psalme* 119, 4, 5, 8. These be Euangelicall sentences, and speake of Euangelicall Keeping.

2 To performe fully and perfectly all the things required in the Law. Math. 19, 17. *Hee that will enter into life, let him Keepe the Commaundements.* This is impossible to be done through our weakenesse. *Rom.* 8, 3. Christ onely since mans fal, hath done this. Legall Keeping.

to Keepe the Faith. *sig:* To holde fast without loosing, both the guift and

and doctrine of Faith. 2 *Tim.* 4, 7. *I haue Kept the Faith.*

Key. *sig: pro* An Instrnment, made to open or shut the locke of a doore, or of a Gate. *Iudg.* 3, 25. *They tooke the Key and opened them.*

2 Great authority and power, to commaund in the things that belong to this life. Esay 22, 22. *I will lay vppon the shoulders of Eliakim, the Keyes* * *of the House of Dauid.* Heereby was shaddowed and represented, the exceeding great authority and power which Christ exerciseth in his Church, by commaunding, forbidding, punishing, hardning, calling, &c. See Reuel. 3, 7. *Which hath the Keyes of Dauid.*

* A speech borrowed. For Keyes were a signe of gouernment.

Key of knowledge. *sig:* The guift and ability to Interpret Scriptures, whereby an entrance is made to the knowledge thereof, as by a Key an entrance is made into an House. The sence of Scriptures, is as it were lockt vp, til it be opened by wise and sound Interpretation, which is the Key of Knowledge, *Luke* 11, 52. *Ye haue taken away the Key of knowledge.* The Key (saith *Chrisost.*) is the opening of Scripture, whereby the Gate of truth is opened. Key is the exposition of the law (saith *Turtullian.*) Opening the Scripture, is the Key (saith *Hieram.*)

Keies of the kingdome. *sig:* The ministry of the Gospell, euen the whole power thereof, which was equally committed to *Peter* and the rest of the Apostles; and after them, to the Ministers of the Church, to whom it belonges, by the commission of Christ, to open and shut, to binde and loose, to retaine and remit sins; also to teach, to reprooue, to exhort. *Mathew* 16, 19. *To thee I giue the Keyes of the Kingdom.* ver. 19. and Chapter 18, 18. *Tell it vnto the Church.* Reuel. 1, 16. *The Gospell is the power of God to Saluation.* Keyes of the Kingdome are two-fold. 1. Key of knowledge. 2. Key of power and gouernment.

* Suppose the Popes were Peters successours, yet these Keyes were vniustlie tied to their girdles, which do not teach knowledge.

ment. Papists, falsly imagine these Keyes to be tyed onely to *Peters* Girdle.

Keies of the bottomlesse pit. *sig:* Power and gouernment ouer the deepest darknesse of Hell. *Reuel.* 9, 1. *And to him was giuen the Key of the bottomlesse pit.* See Dictionary on *Reuelation.*

K. I.

Kindnesse. *sig:* Readinesse and facility in doing good; it is that vertue, whereby a good man becomes beneficiall and profitable euery way to such, to whom hee can be helpfull. 2 Cor. 6, 6. *By Kindnesse, &c.*

2 The benignity of God, readily doing good to his Creatures. Rom. 2, 4. *The riches of his Kindnesse.*

King. *sig: pro* Any Ruler or Gouernour of others. Gen. 36, 31. *These are the Kings that raigned in Edom. Iudg.* 17, 6 *In those daies there was no Kinges in Israell*; that is, no ordinary Magistrate. They had no Ruler at all.

2 A person, that hath cheefe rule and power vnder God in his Kingdome ouer his peoples liues and goods, to gouerne them according to good and wholesome Lawes, and the reasonable customes of that Countrey where he raignes. Prou. 8, 15. *By me Kings raigne.* 1 Kings 4, 1. *King Salomon was King ouer all Israell.* This is a Politicall K. and is set vp, eyther by lawful election, succession, or Conquest.

3 The Soueraigne-Emperour, and Ruler ouer the whole World. Psal. 24, 10. *Who is the King of Glory?* This is a Celestiall and Vniuersal King ouer the World. And thus God the Father, Sonne, and Spirit be King. 1 Tim. 1, 17. *Now to the King euerlasting.*

4 A person, that hath spiritual rule (euen ouer the Conscience) to appoint Lawes to his Church, to saue and destroy, to commaund and forbid, vpon paine of eternall death; finally, to protect against

gainst all Enemies, and to bleſſe with good things of all ſorts. Pſal. 2, 6. *I haue ſet my King vpon Sion.* Pſal. 110, 1, 2. Pſal. 45, 1, 5, 6. This is a ſpirituall King ouer the Church. And ſuch an one is Chriſt the Mediator; and he alone in a peculiar ſort, who is called the King of peace and righteouſneſſe, a King of Kinges, the King of Iſraell, and King of Glory. The Lord of the Kinges of the Earth: the head of his Church, which is his body, hauing all things ſubiect to him. Ephe. 2.

5 A beleeuing perſon, euen euery true Chriſtian which hath power from the Spirit of Chriſt, (as a King) to ſubdue and to keepe vnder the rebellious motions and luſtes of his corrupt reaſon and will, and is by Faith partaker of Chriſts royall dignity and glory, beeing with him Heire annexed of an heauenly Kingdome. Reu. 1, 6. *And hath made vs Kinges and Prieſts vnto God.* 1 *Pet.* 2, 9. *Ye are a Kingly Prieſt-hood.* Thus are all the faithfull Kings.

Kingdome of God. *ſig:* His powerfull gouernment, generally ouer the whole Worlde and euery particular in it, euen to the Sparrowes of the Houſe top, and haires of our head, which he preſerueth and diſpoſeth of, according to his owne will. *Pſalm.* 145, 13. *Thy Kingdome is an euerlaſting Kingdome.* Math. 10, 30. This is his Kingdom of power; whereunto men, deuils, and all Creatures are ſubiect.

2 His ſpeciall gratious gouernment and rule ouer the elect, whoſe hearts hee enlighteneth and guideth by his Spirit, effectually mooving them to beleeue his promiſes, and doe his will. Math. 6, 33. *Seeke the Kingdome of God. Iohn* 3, 3. *Except ye be borne againe, ye cannot ſee the Kingdome of God. Rom.* 14, 17. *The Kingdome of God, is righteouſneſſe, and peace, and ioy in the holy Ghoſt. Luke* 17, 21. *The Kingdome of God is in you.* This is the Kingdome of Grace.

3 His

3 His glorious and blessed estate, wherein hee raigneth, with Million of Saints for euer and euer, full of heauenly Maiesty and felicity. 1 Cor. 6, 9. *Know ye not that the vnrighteous shall not inherit the Kingdome of God.* This is the Kingdome of glory.

Kingdome of Christ. *sig:* His regiment and rule, which he (as Mediatour) hath and exerciseth ouer the Church, inwardly by his Spirit, and outwardly by his word; to the gathering of the elect vnto himselfe, and to the destruction of the wicked. Iohn 18, 36. *My kingdome is not of this World.* Luke 1, 33. *Of his Kingdom there is no end.* This Kingdome of Christ our Mediator, is spirituall, and eternall; therefore, both Iewes, Papistes, and al other, who dreame or deale, as if Christ his kingdome were worldly in outward power and pomp, are exceedingly deceiued.

Kingdome of Heauen. *sig:* The Visible Church heere in Earth, as it consisteth both of good and bad Christians. Which is therefore called the Kingdom of Heauen, because the way to the blessed Kingdome is taught therein, and Christ (that heauenly King) ruleth ouer it, and we must be first members thereof, before wee can be members of that which is in Heauen. Mat. 13, 47. *The Kingdome of Heauen is like vnto a Net cast into the Sea.* Math. 5, 19, 20. *Is the least in the Kingdom of Heauen*; that is, in the Church of Christ on Earth.

2 The doctrine of the word, and the Preachers thereof, because by them we are called to the kingdome of Heauen. Math. 13, 24, 25. *The Kingdome of Heauen is like vnto a man that went to sow his seed.* And verse 45. *The Kingdome of Heauen is like vnto a Marchant-man.*

3 The time of Grace vnder the Messiah, exhibited and sent vnto the Worlde, to Preach and worke the Redemption of mankinde in his owne person. Mathew 3, 2. *The Kingdome of Heauen is at hand.*

4 The

4 The estate of Grace, wherein the elect haue their sinnes forgiuen them, being iustified by faith in Christ, and are led by the spirit of Christ to liue purely. Mat. 13, 31. *The Kingdome of heauen is like a graine of Mustard-seede.* The Kingdome of heauen (saith one) is nothing but a newnesse of life, by the which, God doth restore vs to the hope of an euerlasting blessednesse.

5 The blessed life and euerlasting felicity, which the Saints shall enter into after this Mortall life is ended. Mat. 5, 10. *For theirs is the Kingdom of heauen.* 1 *Pet.* 1, 5, 6.

Kingdome, power, and glory. *sig:* The eternall royall decree of God, touching the gouernment of all thinges in the world: his power is, that might-Diuine, whereby he doth execute & administer his royal decrees. Glory is, that exceeding great praise which redoundeth vnto him, by such administration. Mat. 6, 13. *Thine is the Kingdome, and the power, and the glory.*

a kingdome of Priestes. *sig:* The society of all the faithful, which beleeue in Christ, of whose royall and priestly dignity they are made partakers through Grace. As 1 Pet. 2, 9. Reuel. 1, 6. Exod. 19, 6. *Yee shall be a Kingdome of Priests.*

Kissing. *sig:* Temporall homage and subiection to some superior, whereof Kissing was a sign in the East parts of the World. 1. Sam. 10, 1. *And Samuell Kissed him.* Gen. 40, 41. Metanimie of the signe for the thing. Kisse of subiection.

2 Spirituall submission of the Conscience, such as the faithfull yeelde vnto Christ their Lord and King, beleeuing in him, and fearing him. Psalm. 2, 12. *Kisse the Sonne least he be angry.* And such also, as wicked Idolatours performe to their Idols, by adoring them, and trusting in them. Hos, 13, 2. *Let them Kisse the Calues.*

to kisse. *sig:* To embrace one with most neere & affectionate loue,

loue, as Christ doth his Church, and the Church Christ. *Cant.* 1, 2. *Let him Kisse me with the Kisses of his mouth*; and as the Woman (in Luke 7.) did Kisse Christ, her beloued and blessed Sauior, in token of feruen loue toward him.

2 To declare submission to a superior, whereof (in the East-Country) Kissing was a token. Psal. 2, 12. Prou. 24, 26. Gen. 41, 40.

a holy Kisse *sig:* A pure and chast Kisse, as a signe and token of Christian and brotherly loue. 1 Cor. 16, 20. *Salute ye one another with an Holy Kisse.* A Kisse of dilection.

K. N.

Knees bowed to Christ *sig:* All Creatures, visible, and inuisible, yeelding submission to Christ, voluntary, or vnvoluntary. *Phil.* 2, 10. *That at the Name of Iesus should euery Knee bow.* Rom. 14, 11. Deuils and wicked Men, are subiect to Christ necessarily, the elect Angels and good men, willingly. **Metaphor.**

to bow the knees to God *sig:* To pray vnto him with reuerence, and submission of minde and body. Ephe. 3, 14. *I bow my Knees to the Father of our Lord Iesus Christ.* **Metanimie** of the signe.

Weake Knees. *sig:* A man of a weake and feeble body. Psalm. 109, 24. *My Knees are weake.*

2 A man dejected in courage, and faint hearted. Heb. 12, 12. *Wherefore strengthen your weake Knees.* Iob 4, 4. *Thou hast with thy wordes comforted weake Knees.*

to strengthen weake knees. *sig:* To confirme a feeble mind by counsell, instruction, and comfortable words. Esay 35, 3. *Strengthen the feeble Knees.*

to bring forth vpon ones Knees. *sig:* To cherish in our bosome, and entreat kindly the Child of another, as if it were our owne. Gen. 30, 3. *That may bring forth, or beare vpon her Knees.*

Knocking. *sig:* Making a noyse with our Finger, or otherwise, against a doore being shut, that may be opened vn-

to vs. *Acts* 12, 16. *Peter continued Knocking.*

2 A faithfull, earneſt, and conſtant prayer, for al neceſſary thinges. *Math.* 7, 7. *To him that Knocketh, it ſhall be opened.* Iames 5, 16. This is our Knocking at the gates of Heauen.

3 Gods calling and inuiting of vs, by his word & Spirit calling to our conſciences to be let in and entertained, that hee may dwell with vs for euer. Reu. 3, 20. *I ſtand at the doore and Knocke*. This is Gods Knocking at the Gates of our Hearts.

to Know. *ſig: pro* To take notice or knowledge of any thing. *Rom.* 1, 21. *Though they knew God.*

2 To enquire and ſearch into a thing that wee may perceiue it. *Neh.* 6, 12. *Then I knew, that (behold) the Lord had not ſent him*. In this ſence it is often written of GOD, that hee came downe to Know, and to ſee.

3 To loue, allow, and be well pleaſed with: As Pſal. 1, 6. *The Lord Knowes the way of the righteous. Rom.* 11, 2. *God hath not caſt away his people whom he Knew before.* 2 Tim. 2, 19. Reuel. 2, 24. As not to Know, ſignifies to be diſpleaſed with, to refuſe, and punniſh. *Mathew* 7, 23. *I Know ye not. Mat.* 25, 12.

4 To cheriſh and take care of others, to protect and doe them good. Iohn 10, 27. *I Know them.*

5 To Know or feele a thing by experience. *Eccle.* 8, 5. *Hee that Keepeth the Commaundementes ſhall Know no euill thing.* 1 Cor. 4, 19. 2 Cor. 2, 9. Gen. 22, 12.

6 To poſſeſſe or haue any thing in our power, or to enioy it as our owne. Pſal. 50, 11. *I Know all the Foules on the Mountaines, and the wilde Beaſts in the fieldes are mine. Amos* 3, 2. *You onely haue I Knowne of all other Families*; that is, choſen and taken you as my owne poſſeſſion.

7 To Know the honeſt and lawfull vſe of the Mar-

Marriage bed. *Gen.* 4, 1. *After that Adam knew Eue his Wife.* Luke 1, 34. *Seeing I know not a man.*

8 To conſider. Pſal. 90, 11: *Who knoweth the power of thy wrath?* Luke 19, 12.

to know God, or Chriſt. *ſig:* Barely and nakedly to vnderſtand, that there is a God and a Chriſt, and that Ieſus is hee. Luke 12, 47. *Hee that knoweth his Maiſters will and doth it not.* Marke 1, 24. *I know thee what thou art, euen that holy one of God.* 1 Iohn 2, 4. Rom. 1, 21. Thus wicked men and Deuils know God.

2 Truely and effectually, to beleeue this God to be our God and Father, and this Ieſus to bee our Sauiour; whence ariſeth hope, loue, obedience towardes him and his word. Iohn 17, 3. *This is life eternall, to know thee to be the onely very God.* 1 Iohn 2, 3. *Heereby we are ſure we know him if wee keepe his Commaundements.* Ieremy 31, 34. And often elſe-where, it doth ſignifie to know with * confidence and truſt. Thus godly men doe know God with this ſpeciall knowledge of Faith, which is a part of the couenant of Grace, euen the condition on our behalfe.

* Motions, affections, endeuours, and actions, which follow knowledge, are ſignified & contained in wordes of knowledge.

3 To vnderſtand the will of God extraordinarily, by viſions and dreames. 1 Sam. 3, 7. *This did Samuell before he knew the Lord.*

4 Perfectly and fully, to ſee God vnto eternall happineſſe. 1. Cor. 13, 12. *Then ſhall I know, euen as I am knowne.*

to know Man. *ſig:* To pierce into his Heart, euen into his very thoughtes and purpoſes. Iohn 2, 24. *Becauſe hee knew them all.* Verſe 25. *For hee knew what was in Man.*

2 To put confidence in man. 2 Cor. 5, 16. *Henceforth we know no man after the Fleſh*; that is, I doe not admire them or their friendſhip, riches, &c. So as to relie vpon them.

3 To liue in Marriage, and to take the vſe of it.

Luke 1, 34. *Seeing I Know not a Man.* See Know.

4 To commit that sinne that is against Nature. Gen. 19, 5. *That we may Know them.*

5 To Know one with approbation. *Mathew* 26, 75. *I Know not the Man*; That is, I do not approoue him as the Messiah, nor follow him as his Disciple.

to know sinne. *sig:* To Know what is sinne, and to haue an experimentall feeling of the force and danger of it. *Rom.* 3, 20. *By the Law commeth the Knowledge of sinne. Rom.* 7, 7. *I Knew not sinne but by the Law.*

2 To consider it, and with godly sorrow to acknowledge it. Psalm. 51, 3. *For I Know mine Iniquity.*

3 To be priuy to a mans owne sinnes, what, and how many, and how great they be. Psalme 19, 12. *Who can Know or vnderstand his faults?*

4 To be guilty of sin, by committing or doing of it, in thought, word, or deed. 2 Cor. 5, 21. *Which Knew no Sinne*; that is, neuer did any sinfull thing, but is cleane void of all sinne, as well in Nature as Action.

5 To take notice of our Sinnes, to punish them. Reu. 3, 15. *I Know thy workes, that thou art neyther hot nor cold.*

to be knowne of God. *sig:* To be loued and approued of God. 1 Cor. 8, 3. *If any man loue God, the same is Knowne of him.*

2 To be taught a more perfit Knowledge of God. Gal. 4, 9. *Ye rather are Knowne of God*; that is, as *Augustine* expoundeth it; ye are knowne of God, because God hath made you to Know him better then ye did.

3 To be perfectly vnited and ioyned vnto God, in full fruition of him and his Felicity. 1. Cor. 13, 12. *Euen as I am Knowne.*

knowledge. *sig:* That infinite Diuine Essence, seeing, beholding, and vnderstanding himselfe, and all other thinges most.

moſt perfectly. 1 Sam. 2, 3. *For the Lord is a God of Knowledge.*

2 The cleare and diſtinct vnderſtanding of heauenly truth, reuealed in the word, when we are enlightened by the Spirite, to perceiue the Scriptures, both for the meaning of the words, and matters to be Knowne. Prou. 15, 14. *The heart of him that hath vnderſtanding, ſeeketh Knowledge.* Prouer. 3, 10. 2 Peter 1, 7. *Ioyne with your Vertue, Knowledge.*

3 That ſpeciall light of Faith, which is a Knowledge with application, when the elect Soule is enabled to ſee the doctrine of Chriſt, and to receiue it. Eſay 53, 11. *My righteous Seruant, by his Knowledge ſhall iuſtifie many.* This is particular Knowledge; whereby we beleeue that doctrin which we Know to belong vnto vs.

4 An Idle, naked, and bare vnderſtanding of Diuine truth, ſeuered from Faith to God, and loue of our Neighbour. 1 Corin. 8, 1. *Knowledge puffeth vp.*

5 Prudence, wiſedome. Pro. 1, 2. *To vnderſtand the words of Knowledge.*

6 Vſe, experience. 2 Cor. 8, 7. *Ye abound in faith, in word, and Knowledge.*

7 The guift of teaching, ſet vp of God, for the gathering and confirming of his Church, through the word preached. 1 Cor. 13, 8. *Knowledge ſhall ceaſe*; That is, the Miniſtry of the word, whereof commeth Knowledge.

8 The skill how to do thinges well and rightly. 2 Corin. 6, 6. *By Knowledge.* Knowledge of truth, Knowledge of Chriſt, Knowledge of Saluation, Knowledge of God: ſignifies the ſound vnderſtanding of that truth concerning God and Chriſt, which brings ſaluation with it.

that Knowledge. *ſig.* A light in ſome particular truth, which is reuea-

led to one, and not to another. 1 Cor. 8, 7. *Euerie man hath not that Knowledge.*

rich in knowledge. *sig:* One, endewed with great plenty and store of Knowledge. 1 Cor. 1, 5. *Ye are made so rich in knowledge.*

to spread knowledge. *sig:* To giue instruction to others, helping them to Know what they did not Know.

to lay vp knowledge. *sig:* To haue it laid vp, that it may bee drawne out in time of neede. Prou. 19, 14. *A wise man layeth vp Knowledge.*

to preserue knowledge *sig:* To Keepe, maintaine, and encrease vnderstanding, of heauenly doctrine, for the instruction of others. *Mal.* 2, 7. *The Priests lippes preserue Knowledge.*

to know ỹ words and waies of God. *sig:* Diuersly; eyther to vnderstand them onely, or to beleeue them, to regard and approue them, to obey and practise them; according to the circumstances of the place. Psal. 95, 10. Psalm. 147, 20. Math. 13, 23.

L. A.

to Labor. *sig:*

Aines, euen vnto wearineſſe. 1. *Tim.* 5, 18. *The Labourer is worthy of his wages.* Verſe 17. *They that Labour in the word.*

2 All euils both of ſinne and miſery. *Reuel.* 14, 13. *They reſt from their Labours*; that is, from paine, care, ſorrow, crying, teares, ſinne, death, and whatſoeuer is euill. In *Pſ.* 90, 10. it ſig: painfull greefe and ſorrow.

3 The diligence, care, and endeuour, to do the workes of our calling, well and conſtantly. *Prou. In all Labor there is abundance.* Prou. 10, 16. *The Labor of the righteous tends to life.*

4 The fruite and encreaſe which comes of Labour. *Exod.* 23, 16. *When thou haſt gathered in thy Labours.*

Laden. *ſig:*

One groaning and mourning vnder the waight and burden of ſinnes, being ſeene and felt; with great deſire of forgiueneſſe by Chriſt, to the eaſe of his greeued ſoule. *Mat.* 11, 28. *All that are Laden.*

2 One, preſſed down with a great waight of Iniquity, being full of greeuous ſinnes, without feeling them. *Eſay*, 1, 4. *A people Laden with Iniquitie.*

Ladder of Jacob. *ſig:*

The iourney of *Iacob*, wherein God would bee preſent with him, in fauour, by his Angels, to lead him forth well and happily, alſo to bring him back againe. *Gen.* 28, 12. *Their ſtood a Ladder.* See verſe 15, and 20.

2 Christ Iesus, and his Mediation. *Iohn* 1, 51. *Angels ascending, &c.*

Lake. *sig:* Some great standing water, or deepe poole, or hollow pit.

2 Hell, the place appointed for tormenting the Reprobate. *Reuel.* 20, 14. *Were cast into the Lake of fire.*

3 Great calamities, and deadly daungers. *Psal.* 30, 3. *Into the Lake, or pit.* Verse 9. Elsewhere often.

Lambe. *sig:* A young Sheepe, meeke and tractable, apt for Sacrifice vnder the Law, and alwaies for meat.

2 A true Christian, endowed with the spirit of Grace and meekenesse. *Esay* 11, 6. *And the Wolfe shall dwell with the Lambe.* Iohn. 21, 15. *Feede my Lambes.*

3 Antichrist, counterfetting and making shew of meekenesse and loue to the Saints of God. *Reuel.* 13, 11. *Which had two hornes like a Lambe.*

4 Christ. *Reuel.* 21, 23. *And the Lambe is the light of it.*

that Lamb of God. *sig:* Christ, who is likened to a Lambe, for his perfect Innocency and meekenesse: and because, by the Sacrifice of himselfe, he alone tooke away the sinne of the elect, making a full satisfaction for them to Gods Iustice; therefore he is called by an excellency, that Lambe of God; as being the truth and substance of all outward oblations. *Iohn* 1, 29. *Behold that Lambe of God, which taketh away the sins of the world.*

Lampe. *sig:* A Torch, to giue light in the night season.

2 A true & liuely faith, working by loue. *Mat.* 25, 4. *The wise tooke Oyle in their vessels with their Lampes.* In the night and darkenesse of this world, our light whereby wee see our way, it is our faith in the word of God.

3 A dead faith, or naked knowledge of God, voide

voide of loue and good workes. *Math.* 25, 3. *The fooliſh Virgins tooke their Lampes, but tooke no Oyle with them.*

Land. *ſig:* The whole Continent of the earth, as it is diſtinguiſhed from Sea. *Math.* 23, 15. *Ye compaſſe Sea and Land.*

2 One particular Region or Countrey. *Mat.* 9, 26. *The brute went through all that Land*; as the Land of *Iuda*, of *Moab*, of *Ægypt*, of *Philiſtims*, &c.

3 The people and Inhabitants of any Land or Countrey. *Eſay* 37, 18. *The Kings of Aſſyria haue deſtroyed all Lands.* Gen. 41. 57. *The Famine was ſore in all Lands.*

Land of the liuing. *ſig:* The earth, or the worlde, which is the place of this life. *Pſal.* 116, *In the Land of the liuing.*

Language of Canaan. *ſig:* The Hæbrew tongue, wherein God was ſerued by his people, while they dwelt in *Canaan.*

2 Fellowſhip with Gods people in Doctrine & worſhip. *Eſay* 19, 18. *Fiue Cities ſhall ſpeak the Language of Canaan.*

pure Language. *ſig:* Sound and true Doctrine. *Zeph.* 3, 9. *Then will I turne to the people a pure Language.*

Laſt. *ſig:* The Gentiles, which being laſt, yet become firſt. *Mat.* 19, 30. *The laſt ſhall be firſt.* The Iewes who were firſt, being reiected for their vnbeleefe, became laſt: and the Gentiles beleeuing in Chriſt by the calling of God, were accepted before the diſobedient Iewes; and ſo became firſt, though they were laſt.

Laſt dayes, or laſt times *ſig:* The times ſince the reuelation of Chriſt, by the preaching of himſelfe and of his Apoſtles. 2. *Pet.* 3, 3. *In the laſt dayes ſhall come Mockers.* Iude 18. 1. Tim. 4, 1. Theſe dayes ſince Chriſt are called laſt, becauſe all was conſummated & ended, which was before propheſied touching mans Redemption, and there remaineth nothing elſe but the comming

ming of the great Iudge, to finiſh this pilgrimage and warfare of the Church.

Laſt day. *ſig:* The day of Iudgement, after which, there ſhal be no more day nor time. *Iohn* 6,39. *And ſhould raiſe it vp againe at the laſt day.*

to Laugh. *ſig:* To ſmile, out of doubting. Thus *Sarah* laughed. *Gen.* 18, 12. *Then Sarah Laughed.*

2 To ſmile, in Token of ioy, out of a true beleefe. Thus *Abraham Laughed.* Gen. 17,17. *Abraham Laughed.*

Laughing or deriſion. *ſig:* The contempt of God, toward wicked men and all their attempts againſt him, and how much it is from God, to think of releeuing them in their extreamities. *Pſal.* 2,3. *The Lorde ſhall haue them in deriſion*; or, Laugh them to ſcorne.

to Laugh at ones deſtruction. *ſig:* To conceiue extreme fury againſt any perſon, or people, euen to the rooting of them out. *Pro.* 1,26. *I will Laugh when their deſtruction commeth.* When God is ſayde to Laugh at the wicked, it is to ſhew theſe foure things. Firſt, how little he regards thē. Secondly, how far he is from helping them. Thirdly, how eaſie it is for him to deſtroy them. Laſtly, that he is exceeding hotly diſpleaſed with them.

Law. *ſig:* That, which hath the force of gouerning & moderating our actions. This is the generall property of a Law. Hence come theſe phraſes. The Law of the minde; the Law of the members; the Law of ſin; the Law of God; the Law of the Spirit. *Rom.* 7,23, 25. This is the large ſignification of Law.

2 The Decalogue, or ten Commaundements. *Rom.* 7,7. *Except the Law had ſaid, Thou ſhalt not luſt.* Alſo Verſe 14,22. And *Rom.* 8, 22. and 3, 20. This is called the Morrall Law, becauſe it teacheth duties, both to God and our Neighbor.

3 The whole Doctrine of the worde, comprehending the promiſes of free ſaluation by Chriſt. *Pſal.* 19,7. *The Law of God is perfect, converting the ſoule.*

ſoule. Iames 1, 25.

4 Bookes of *Moſes*, Pſalmes, and Prophets; euen the Scripture of the Old-Teſtament, which containe the Doctrine of the Law, and the promiſes of the *Meſſiah.* Rom, 3,19. *Whatſoeuer the Law ſaith.* Law, ſometime ſignifies the whole Old-Teſtament. *Iohn* 10.34. and 15,25. Sometime but the fiue Bookes of *Moſes.* Gal.3,21.

5 The condition of keeping or fulfilling the Law exactly, in euery point: or the workes of the Law, being perfectly obſerued. *Rom.* 3,21. *The righteouſneſſe of God, is manifeſt without the Lawe.* And 4,13,14. *Gal.* 3, 10, 11, 12.

6 Naturall inſtinct and light of reaſon, commanding honeſt thinges, and forbidding the contrary; or the Law of Nature written in a mans hart. *Rom.* 2, 14. *They are a Law to themſelues.*

7 Legall Ceremonies. 1. *Cor.* 9, 20. *To them which were vnder the Law.*

8 The ſecond Table of the Law, & the precepts thereof. *Rom* 13, 8. *Hee that loueth another, fulfilleth the Law.* Gal. 5, 14.

9 Inſtitution, or ordinance of *Aaron.* Heb. 7, 12 *The Law alſo is changed.*

Law of Faith. *ſig:* The Doctrine which teacheth righteouſneſſe by faith in Chriſt. *Rom.* 3, 27. *Our reioycing is excluded by the Lawe of faith*; that is, by the Doctrine which offereth & promiſeth ſaluation; on this condition: if we beleeue.

Law of liberty. *ſig:* The word and Doctrine of God, freely reprooving ſinne in all eſtates, without difference or reſpect of perſons: & therefore, it is called the Law of liberty. As alſo, becauſe it belongs cheefly and properly to ſuch, as are freed and ſet at liberty from ſinne by the grace of Chriſt. *Iames* 1, 25. *Who ſo looketh into the perfect Law of liberty.* Eſay 58, 1.

Law of workes. *ſig:* The Doctrine which teacheth to get righteouſneſſe

ouſneſſe and ſaluation, by working according to the Law. *Rom.* 3, 27. *Not by the Law of workes.*

Law of righteouſneſſe. *ſig:* The righteouſneſſe which is commanded in the Law. *Rom.* 9, 31. *But Iſraell which followed the Law of Righteouſneſſe*: or the Doctrine, which promiſeth righteouſneſſe and life, to him, who perfectly keepeth the Law.

Law of Chriſt. *ſig:* The precepts of Charity. *Gal.* 6, 2. *Fulfill the Law of Chriſt.* This is called in Iohn, a new law. *Iohn.* 13, 34, 35.

Law of commandements. *ſig:* The precepts touching Ceremoniall rites. *Ephe.* 2, 15. *The Law of Commandements, which ſtandeth in ordinances.*

Law ſpirituall. *ſig:* A Doctrine, requiring obedience from the thoughts and the moſt inward deſires of the ſoule, and not in outward workes onely. *Rom.* 7, 7. *The Law is ſpirituall.*

Law of the ſpirit. *ſig:* The holy ſpirite of Sanctification, which is like vnto a Law, commanding with Authority, & with power enforcing to do good things, and to auoid euill. *Rom.* 8, 2. *The Law of the ſpirit of life.*

Law of the minde. *ſig:* A minde renewed by the ſpirit, which ruleth & commandeth good things, and forbids euill (as a Law,) it is the ſame with the former. *Rom.* 7, 23.

Law of ſin. *ſig:* Sinne, or naturall corruption which (like a Law) commandeth euil actions, inforcing vs vnto them, and forbidding vs good things, drawing vs from them. *Rom.* 8, 1. *Hath freed mee from the Law of ſinne.*

Law of the members. *ſig:* Sinne, ruling (like a Law) in our members; that is, in our faculties of body and ſoule, as far as they are vnregenerate. It is the ſame with the Law of Sinne. *Rom.* 7, 23. *I ſee a Law in my members.*

Law of death. *ſig:* Sinne, by his Imperiall Tyrannicall luſtes, deſeruing and leading vnto death and deſtruction. *Rom.* 8, 2. *Hath freed me from the Law of death.*

through the Law. I am dead to ꝑ law *ſig:* Through the Law of grace, graunted by Chriſt,

I am free from the bondage and curse of the Law giuen by *Moses*. Gal. 2, 19.

Or thus. The Law of Commandements, by terrifying my Conscience, brought me to Christ, who caused me to dye to the Law indeede, by making me righteous thorough faith in him, that I might not feare the curse of the Law; and by sanctifying mee, that I might not obey the lustes which are against the Law.

how Christ is the end of the Law. *sig:* By fulfilling the Law for vs, hee is in such wise made our righteousnesse (so we beleeue) as if our selues had perfectly obserued the Law. *Rom.* 10, 4. *Christ is the end of the Law, for righteousnesse, to euery beleeuer.*

to abrogate the Law. *sig:* To repeale and disanull it, to make it voide, and of none effect. *Ephe*, 2, 15. *In abrogating the Law of Commandements.* Heb. 8, 13.

Abrogation of Moses Law.

Note this.

1 The Ceremoniall Law, is wholy (*a*) abrogate and done away, as touching the vse and practise: but is perpetuall, as touching the substance and truth, which is Christ.

a Eph. 2, 15, 16 Heb 7, 8 9, 10 Chapters thoroughout.

2 The Iudiciall Law, is also abrogate, sauing so farre, as it is grounded vpon the Law of Nature, and agreeth with the Morrall Law; and as Christian Magistrates shall Iudge it, fitting for the estate and welfare of their people, being a Law of most excellent equity.

3 The Morrall Law, is abrogated in respect of beleeuers, onely as touching the (*b*) curse, & the rigorous exaction, requiring perfect obedience vpon paine of æternall death; also (*c*) as it is the vigor and strength of sinne: but is not abrogate as touching the (*d*) Doctrine, Gouernment, and Obedience of it; for it still serueth to shew sinne, and reproue sinners; to teach all duties to God and men, to humble and feare vs, by denunciation of wrath

b Rom, 4, 5. Chapters. Rom. 6, 14.

c Rom: 7, 4, 5, 6

d Rom: 7, 14, 15, 16, 17, &c. Rom 3, 20 & 7, 7. Psa. 119, vi 105.

wrath and iudgementes, to direct (as a rule) our whole life and actions; but not to iuſtifie vs before God, which the Lawe cannot doe thorough our ſinfull corruption, whereby we are made vnable to keepe it perfitly; therefore (through our fault) it cannot confer & beſtow perfit righteouſneſſe vpon vs. Rom. 8, 3. The Papiſtes then doe erre much, in teaching, to ſeeke our righteouſneſſe before God, from the works of the Law, eyther in whole, or in part.

L. *E.*

Leafe. *ſig: pro* A certaine greene blade ſhot forth of a Tree, to ſhew that it liueth, and is not dead and withered.

2 The life of Grace which the godly liue here; and the (not fading of this Leafe) doth ſignifie conſtant perſerance in this Grace. Pſal. 1, 3. *Whoſe Leafe ſhall not fade.*

3 The life of Glory, which from Chriſt is communicated to the elect beeing in Heauen, for their eternall happineſſe. Reuel. 22, 2. *And the Leaues of the Trees ſerued to heale the Nations therewith.*

4 Knowledge and profeſſion of Chriſt, without the fruit of obedience. Mat. 2, 19. *He found Leaues, but no Fruit.*

Shaking of a Leafe. *ſig:* Any ſmall or little feare; or the apparance and ſhew of a danger. Leuit. 26, 36. *The ſound of a Leafe ſhaken, ſhall chaſe them.*

League. *ſig:* A ſolemne conuention or agreement by mutual promiſes, eyther betweene man and man touching the affaires of this life, or elſe betweene God and Man, touching that life which is eternall. ☞ Couenant and Teſtament: Leagues and Couenants were wont of old, to bee ratified with blood, and ſolemnized with Banquets and Feaſts. ☞ Gene. 21, 27. Alſo Exod. 24, 8. Heb. 9, 20.

Leanneſſe. *ſig:* Famine or ſcarſity of Earthly bleſſings, which cauſe leanneſſe and waſting of the body. Eſay 17, 4. *The*

4. *The Fatneſſe of his Fleſh ſhall be made leane.*

2 Death, which doth accompany and follow ſuch ſcarſity and leanneſſe. Pſa. 106, 15. *And leanneſſe entred into their Soules.*

to Leane vpon. *ſig:* To reſt or relie vpon the helpe of others which truſt in them. Eſay 36, 6. *Whereupon, if any Man Leane, it will goe into his hand.*

Leaping. *ſig:* Reioycing, eyther for health of body reſtored to the Lame, or Grace reſtored to Sinners. Eſay 35. 6. *Then ſhall the Lame Man Leape, as an Hart.*

Learning. *ſig:* The doctrine of Chriſt. Ephe. 4, 20. *But ye haue not ſo Learned Chriſt.*

2 Falſe doctrin, ſuch as the falſe Propheteſſe *Ieſabell* taught; to wit, that men might eate of thinges ſacrificed to Idols, & commit fornication without Sinne. Reuel, 2, 24. *As many as haue not this Learning.*

3 The inſtruction and reformation of our minds in godlineſſe. Rom. 15, 4. *They are written for our Learning.*

4 Humaine knowledge, or skill in the liberall Arts and Sciences. *Iohn* 7, 15. *Seeing he neuer Learned. Acts* 7, 22. Acts 4, 13.

Leaſt. *ſig:* None at all, of no reckoning or place. Math. 5, 19. *He ſhall bee called the Leaſt in the Kingdome of Heauen*; that is, he ſhal haue no place in the Church of God.

2 Of ſmall reckoning and regard with others. Luke 22, 26. *Let the greateſt amongſt you, be as the Leaſt.*

Leauen. *ſig: pro* That which ſecretly and ſpeedily ſowereth the whole Lump of Dow, altering the Nature of it. Math. 13, 33.

2 The Kingdome or Church of Chriſt heere on Earth, ſecretly waxing and encreaſing by degrees, both in number of perſons, and in graces of the Spirit, as Leauen being but little, yet ſpreadeth it ſelfe

selfe through the whole Lump. Math. 13, 33. *The Kingdome of Heauen is like vnto Leauen, which a Woman tooke, &c.*

3 The doctrine of the Gospell taught in the Church, which altereth the Nature of a man, turning his heart first, and afterwardes his members, that he may lead a new life; euen as a Leauen altereth the Nature of the Dow, & maketh it through sower, being sweete before. Mat. 13, 33.

4 The corrupt doctrine of Heretickes, corrupting the sweetnesse of heauenly doctrine, by theyr false Glosses; which is also noted by the Name of Hypocrisie, because corrupt doctrine is deceitfull, false, and vngodly, making all the Louers of it Hipocrites. *Math.* 16, 6. *Luke* 12, 1. *Beware of the Leauen of the Pharisies, which is Hipocrisie.*

5 Corrupt and vicious Liuers, which with their company (like Leauen) infect others. Corin. 5, 6. *Know ye not, that a little Leauen Leaueneth the whole Lump.* 1 *Cor.* 15, 33.

old Leauen. *sig:* Maliciousnesse and wickednesse, euen the whole naughtinesse of our sinfull Nature, with the bitter Fruits of it. 1 Cor. 5, 7. *Purge out the old Leauen.*

to be led by the Spirit. *sig:* To be mightily and forcibly, yet willingly, remoued and carried by diuine power from place to place. *Math.* 4, 1. Beeing compared with Luke. 4, 1, 14. *Iesus was led aside of the Spirit.* And *Mark* 1, 12. *The Spirit is to driue him out.*

2 To be gouerned by the good motions of the Spirit of God. Rom. 8, 10. *They that are Christs are led by the Spirit of Christ*; that is, be obedient to the gouernment of the Spirit.

to be Led into temptation. *sig:* Not onely to be forsaken in the temptation, but to bee giuen wholy ouer to the tempters will, and helde prisoner at his pleasure. This is neuer done but to the wicked; yet it is often deserued by the godly, who praying against it, doe escape it. *Mat.* 6, 13.

6, 13. *Lead vs not into Temptation*; that is, let vs not fall into the Tempters hand to be as his slaues.

Left-hand. *sig:* The fearefull estate of the vngodly, adiudged to torments; as the right hand signifieth the happy estate of the godly, appointed to life. *Mathew* 25, 30, 31.

left-handed *sig: pro* One that performeth bodily actions, as readily and strongly with the left hand, as others doe with the right hand. *Iudges* 3, 15. *Ehud, a Man left handed.*

Letter. *sig:* Outward profession of God, and whatsoeuer is in Religion, besides the Spirit and Grace of Christ. Rom. 2, 29. *Not in the Letter.*

2 The whole doctrine of the Law, seuered from the quickning Spirit of Christ, to make it effectual. Rom. 7, 6. *And not in oldnesse of the Letter.*

Leuy. *sig:* The whole race or number of the *Leuites*. Mal. 2, 4. *My Couenant which I made with Leuy.*

Leuite. *sig:* A Minister of the Old Testament, whose office it was, to instruct the people and to waite vpon the Altar. *Numb.* 3, 45. *Take the Leuits, &c.* Deutro. 33, 10. *They shall teach Israell thy Law, and shall put Incense before thy face, &c.*

2 Euery true faithfull Christian (which is a spirituall *Leuite*) to worship God in Spirit and truth. Esay 66, 21. *I will take of them for Priests and Leuits, saith the Lord.*

L. *I.*

Liberty. *sig: pro* Freedome from any seruitude or bondage.

2 Freedome from the bondage of Sin and Sathan, and from the seruitude of *Moses* Law. Gala. 6, 1. *Stand fast in the Liberty wherein Christ hath set you free.* 1 *Pet.* 29, 16. Gal. 5, 13. This is Christian Liberty begun and vnperfit; beeing bought for vs by the price of Christs blood, and reuealed vnto vs by the Gospell.

3 A full and perfect deliuerance, from the very

corruption of Sinne, and of the Graue too, and from all misery whatsoeuer. Ephe. 1, 14. *Which is the Redemption of that Liberty purchased vnto the praise of his Glory.* This is the accomplishment of the former Liberty. It is called [*Glorious Libertie.*] Rom. 8, 21. *Because the Saints being once freed from all miseries, shall be glorified in Heauen.*

4 That condition of Gods Children, from whom the vaile of the heart is taken away, and that yoake of darkenesse (which by the sin of one man beeing put vppon vs) was made more heauy by another yoake of *Moyses* Law, encreasing and strengthening naturall blindnesse in vs before conuersion. 2 Cor. 3, 17. *Where the Spirit of the Lord is, there is Liberty.* 1 *Pet.* 2, 16.

5 A freedome or power, which is giuen vnto the Christian about things indifferent, to vse them, or not to vse them, keeping our selues within bounds of Charity and Edification. Rom. 14, 19. Hereof the Apostle entreateth. Rom. 14. throughout. Also 1 Cor. 6, and 8. and 1 Cor. 10.

Christian Liberty, what it is?

Christian liberty, is a spirituall benefit purchased by the death of Christ, to the setting free of the faithfull which beleeue in Christ, not onely from the *(a)* preceptes and traditions of men, as binding the conscience, and *(b)* from the yoake of the whole Ceremoniall Law of *Moyses*; but also from *(c)* the curse and rigorous exaction of the Morall Law, euen from the whole wrath of God, due to our Sins, by the Iustification of Faith; and finally, *(d)* from the dominion and raigne of sinne, by the Sanctification of the Spirit: That ye may *(e)* serue and obey the will of God without all terrour and slauish feare, in all quiet tranquility of minde, and cheerefulnesse of Conscience, vnder sure hope of eternall glory. Therefore they are much deceiued, who-

a 1 Cor. 7, 23.
b 1 Cor 9, 19. Gal 5, 1. Rom 8, 1.
c Rom. 7, 4, 5. Also Rom. 5, 15. 16, 17, 18
d Rom 6, 13, 14, 15.
e Luke 1, 74.

whosoeuer thinke Christian Liberty to consist in freedome of the doctrine and obedience of the Morall Law, or from the yoake of any lawfull authority, ciuill, or ecclesiasticall, that men may liue licentiously as themselues list, vsing their liberty as a cloake of wickednesse.

a people set at Libertie. *sig:* Such a people, as through grace are made partakers of Christian Liberty. 1 Pet. 2,9. *An holy Nation, a people set at Liberty.*

Life. *sig:* A power, to moue and doe actions tending to selfe-preseruation. Acts 20,24. *My Life is not deere vnto me.* Iohn 1,3,15. This is Life of Nature.

2 The free motion of the minde and will of Man, towardes God, to doe the workes pleasing to him. Rom. 8,2,6. *The wisedome of the Spirit, is life.* This is the Life of Grace, which when it is perfect in Heauen, it becomes the Life of Glory: and of Spirituall Life, is then made Eternall.

3 A mans Life. Math. 10,39. *He that looseth his Life, shall finde it.*

4. The valiant enduring of dangers for Christ and his word. Cor. 2,4,10. *That the Life of Iesus might be made manifest in our bodies.*

5 Blood, which quickneth the Flesh. Gen. 9,4. *The Flesh with the Life, ye shall not eate, &c.*

the Life of God. *sig:* That Life, whereby God liueth in his Saints, or a godly Life. Ephe. 2,12. *Strangers from the Life of God.* This is also called the Life of the Spirit, and the Life of Christ.

what a godlie Life is. A godly Life, is that power which God by the Spirit of his Sonne, putteth into the hearts of the elect, at their regeneration, enabling them to moue themselues towardes God (who before were dead in sinnes) that they might begin to thinke, speake, and doe in some measure, the things pleasing vnto God. This Life beeing once begun, it is still preserued and continued (without returning to death

of ſin) vnto the next World; and therefore is called Life eternall. *Rom.* 6, 7, 8, 9, 23. *The gift of God is eternall Life.*

New-Life. *ſig:* An vnblameable and pure Life, framed (not after the luſt of the Olde-man) but after the will of God in his Word. Rom. 6, 4. *Walke in newneſſe of Life.*

Life euerlaſting. *ſig:* Heauenly happineſſe and glory. This is likened to Life, becauſe of all earthly thinges, Life is moſt precious; and this Life is euerlaſting, becauſe it endures for euer. Rom. 6, 23. *Eternall Life is the guift of God.*

2. Chriſt himſelfe. 1 *Iohn* 5, 20. This ſame is that Life eternall.

Life, as it is affirmed of God. *ſig:* That moſt ſingle and perfect Diuine-being, who of himſelfe vnderſtandeth, loueth, and willeth thinges infinitely; applying himſelfe to theſe actions of his owne free accord, and is the cauſe and Fountaine of all Life, beeing a motion, both bodily and ſpirituall in all his Creatures which liue and moue, and haue being. Hence he is called that Life, and Life eternall, and the liuing God, who liues for euer. 1 *Iohn* 1, 2. *That Life was made manifeſt.* Iohn 1, 4. and 5.

to be aliue to God. *ſig:* To be quickned, and moued of the holy Spirit, to doe what pleaſeth God. Rom. 6, 11. *But ye are aliue to God.*

to liue to God *ſig:* To conſecrate and order our whole Life after the will of God, and vnto his glory. *Rom.* 14, 8.

to liue with Chriſt. *ſig:* To haue communion and fellowſhip with the Grace of Chriſt for newneſſe of Life, or with his glory for eternall Felicity. Rom. 6, 8. *We ſhall Liue with him.* 2 Tim. 2, 11. *If we dye with him, we ſhall liue with him.*

to bee made aliue in Chriſt. *ſig:* To haue our dead bodies quickned, by that Diuine power of Chriſt, whereby his members ſhall be raiſed at the laſt day. 1 Corin. 15, 22. *Euen ſo in*

Chriſt

Christ shall all be made alive.

to see Life. *sig:* To enioy and possesse it: as not to see, doth signifie not to enioy. *Iohn* 3,36. *Hee that obeyeth not the sonne, shall not see life.*

bread of life *sig:* Vitall, and liuely bread, liuing and giuing life to others, and so is Christ onely. *Iohn* 6, 35. *I am that bread of life.*

book of Life *sig:* The decree of eternall election. *Reuel.* 10, 14. See Booke.

liuing stones. *sig:* True Christians, which liue by faith in the sonne of God. 1. *Pet.* 2,5. *Ye also as Liuely stones.*

2 Christ himselfe, the Author of true and spirituall life. 1. *Pet.* 2,4. *To whom comming, as to a Liuing stone.*

to Liue after the flesh. *sig:* To liue after the euill desires of our corrupt Nature. *Rom.* 8, 13. *If yee Liue in the Flesh, yee shall dye.*

Light of the liuing. *sig:* This common Light wherein we liue, while we are in this world. *Psal.* 56,13. *That I may walke before God, in the Light of the liuing.*

to Liue. *sig:* To mooue, and do the actions of life by a selfe-mooving power, ingendered of God.

2 To bee in health, to liue, and to like well. *Iohn* 4,5. *Go thy way, thy sonne liueth.*

3 To preserue one aliue, against the daunger of death. *Gen.* 17, 18. *O that Israel might liue in thy sight.* Gen. 42, 2. *That we may liue, and not die.*

4 To recouer life and strength after some disease.

5 To liue well and happily, or to flourish, and prosper. 1. *Sam.* 10, 24. *Let the King liue.* Psalme 38,19. *Mine enemies liue, and are mighty.*

to Liue by that which comes out of Gods mouth. *sig:* To liue or maintaine this bodily life, by Gods decree, appointment, and blessing (being depended on) and not onely by naturall meanes, and secondary causes. *Mat.* 4,4. *Man liues not by bread onely, but by euery word that proceedeth out of the*

mouth of God.

to Liue to ones selfe. *sig:* In the Gouernement of life, to follow his owne will alone, and not the will of God for the rule of it; forgetting Gods glory. Also, without thinking of this, that he must render account of his life vnto God, vnto whose power alone, all men are subiect. *Rom.* 14, 7. *None of vs liueth to himselfe.*

as the Lord liues, and as thy soule Liues. *sig:* That thing, which is affirmed and spoken to be so true, as that the Lord liues, or as that person liueth, which is the speaker of it. *Ruth.* 3, 13. *I will do the duty of a Kinsman, as the Lord liues.* 1. Sam. 1, 26.

Light. *sig:* That creature of light, shining throughout, ouer the whole earth. *Gen.* 1, 3. *God sayde, let there bee light.*

2 Sunne, Moone, and Starres, which be (as it were) the vessels of this light. *Gen.* 1, 16. *Therefore he made two great lights.*

3 God, who is like light, both for the brightnes of his maiesty & his most pure & single Nature, being of infinit knowledge & holines, without any darknesse of ignorance or sin. 1. *Ioh.* 1, 4, 5. *God is Light.* Ioh. 1, 5. *That Light shineth in darknes.* And elswhere [*Light*] doth signifie, God the Creator of Light.

4 The word of God well vnderstoode, which serues as a light to shew vs the way we are to walk to heauen. *Psal.* 119, 108. *Thy word is a Lanterne to my feete, and a Light to my paths.* Iohn. 3, 20, 21.

5 Christ himselfe, who is full of Light, and enlightneth euery man that commeth into the world with reason and naturall vnderstanding; and all elect men, with true faith, and holynesse. *Iohn* 1, 8. *He was that true Light, that enlightneth euerie man that commeth into the world.* Ioh. 9, 5. *I am the Light of the world.* Iohn 1, 8.

6 The wise and faithfull Ministers of the Gospell, who in respect of their sound Doctrine and good

good life, are likened to light. *Math.* 5,16. *Ye are the Light of the world.*

7 The Doctrine of the Gospell. *Actes.* 26,23. *And should shew light vnto this people, and to the Gentiles.* Some vnderstand this of æternall life.

8 All beleeuing Christians, which are thēselues enlightened vnto the sauing knowledge of God, giuing Light to others by their godly conuersation. *Ephe.* 5,8. *Ye are Light in the Lord.*

9 Some knowledge of God and of his Glory. *Cor.* 2,4,6. *To giue the Light of the knowledge of the glory of God.*

10 Holinesse of life. *Mat.* 5,16. *Let your Light so shine before men.*

11 Ioy, Gladnesse, and Comfort, which commeth by Gods mercifull benefits & deliuerances; as Darkenesse, signifieth, Sorrow and Misery. *Ester* 8,16. *And to the Iewes, came Light, and Ioy, Gladnesse, and Honor.*

12 That force of reason and vnderstanding, which is kindled in our mindes, to acknowledge him the author of so great a benefit. *Iohn* 1,4. *And that life was the Light of men.*

13 That glorious and blessed life in Heauen, which is endlesse. *Col.* 1,12. *The inheritance of the Saints in Light.*

14 One, that deliuereth out of aduersities. *Psal.* 27,1. *The Lord is my Light.*

Workes of Light. See Armour of Light.

Light of Gods countenance. *sig:* Gods fauour, declared by his blessings and graces; as mens fauour is declared, by their countenance. *Psal.* 4,7. *Let the Light of thy countenance shine vpon vs.*

2 The knowledge or presence of God. *Psal.* 90,8. *Thou settest our sinnes in the Light of thy countenance.*

to walke in the light. *sig:* To follow Gods word, as our guide, in our tra-

uell to eternall blessednesse. 1. *Iohn.* 1, 7. *But if we walke in the Light.*

See Lippes. in Ly.

Little flock *sig:* The people of GOD, small in number and in worldly reputation. *Luke* 12, 32. *Feare not Little Flocke.*

Little sister *sig:* The Church of the Gentiles. *Cant.* 8, 8. *We haue a Little Sister.*

Little ones. *sig:* Such as be of poore & mean estate in the world. *Math.* 18, 6. *Whosoeuer shall offend one of these Little ones.*

Little faith. *sig:* A small portion and degree of Faith, much troubled with ignorance and doubtings. *Math.* 8, 26. *Why do ye doubt, ô ye of Little faith?*

Little strength. *sig:* A small measure of spirituall grace, whereby the heart is but meanly strengthned to God-ward. *Reuel.* 3, 8. *Thou hast a Little strength.*

Little Foxes. *sig:* All occasions, and appearances of euill. *Cant.* 2, 15.

L. O.

Locusts. *sig: pro* A certaine vile Creature so called. There were diuers kindes of them; some hurtful & venomous; others, commodious for meat. *Mat.* 3, 4. *His meat was Locusts.*

2 Deceiuers, or authors of false Doctrines, generally: and more specially; the Popish Cleargie, with their swarmes of Monkes, Friars, Priests, and *Iesuites. Reu.* 9, 3. *There came Locusts out of the smoake.*

to Loose. *sig:* To pronounce forgiuenesse of sinnes, to truely humbled and repentant sinners. *Math.* 18, 18. *Whatsoeuer you shall loose on earth, &c.*

2 To giue the fruite of forgiuenesse of sins in heauenly blessednesse. *Math.* 18, 18.

Lord. *sig:* A word of reuerence, giuen to Prophets, & publicke Teachers, and men of sort. Thus is *Elias* called Lord, and *Abraham* of his wife is called Lord.

1. Reg. 18. 7. Gen. 18. 12. 1. Pet.

1. *Pet.* 3, 4. 6. as Sarah obeyed Abraham calling him Lord

2 A Title of honour, giuen to great men in respect of their rule and command ouer others. *Gen.* 42, 30, 33. *The man who is Lord of the Land.* Gen. 44, 16.

God only Lord

3 An absolute Ruler ouer the whole world, vpholding all things in their beings. Thus God onely is a Lord. *Psalme* 110, 1. *The Lord saide to my Lord.* 2 Cor. 6. 4 · Epist. 4. 5 ·

4 An vnder Ruler, which in stead of God, and for him, and vnder him, hath Rule and Dominion ouer al things; but more especially ouer his church. *Rom.* 1, 3. *Concerning his son Iesus Christ our Lorde.* Thus Christ onely is a Lord.

Lord of all. *sig:* Christ, who is Lord of all. *Act.* 10, 36. *By right of*

1. Creation, al things being made by him. *Iohn* 1, 3.
2. Preseruation, vpholding all things. *Heb.* 1, 3.
3. Dominion, gouerning al thinges. *Ephe.* 1, 22.
4. Redemption, ransoming all men by the price of him-selfe. 1. *Tim.* 2, 5.

Lorde of hoasts. *sig:* The mighty and strong God, vnder whose power and disposition, all creatures be as an hoast of Souldiers vnder their Emperour, to execute his Iudgements. *Psal.* 24, 10. *The Lord of Hoasts, hee is the King of glory.*

Lord of life. *sig:* One, who liueth of him-selfe and is author, giuer, and preseruer of life in al liuing creatures, hauing the liues of all creatures vnder his power; being the onely procurer of eternall life to the elect. *Acts* 3, 18. *Ye haue killed the Lord of life.*

Lord of heauen & earth. *sig:* The Maker, Commaunder, and disposer of all things in heauen and earth. See Possessor.

Lord of glorie. *sig:* A glorious renowned Lord, worthy of renown, and full of glory. 1. *Cor.* 2, 8. *They would not haue crucified*

crucified the Lord of glory.

Lord of Lords. *sig:* The higheſt Ruler, farre aboue all other Gouernors and Rulers whatſoeuer. *Reuel.* 19, 16. *Who hath his name written on his thigh* (*The Lorde of Lords.*)

in the name of the Lord. *sig:* At the Commaundement of God, by his bleſſing, and vnto his onely honour and glory. *Col.* 3, 17. *Do all in the name of the Lord Ieſus.*

many Lords. *sig:* Many, which be like vnto Lordes, and reputed ſo of the worlde, being not ſo indeede: for to vs there is but one God, and one Lord. 1. *Cor.* 8, 5. *As there be many Gods, and many Lords.*

Lords ſupper *sig:* That Sacrament of the New-Teſtament, which ſealeth to vs our ſpirituall feeding and growing in Chriſt. 1. *Cor.* 11, 20. **See more, in the Supper of the Lord.** Papiſts offend, which transforme this Supper of ſpiritual refreſhing, into a Sacrifice propitiatory for ſinne.

to Looſe. *sig:* To ſuffer one to periſh, and to go on to deſtruction. *Iohn* 6, 39. *Of all that he hath giuen mee, I ſhould looſe nothing.*

to looſe life. *sig:* To lay downe our life willingly for Chriſt his Goſpell. *Math.* 10. *Hee that looſeth his Life for my ſake.*

2 To deſtroy it, and caſt it away for euer. *Mat.* 10, 39. *He that will finde his Life, ſhall looſe it.*

Loſt. *sig:* Elect, which ſee and feele themſelues loſt and quite vndone, becauſe of their ſinnes. *Luke* 19, 10. *The ſon of man is come to ſeeke, and ſaue that which is loſt.* Math. 18, 11.

Lot. *sig:* Some ſquare thing, as a Dye or other thing, caſt into a Pitcher or Pot, thence to be drawn out again (as a means to end ſtriſe) in caſes of doubt, as in diuiſions of lands, choiſe of officers, &c. *Pro.* 16, 33. *The Lot is caſt into the lap, but the diſpoſition is of the Lord.* Prou. 18. Acts 1, 26.

2 That which fals out to bee ones proper portion

tion or part. *Pſal.* 16, 8. *The Lord is my Lot. Deut.* 32, 9. *Iſraell is the Lot of his inheritance.*

3 That which is ones cheefeſt good and commodity. *Pſalme* 125, 3. *The Rod of the wicked ſhall not reſt on the Lot of the righteous*; that is, vppon themſelues and their good things.

4 The inheritance of any perſon, eyther earthly or heauenly. Hence come thoſe phraſes in the Booke of *Ioſhua*. The Lot of *Ephraim*, of *Zabulon*, of *Iuda*, &c. Alſo *Acts* 26, 18. 1 *Col.* 12. That which is tranſlated [*The inheritance of the Saintes*] in the Originall is [*The Lot of the Saints.*]

5 The reward and recompence which is rendered to any for their ſinnes. Eſay 17, 14. *This is the Lot of them that are Robbers of vs.*

6 Fellowſhip, or participation in any good thing. *Acts* 8, 21. *Thou haſt neyther part nor Lot:* for ſo the word is in the Originall. That is, no fellowſhip.

to caſt Lots *ſig:* To deuide a thing by Lot. Math. 27, 35. *Vpon my veſture did they caſt Lots. Prou.* 1, 14.

Loue referred to Man. *ſig:* An affection of the heart, moouing and ſtirring vs to wiſh well and to doe good vnto ſomething which we iuſtly like and finde contentment in. 2. Sam. 1, 26. *Thy Loue to me was wonderfull, like to the Loue of Women.* This is Naturall Loue, ſuch as a Woman beareth to her Husband; a Mother to the Child, &c.

2 An holy affection of the heart, cauſing vs to delight in God for his goodneſſe ſake, and in our Neighbor for Gods ſake. 1 Iohn 4, 19. *Wee Loue him, becauſe he Loued vs firſt.* Verſe 21. *He that Loueth God, ſhould Loue his Neighbour alſo.* This is Chriſtian Loue, which is a fruite and ſigne of a iuſtified perſon, but is not our Iuſtice before God.

3 That affection, which more neerely & ſtraightly bindeth Friend vnto Friend. 1. Sam. 18, 1. *And Ionathan Loued him as his owne Soule.* This is, Loue of Friends.

4 His

referred to God.

4 His Diuine Essence, infinitely delighting himselfe in his Sonne Christ, who is his wisedome; and in his Spirit, which is his power also, in his Creatures and Children. 1 Iohn 4, 16. *God is loue.*

5 His purpose and decree, to choose some vnto saluation by Christ. Rom. 9, 13. *Iacob haue I loued.* This Loue, is else-where called the good pleasure of his will, and fore-knowledge of God. Rom. 8, 29. Rom. 11, 2. Ephe. 1, 4.

6 The fruits and effects of that Louing purpose. First, in the regeneration of the elect. Secondly, their Iustification. Thirdly, their Sanctification. Fourthly, in the grace of perseuerance. Fiftly, in the hope of Glorification. Rom. 5, 6. *He hath shed abroad his Loue in our hearts.*

7 The proceeding of these former fruits of grace, till they come to perfection of glory. Iohn 1, 2. *Them he Loued to the end.*

8 Inordinate delight and contentment, in some person, or thing. 2 Sam. 13, 1. *And Amnon Loued his Sister Tamar.* Heere it is taken in euill part.

Lowlinesse. *sig:* The humblenesse of minde, and modesty of godly persons. Math. 11, 29. *For I am lowly in hart.*

2 An abiect and vile estate, subiect to the contempt of the world. *Luke* 1, 52. *And exalted them of Low degree.*

Loynes. *sig: pro* A part of the Body which (as a piller) stronglie vpholdes the whole body.

2 The whole man, by a Synecdoche. Acts 2, 30. *Out of the Fruit of his Loynes, &c. Deut.* 33, 11.

3 A readinesse withall our might, to execute a charge or duty committed to vs. Luke 12, 35. *And your Loynes girt, &c.*

L. V.

Lust. *sig:* The desire of some lawfull thing tending to preseruation of Nature; that is, naturall Lust: in it selfe good. Psalme 106. 14. And Psalm 78, 18. *Requiring*

ring meat for their Lusts.

2 Corruption of Heart, coueting thinges forbid. Rom. 7, 7. *Thou shalt not Lust.* This is Originall Lust, or Birth-sinne.

3 All euill desires and affections, whether without consent, or with consent. 1 Pet. 2, 12. *Abstain from fleshly Lusts.* This is Actuall Lust.

4 The desire of good things according to Gods will, with a loathing of the contrary. Gala. 5, 7. *The Spirit Lusteth against the Flesh.* This is Spirituall Lust. See Concupiscence. Heere it is taken in good part.

5 Will and pleasure. Psal. 27, 14. *Giue mee not to the Lust of mine aduersary.*

L. Y.

Lye. *sig:* Any vntruth or falshood, though vnwittingly spoken. This is the largest signication of a Lye. Rom. 9, 1. *I speake the truth, and Lye not.* Gen. 31, 32, 33.

2 An vntruth, conceiued and vttered with a purpose to deceiue. Eph. 4. *Lye not one to another.* *Actes* 5, 3. This is a most strict signification, and containeth vnder it, al the branches following.

3 Deceitfull wordes and falshood, in bargaines, contracts, and other affaires of this Life. Such was *Abrahams* Lye. Gene. 12, 12. *And the Lie of Gehesa.* 2 *Kings* 5, 25. This is a quill Lye in mens matters; and it is eyther sportfull, and in iest, or hurtfull, and dangerous, or officious, being made in fauour of others, for their help and benefit: This last kinde, howsoeuer it carry a shew of honestie & charity, because it is beneficiall to our Neighbour; yet, indeede and truth, it is euill and damnable; because it is against the commaundement which forbiddeth Lying, and hath appearance of euill. Also, Charity reioyceth in the truth, and not in Iniqui[illegible]; And lastly, because we may not tell a Lye, no not in

an officious Lye, is a sin.

in fauour, and for the glory of God, much leſſe for the benefit of man. Iob 13, 7. *Will you tell a Lye (or talke deceitfully) for God?*

4 An vntruth or falſhood in matter of doctrine, when ſome opinion is held contrary to the word of God. 1. *Iohn* 2, 21. *No Lye is of the truth. Reu.* 22, 15. *Such as loue and make Lyes.* 2. Tim. 2, 18. This is an heriticall Lye in matter of Chriſtian doctrine.

5 A counterfeit profeſſion of Religion, when Faith and repentance bee diſſembled. 1 Iohn 1, 6. *If we ſay wee haue fellowſhip with him, and walke in darkneſſe, we Lye.* Rom. 3, 4. Such a Lyer was *Iudas*, *Demas*, *Ananias* and *Saphira*, and all Hipocrites, who profeſſe and appeare to be that they are not. This is an Hypocritical Lye, in matter of Chriſtian profeſſion.

6 An Image, Lyingly or falſly repreſenting God. Rom. 1, 25. *Which turned the truth of God into a Lye.*

Father of Lyes. *ſig:* The firſt Lyer, and authour of Lyes in others. Iohn 8. See Father.

to Lye vnto God. *ſig:* In ſpeaking of a Lye, to forget that hee had to doe with God. Actes 5, 4. *Thou haſt Lyed vnto God.*

Lying wordes. *ſig:* Deceitfull and falſe words, which beguile our ſelues and others. Ieremy 7, 8. *You truſt in Lying wordes.*

Lyar. *ſig:* A vaine, deceitfull, diſſembling, vnconſtant perſon, ſpeaking otherwiſe then he doth thinke, & doing otherwiſe then he ſpeaks, apt to broach and receiue falſe opinions. Such an one is euery man naturally. Rom. 3, 4. *Let God be true, and euery man a Lyer.*

2 One, who accuſtometh himſelfe to Lyes. Reu. 21, 8. *And all Lyers.*

Lyon. *ſig: pro* That which excelleth all other in courage and ſtrength, being the King of Beaſts, full of fiercenes and

and violence, giuen to destroy and deuour. *Dan.* 6, 16. *They cast him into a Den of Lyons.* Verse 24. *And they brake all their bones in peeces.* 1. *Sam.* 17, 34, 35.

2 Iesus Christ, who for his inuincible courage and fortitude, is likened to a Lyon; as also, for his great might and power, in defending his flocke from bodily and spirituall enemies. Reu. 5, 5. *The Lyon of the Tribe of Iuda.*

3 A King, or mighty Prince, to rule ouer others. Gen. 49. 9. *Iuda as a Lyon, &c.*

4 Euery godly person, for boldnesse like a Lyon. Pro. 28, 1. *The righteous is as bold as a Lyon.*

5 Sathan, or the Deuill, who for his extreame fiercenesse and cruelty, ioyned with force to hurt & annoy mankind, is like a Lyon. 1 Pet. 5, 6. *As a roaring Lyon.*

6 Tyrants, and violent oppressors, which for their cruelty, are compared to Lyons. 2. Tim. 4, 17. *I was deliuered from the mouth of the Lyon.* *Psal.* 10, 9. Psalme 34, 10.

7 Extreame, fearefull, true euils and dangers. Psal. 91, 13. *Thou shalt tread vpon the Lyon, and the Aspe*; that is, thou shalt ouercome all euils whatsoeuer.

8 Some great danger pretended, onely to keep one from doing his duty. Pro. 22, 13. *The sluggard saith, there is a Lyon in the way.*

Lips. *sig:* Speech, words, or the act of speaking. Rom. 3, 13. *The poyson of Aspes is vnder their Lippes*; that is, they vtter malicious and dangerous words. Pro. 10, 21, 18, 6.

2 The mouth, with faculty and abilitie, to speake to Gods honour. *Psal.* 51, 15. *Open thou my Lips.*

3 All the Instruments of speech. Psal. 34, 14. *And thy Lips, that they speake no guile.*

Lippes of truth.	*sig:*	A true and faithfull person, whose wordes are without deceit and Lyes. *Prouer. The Lyps of truth shall be for euer.*
Calues of our Lyps.	*sig:*	Thankes-giuing and praise offered to God. Ose. 14, 3. *So we will render thee the Calues of our Lyppes.*
a lying Lyp.	*sig:*	Deceitfull, false, vain-glorious, boasting words. *Prou.* 4, 22. *The Lying Lyppe is abhomination to the Lord.*
the talke of the Lyppes.	*sig:*	Idle, vaine, and bragging words, without action, endeuour, and performance. *Prou.* 14, 23. *The talke of the Lyps bringeth one to want.*
to refraine the Lyppes.	*sig:*	To gouerne the tongue wisely, knowing when to keepe silence, and when to speake. *Prou.* 10, 19. *He that refraineth his Lyps is wise.*

M. A.

M. A.

Made. *sig: pro*

A Causing somthing to be, which was not before, *Acts* 4,24. *Thou art God which made the Heauens.* Gen. 1,26. *God made man, &c.* Heere it respects the work of creation.

2 A causing a thing to bee something, which it was not before. *Psal.* 101, 3. *God hath made vs, not we our selues.* Heere it respects the work of regeneration, whereby wee become new creatures, being sinners before, and vngodly.

Magistrate *sig:*

A person, greater then others, being aboue others in authority and power. *Rom.* 13, 3. *Magistrates are to be feared.* Of Magistrates, some bee cheefe, as the King: Others, be Gouernors vnder him, all being sent for the punishment of euil dooers, and for the praise of them that do well. 1. *Pet.* 2, 14. Vnto the chiefe Magistrate, who is called the King, all persons (without exception or exemption) are to submit in all causes. *Rom.* 13, 1.

Maiesty. *sig:*

The greatnesse of earrhly Princes. *Ester* 1, 4. *And the honor of his Maiesty.*

2 The incomprehensible greatnesse of God. *Iude.* 25. *To God onely wise, be Glorie and Maiesty.*

to magnifie *sig:*

Not to make great what before was little, but to declare and set forth ones greatnesse. *Luke.* 1, 46.

to Make request. *sig:*

To cause the beleeuers to Make request, by ingendering prayers aod Godly desires in them. *Ro.* 8, 26. *The spirit it selfe Maketh request for vs.* Gal. 4, 6.

4, 6. compared with *Rom.* 8, 15. doth giue light to this Interpretation; namely that the Spirite his crying, is, to cause vs to try the action of a faithful person, being affirmed of God himselfe, from whō it commeth.

Maliciousnesse. *sig: pro* The whole prauity and naughtinesse of sinne. *Iames* 1, 21. *Lay apart all superfluity of Maliciousnesse.* Rom. 1 29. 1. *Cor.* 5, 8.

2 A particular vice, called Malice, or hatred, which makes vs with or worke euill to ones person. 1. *Pet.* 2, 1. *Laying aside enuy, Maliciousnesse.*

Man. *sig:* A male-childe, growne to ripe age, and full stature.

2 Both man and woman; the better sexe vsed for both sexes. *Psal.* 1, 1. *Blessed is the Man.*

3 One compleat and full of true knowledge of God, and of holinesse, without any the least want or defect. *Ephe.* 4, 13. *To meete together to a perfect Man.*

4 One, that is manly, strong, and valourous. 1. *Cor.* 16, 11. *Quite your selues like Men.*

5 A Magistrate. *Gen.* 9, 16. *By Man his blond be shed.*

6 A certaine man whosoeuer. *Math.* 16, 20. *What shall it profit a man, &c.*

7 A particular person. *Math.* 12, 45. *The end of that Man.*

8 The corruptions and errors of humaine Nature. *Math.* 15, 9. *Mens precepts.* Rom. 3, 4. And very often [*Men*] doth signifie peruerse and wicked men. *Mat.* 10, 17, 22. *Hated of all Men.*

9 The Church, gathered, as it were, into one body, out of Iewes and Gentiles. *Ephe.* 2, 15. *Make of twaine, one new man in himselfe.*

10 The body, which is but one part of a Man. 2. *Cor.* 4, 16. *Though our outward man perish.*

11 Christ Iesus, who is called man, by an excellency.

cellency. *Marke* 15,39. *This man is the ſon of God.* Alſo it ſignifies an Angell, appearing in forme of a man. *Gen.* 32, 24. *A man wreſtled with him.*

12 A ſonne. *Math.* 10, 35. *I am come to ſet a man at variance againſt his Father.*

13 An Husband. 1. *Cor.* 11,3. *The Man is the womans head.*

ſon of Man *ſig:* One, that is a very man, deſcended of mankind, being partaker truely of mans Nature. *Math.* 16, 13. *What do they ſay, that I the ſonne of man am?*

Good-man *ſig:* A Man, endued with ſpirituall good, readie to do good to many. *Actes.* 11,24. *For he was a Good Man.*

Man of god *ſig:* An Interpreter of the will of God, as the Miniſter of the word is. 2. *Tim.* 3, 17. *That the Man of God may be abſolute.*

inner Man, & new Man *ſig:* The whole perſon, body and ſoule, with all faculties, ſo farre as they be regenerate by the ſpirit. *Rom.* 7, 22. *I delight in the Law of God, concerning the Inner man.* It is called the New-man. *Col.* 3, 10. partly becauſe the quality of holineſſe, giuen by grace of regeneration, comes in after our old deformity and corruption; and partly, becauſe it makes vs new creatures, begetting in vs, as it were, another new Nature.

ſpirituall Man. *ſig:* One, who being borne anew by the Spirit, is led and gouerned by the ſame. 1. *Cor.* 2, 15. *Hee which is ſpirituall, diſcerneth all things.*

Old-Man. *ſig:* The vnregenerate part of our Nature, as it is corrupt with ſinne. *Rom.* 6, 6. *Knowing that your Old-man is crucified with him.* This is called [*Old*] becauſe it is ancient, euen from and ſince the time of *Adam*. Secondly, becauſe it is in euery elect perſon, before their New-birth. And it is called [*Man*] to ſhew, how neere ſinne and corruption cleaues vnto vs, being euen as the man himſelfe. And alſo, that it is a thing ſubſiſting, and forcible, euen

strong as a man.

Man of sin. *sig:* Antichrist, a man wholy cõpounded of sin, louing & striuing mightily & cunningly how to commit and maintaine sin in himselfe and others. 2. *Thes.* 2, 3. *And that that man of sinne be discloſed.*

naturall Man. *sig:* A person, endued with no other light of soule then that which is naturall. 1. *Cor.* 2, 14. *The Naturall man perceiues not the things of God.* Iude. 19.

man of war *sig:* A great and valiant Warrior, subduing his enimies before him. *Ex.* 15, 3. *The Lord is a man of war.*

2 Persons apt and fit for warre. *Deut.* 2, 14. *Till the men of warre were wasted.* (2. *Sa.* 16, 7

man of blood

That is, a blood-thirsty man, or a murtherer.

Man of death. *sig:* One guilty or worthy of death: 1. *Kinges* 2, 26. *For thou art a man of death.*

Man of Beliall. *sig:* A wicked man. 1. *Kings* 21, 13. *And there came to him wicked men, or men of Beliall.*

a Man of renowne. *sig:* A man that is very famous and renowned. *Gen.* 6, 4. *They were men of renowne.*

Manna. *sig: pro* Bread giuen from heauen, by the ministrie of Angels. *Iohn* 6, 32. *Our Fathers ate Manna.* Psal. 78, 25. *Man did eate the Bred of Angels.* This is corporall and Typicall *Manna.*

2 Christ Iesus. *Reuel.* 2, 17. *To him that ouercomes, will I giue the hidden Manna.* Christ is called Manna, because he is the bread that came downe from heauen, the onely soule-food. And he is called, hidden Manna, because no man can haue this bread by Nature; and it is reuealed to none but to Gods children.

Manifest. *sig:* Easie to be known, being alwayes open to euery mans vnderstanding. *Gal.* 5, 19. *The works of the flesh be manifest.*

2 Declared, and made knowne, being kept secret before in the Counsel of God. 2. *Tim.* 1, 9. *But now is made manifest.* 1. Tim. 3, 16.

Many. *sig:* All men, and euery man which comes of *Adam.*

Rom. 5,

Ro. 5, 19. *By the disobedience of one, many are made* [e] *sinners.*

2 Not a few, but a great number, or all beleeuers onely. *Rom.* 5, 19. *By the obedience of one, Many shall be made righteous.* Mat. 26, 27. *Which is shed for Many.* These Many are all beleeuers; which are not a few, but Many, being simply considered, & vncomparatiuely. See Reuel. 7, 6, 7.

Marriage. *sig:* A lawfull knitting or ioyning together of one man, and one woman, in vndiuidable fellow-ship, for remedy of lust, comfort of life, and bringing forth of Children. *Heb.* 13, 4. *Marriage is honourable.* Math. 19, 3, 4, 5. This is ciuill Marriage and worldly, which by the word of God is allowed, to all orders and sorts of men, without exception.

2 The vniting of euery elect soule to Christ, by the spirit, and faith, which is done now in part onely, but perfectly shal be done at the last Iudgement. *Hosea* 2, 20. *I will euen Marry thee to my self in faithfulnesse.* Reuel. 19, 7. *The Marriage of that Lambe is come.* This is spirituall marriage.

3 The coniunction of God & the visible church, vpon earth, by the band of his holy worship. See Ezech. throughout the 16. Chapter. And *Iere.* 3, 1, 2. Hence is God called a Iealous God. And the Church obseruing his worship, is called his Spouse or Wife; but swaruing from his worship to Idols, she is tearmed an Harlot, an Whore, and charged with Fornications and Whoredomes; and finally, threatned and plagued with diuorce and separation from God her husband; as *Israel* was first, and *Iudah* after.

Note. The lawfull ioyning of man and wife, is vndeuideable, according to the institution of God. Yet it hath two exceptions: one, of Adultry, by Christ. *Math.* 19, 5. The other, of wilfull desertion by *Paule.* 1. Cor. 7, 15.

Marke. *sig:* A Token or signe. *Reuel.* 13, 16. *To receiue a Marke in their right hand and fore-heades.* Allowance of, and subscription to, the false Doctrine and false worship of the *Romish* Sinagogue; is a marke, signe, and Token, of the seruant of Anti-christ.

Martyr. *sig: pro* Any witnesse, which by his testimony confirmeth any truth.

2 Such a witnesse, as giueth his life vnto death for the name of Iesus, to testifie the truth of his Doctrine by his blood. *Reuel.* 2, 13. *My faithful Martyr Antipas,*

Maister. *sig:* One, that hath rule ouer seruants. *Ephes.* 6, 5. *Col.* 4, 1. *Yee Maisters, doo vnto your seruants that which is iust.*

2 Any Teacher or Minister of the Worde, who for reuerence sake, is called Maister. *Math.* 8, 19. *Maister I will follow thee where euer thou goest.*

3 Such, as ambitiously affect rule and superiority ouer others. *Iames* 3, 1. *Bee not many Maisters.* Math. 23, 8, 16.

Masse Popish. *sig:* Neither this worde, nor the subiect, matter, and thing, signified by it, is to be found in all the Olde or new Testament; & in truth, it is a masse of most horrible sinnes: as inuocation to Saints, intercession of Saints; adoration of Creatures; profanation of Scriptures, and of the Lordes Supper; delusion and mocking the people, with idle and superstitious shewes; and inumerable other wickednesses to be abhorred.

M. *E.*

Meate. *sig: pro* Something prepared to eate for bodily nourishment. Luke 24, 41, *Haue you heere any Meate?*

2 Christ his flesh crucified. *Iohn* 6, 55. *My flesh is Meate indeede*; that is, the true and effectual food to the faithfull soule. *Iohn* 6, 27. *What Meate is to the body, that is Christ to our soule.*

3 Something, which is as pleasant, deere, and delight-

delightfull to vs, as our Meate is. Iohn 4, 32, 34. *My Meate is, that I may do the will of him that sent me.*

Strange Meates. *sig:* The doctrine of the word, deepely, exactly, and largely taught and entreated of. Heb. 5, 13. *Strong Meat belongs to them that are of age.*

Measure. *sig:* Some kinde of Vessell appointed by common consent, to Mete and deliuer out a certain rate and proportion of Corne, Wine, Oyle, or the like, at a certaine price. Leuit. 19, 35. *Do not vniustly in measure.*

two Measures. *sig:* A small and great measure; one for Friends and Neighbours; another for Enemies and Strangers. One to buy withall, & another to sell withall. Deu. 25, 4. *Thou shalt not haue diuers Measures, &c.*

with what Measure you Mete, &c. *sig:* Such dealing shall be requited to vs, as wee vse towards others. Math. 7, 2. *With what Measure you Mete, it shall be measured to you againe.*

to fulfill the Measure of their fathers. *sig:* To follow the sinnes of their Ancestors, going on to doe euill as they did, till at length their wickednesse comes to the full. Math. 23, 32. *Fulfill yee also the Measure of your Fathers.*

a perfect Measure. *sig:* An equall Measure, free from deceit and wrong. Deutro. 25, 15. *A perfect and iust Measure shalt thou haue.*

full Measure prest downe, &c. *sig:* Plentifully, richly, exceeding abundantly shall God deale with such as giue liberally to his Children. Luke 6, 38. *Giue, and it shall be giuen to you ful measure, pressed downe.*

a Measure of Wheate. *sig:* An ordinary portion and small quantity of Wheat, vsed to be giuen as a stint for one day. *Reu.* 6, 6. *A Measure of Wheate for a Penny.*

Mediatour. *sig:* A Middle person, that commeth betweene two other persons that be at variance, to be a meane of attonement and peace. Gal. 3, 20. *A Mediatour, is not a Mediatour of one.*

2 One that came betweene the Lord and his

people, to declare vnto them the word of the Lord. Thus was *Moyses* a Mediatour at the giuing of the Law. Gal. 3, 19. *And it was ordained by Angels in the hand of a Mediatour.*

3 A reconciler or Peace-maker, between God and elect Sinners. 1 Tim. 2, 4. *There is one Mediatour betweene God and Man.* Col. 1, 20. *Peace being made by the blood of his Crosse.* Thus is Christ alone our Mediatour, both of Redemption and Intercession: for he alone, both hath made peace for vs, and doth maintaine it perpetually.

one Mediator. *sig:* One alone, or one onely, and no more, by whose intercession, our Prayers please God. 1 Tim. 2, 5. *There is one God, and one Mediatour.* What becomes of the many Mediatours, set vp by the Romish Sinagogue, by a rotten distinction; of Mediatour, of Redemption, and Intercession?

to meditate *sig: pro* To Muse, and thinke earnestly vpon any matter which we desire to know throughly.

2 To ponder and seriously thinke vpon, eyther the word of God, that we may vnderstand and practise it, or vppon the iust and mercifull workes of God, to be humbled or comforted by them. *Psal.* 1, 2. *And in his Law doth he Meditate day and night.* *Psal.* 77, 12. *I will Meditate all thy workes.* *Psalme* 119, 99, 97.

Mediation, What?

It is an action or worke of the Soule, bending it selfe often, earnestly, and orderly, to think vpon a thing; and it is eyther of Gods word or workes.

Meditation of Gods word, what?

It is a frequent, earnest, and orderly thinking vpon that, which we read or hear, to search it out. First, whether we vnderstand the meaning of it. Secondly, whether we haue found proofs of it. Thirdly, how we may remember that we doe vnderstand. Fourthly, how we may make vse of it for comfort, instruction, &c.

Meditation

Meditation of Gods workes, what?

It is a ſtirring vp of our Soules to truſt and loue: to feare and obey God, at the ſight or hearing of ſome work, either of his Mercy or Iuſtice. Acts 5, 11 *And great fear came on al thē that heard theſe things.*

Meeke. *ſig:* Such perſons as are not eaſily prouoked by iniuries, but rather ſuffer wronges peaceably, ſtudying how to ouercome euill with good. Math. 5, 5. *Bleſſed are the Meeke.* Rom. 12, 19, 20, 21. Num. 12, 3. *But Moſes was a Meeke Man.*

2 Godly perſons, which quietly yeeld their reaſon and will, to bee obedient to the direction and wiſedome of the word. *Pſalm.* 25, 8. *He will teach the humble and Meeke.* *pſalm.* 147. 6.

Meekneſſe. *ſig: pro* A gift of God, enabling vs to ſuffer abuſes and iniuries from men, without deſire of reuenge. Col. 3, 12, 13. *Put on Meekneſſe.*

2 A quiet and willing ſubmiſſion of our iudgment and affections to the rules of the word. *Iames* 1, 21. *And receiue with Meekneſſe the word, &c.*

Member. *ſig: pro* Any part of a naturall body. 1 *Cor.* 12, 26. *If one Member ſuffer, &c.*

2 Euery faculty of Soule and Body. Rom. 6, 12. *Giue your Members.* *Rom.* 7, 23.

3 Euery ſinfull Luſt annexed to our corrupt Nature, as a Member to a Body. Col. 3, 5. *Mortifie your Members on Earth.*

4 Euery Chriſtian faithfull Man or Woman, knit to Chriſt their head by a liuely Faith as his Members. 1 Cor. 12, 17. *Now ye are the body of Ieſus Chriſt, and Members for your part.*

to giue our Members. *ſig:* To preſent all our powers and faculties of mind and body (as a Seruant preſents himſelfe before his Lord) ready to take commaund and charge. *Rom.* 6, 19. *As you haue giuen your Members Seruants to ſin, ſo giue your Members Seruants to righteouſnes,*

Members on Earth. *ſig:* Earthly, ſenſuall, and corrupt affections, which

are

are as Members of our sinnefull Nature, to serue it, and shew forth their force in the Members of our bodies. Col. 3, 5.

Memory. *sig: pro* The faculty of the Soule, whereby wee remember and call to mind things past; or keepe in mind things against time to come.

2 Memoriall, Name, or report, which causeth one to be had in Memory. Prou. 10, 7. *The Memory of the iust shall be blessed.* Psalm. 34, 16. *To cut off their Memory from the Earth.*

Mercy, as it is referred to Men. *sig:* Griefe and sorrow of our harts for other mens sins and miseries, whereby we are moued to helpe and pitty them if we may. *Luke* 10, 37. *He that had Mercy on him.* In Mercy. There is the affection of pitty, and effect of helpe and succour.

2 That clemency and fauour, which Kinges and other Magistrates shew vnto good Subiectes for their incouragement in well doing. Psalm 101, 1. *I will sing of Mercy and Iudgement.* Prouerb. 20, 28. *By Mercy and Truth is the Kinges Throne established.*

3 All duties of Charity towardes our Neighbour, by a **Synecdoche.** Math. 9, 13. *I will haue mercy, and not Sacrifice.*

4 Kindnesses and benefits bestowed to the hurt of others. *Pro.* 12, 10. *But the Mercies of the wicked are cruell.*

Mercy, as it is referred to God. 5 The Diuine-Essence, inclining it selfe to pitty, and releeue the miseries of all his Creatures: but more peculiarly of his elect Children. Psal. 100, 5. *His Mercy is euerlasting. Psalme* 145, 9. *His Mercies are ouer all his workes.*

6 Grace. *Iude* 2. *Mercie and peace be multiplied vnto you.*

7 All the benefites of God, both bodily and spirituall: which bee called Mercies, because they come from his Mercie and good will. Rom. 9, 18.

He

Hee hath Mercy on whom hee will. 1. Tim. 1, 13. *I found Mercy, because I did it ignorantly.* In both these places [*Mercy*] is put for a calling to Christ, and all Graces, which follow calling. Also Psalme 136. Throughout: *by Mercy*; Is signified the blessings which proceede from his Mercies.

8 Eternall blisse in Heauen, as the cheefe fruit of Mercy. 2. Tim. 1, 18. *That he may find Mercie at that day.*

Note. In the Mercy of God, consider: First, the decree. Secondly, the Act according to the decree. A decreed Mercy, and an executed or exercised Mercy. Rom. 9, 15.

Mercifull. *sig:* A pittifull person, easily moued to greeue at the miseries of other, and to succour them. Luke 6, 36. *Be yee Mercifull, as your heauenly Father is Mercifull.*

Father of Mercyes. *sig:* One, who is in himselfe most pittifull, and Authour of all Mercy in all men. 2 Cor. 1, 3. *Father of Mercies.*

To haue Mercy. *sig:* To execute and performe the whole counsel of election vppon the Vessels of Mercy, by bringing them into the World, by calling, inwardly & outwardly, by iustifying, sanctifying, &c. Rom. 9, 18. *He hath Mercy, &c.*

Bowels of Mercy. *sig:* Most inward and tender affections; or most neere touch and feeling of the miseries of others. Luke 1, 78. *Through the bowels of the Mercy of our GOD.* Coloss. 3, 12. *Put on the Bowels of Mercy.*

Vessels of Mercy. *sig:* The elect. Rom. 9, 23. *Vpon the Vessels of Mercy*; that is, such, vpon whom God hath decreed to shew Mercy vnto eternall Saluation.

to Merit. *sig:* To make something due to vs, which was not due; or of lesse due, to be more due.

pro 2 To deserue something of God, by the worthinesse of the thing done. Thus Christ alone Meriteth, because there is an equall proportion betweene

tweene his perfect righteousnesse, and the merit of it, which is æternall glory. *Reuel.* 5, 12.

3 To obtaine and get a thing. Thus the fathers often vse this word in their writings: and thus, all Christians in a good sence, may be saide to merit, because good workes, at last obtaine Heauenly blisse, though they cannot merit it by desert.

Note. This word [*Merit*] is not found in Scripture, but the matter signified by it, both for the second and third signification, is found there. *Actes.* 20, 28. *Ephe.* 1, 14. *Math.* 25, 30, 31, 32.

M. *I.*

Milke. *sig: pro* A kinde of food which we haue from Kine and Sheepe, to nourish Babes and children withall.

2 The Doctrine of the Gospell, easily taught vnto the capacity of such as bee children in vnderstanding. *Heb.* 5, 12. *Ye haue need of Milke*; that is, of the Catechismes or beginnings.

3 The Doctrine of the worde deliuered, howsoeuer; either exactly, or easily; profoundly, or plainely. 1. *Pet.* 2, 1. *Desire the sincere Milke of the worde.*

4 The graces of the holy Spirite, which are as necessary to a heauenly life, as Milke is to this naturall life. *Esay* 55, 1. *Come buy of me Wine & milke.* Metaphors.

Mil-stone. *sig:* Either a stone in a Mil to grind corne withall; or any thing whereby a man gets his liuing, by a Synecdoche. Deut. 24, 6. *No man shall take the vpper Mil-stone to pledge.*

2 Some seuere punishment for a notable crime. Math. 18, 6. *Better a Mill-stone were hung about his necke, &c.*

the Minde. *sig:* That part of the soule, whereby wee vnderstand and conceiue thinges, called the vnderstanding. *Titus* 4, 15. *Euen their minds are defiled.* Col. 1, 21. *Your Minds were set in euill workes.*

2 The

2 The whole facultie of the soule, both vnderstanding, reason, will, and affections, as they are renewed by grace. *Rom.* 7, 25. *I serue the Lawe of God in my minde.*

3 A thought, cogitation, or purpose. *Mat.* 22, 27. *Loue the Lord with all thy Minde.*

Minde of Christ. *sig:* The whole truth of the word concerning Christ. 1. *Cor.* 2, 16. *We haue the Minde of Christ.* Christs Minde being otherwise vnsearchable (as our mind and thought is) is made known to vs by the scriptures, through the Holy Ghost, opening our wits to vnderstand them.

will of the Minde. *sig:* Euill reasonings, thoughtes, and desires, which arise from our minds, being corrupted with sinne. *Ephe.* 2, 3. *In fulfilling the will of the Minde.*

Minister. *sig:* A person appointed to serue the Commonwealth, in ministring Iustice for the punishment of vice, and praise of well-doers. *Rom.* 13, 2. *He is a Minister of God for thy welfare.*

* To offer vp propitiatory Sacrifice for sin, no part of ministers duty

2 A person ordained to serue the Church in administring the holy things thereof. 1. *Cor.* 4, 1. *We are the Ministers of Christ.*

to Minister vnto the Lord. *sig:* To serue God in preaching the word. Thus *Chrisostome* expounds it. *Acte* 13, 3. *Now as they ministred to the Lord.*

Ministry, what it is.

It is a publicke and sacred function, wherein men furnished with meete giftes, and duly called, do serue God and his Church, by dispensing and giuing foorth faithfully and wisely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the bodie of Iesus Christ, vntill we meete all in heauen. *Eph.* 4, 11, 12, 13. This function is wickedly turned in the *Romish* Sinagogue, into a Sacrificing Priesthoode, of mans deuising, being no more like the ministry of the Gospell, then darkenesse to light.

The

Ministring spirits. *sig:* The blessed Angelles, sent foorth to Minister for their sakes, which shall be heyres of eternall saluation. *Heb.* 1, 14. *Are they not all ministring spirits, &c.*

Ministration. *sig:* Distribution of Almes to the poore. *Acts* 6, 1, 2. *The widdowes were neglected in the daily Ministration.* 2. Cor. 8, 4.

Mirrour. *sig:* *pro* A cleere and bright glasse, wherein wee looke vpon our faces, to behold our selues in them.

2 The Doctrine of the Gospell, wherein Christ is manifestly and effectually to be seene and looked vpon. 2. *Cor.* 3, 18. *We do behold, as in a Mirror, the glory of the Lord.*

Miracles. *sig:* Some strange workes doone by diuine power, contrary to the ordinary course of nature. *Iohn* 2, 11. *This is the first Miracle that Iesus did.* Miracles are wrought for two ends: First, to cause the beholders to wonder: Secondly, to confirme our faith in Iesus Christ. *Marke* 16. verse last.

Mistery. *sig:* A thing kept secret and hidde from our vnderstanding, till it be reuealed to vs. 1. *Cor.* 2, 7. *Wee speake the wisedome of God in a Mistery, euen hidden wisedome.* The whole Doctrine of Christ.

2 The vocation of the Gentiles, which is called a Mistery, because it was hid and kept secret from many Ages. *Rom.* 16, 25.

3 The spirituall vnion betweene Christ and his Church. This is called a Mistery, because it exceeds humaine vnderstanding, and is reuealed onelie to Gods children. *Ephe.* 5, 32. *This is a great Mistery, but I speake of Christ and his Church.* Foolishly then, and ignorantly, do Papists hence gather their Sacrament of Marriage. For not the coniunction of man and wife, but of Christ and his Church, is a Mistery.

Mistery of iniquity. *sig:* False Doctrine, and corrupt worship, cloaked & couered with the name of Christ, and of Christian Religi-

Religion. 2. *Thess.* 2, 7. *The Mistery of Iniquitie doth already worke.*

Mistérie of godlinesse. *sig:* The Doctrine of free saluation through faith only, in the blood of Christ, or the whole Doctrine of Christianity. 1. *Tim.* 3, 16. *Great is the Mistery of Godlinesse.* 1. Cor. 2, 7. Math. 11, 25. 1. *Cor.* 2, 10, 14.

M. *O.*

Mocke. *sig:* A bitter taunt or scornfull iest, either for some naturall infirmity, or for pietyes sake. In the former kind, the children Mocked *Elizeus.* 2. *Kings* 2, 23. *Come vp Bald-head.* In the latter kinde, *Ismaell* Mocked *Isaac.* Gen. 21, 19. *Sarah sawe Ismaell mocking.* This is called persecution. *Gal.* 4, 29. Thus Iewes and Gentiles mocked Christ.

Modestie. *sig:* That grace of the Spirite, which enableth Christians, to so moderate their affections, as that they keepe a comely meane in all parts of their behauiour. *Actes* 20, 19. *Serving the Lord with all modestie.*

Moloch. *sig:* An Idoll of the *Ammonites*, shaped like to a man, being made hollow within, hauing seauen Closets. It was made of Copper; and the *Israelites* offered their sons and daughters vnto it. *Leuit.* 18, 21. *Offer not thy children to Moloch.* See Bible-note vpon this place.

2 Any kinde of Idoll whatsoeuer, by a Synecdoche. Leuit. 20, 2.

Moone. *sig:* That great light, which puts difference between nights and dayes; and bounds yeares and months by her course. *Psal.* 121, 6. *Nor the Moone by night.* Gen. 1.

2 The world, and all earthly thinges, which for their changeablenesse, are likened to the Moone. *Reuel.* 12, 1. *The Moone was vnder her feete.* A Metaphor.

to turne the moone into blood. *sig:* To giue some fearefull token of diuine wrath, as if

if the course of Nature should be altered. *Acts.* 2, 10. *The Moone shall be turned into blood.* The same thing is meant, by the darkening of the sunne and Moone. A Metaphor.

Morning. *sig:* That part of the day, which is first after the rising of the Sun. *Marke* 16, 2.

2 An whole Artificiall day. Synechdoche. Gen. 1, 5.

Morning & Euening. *sig:* A naturall day, consisting of day and night. A Synecdoche. *Gen.* 1, 5. *The Morning and the euening were the first day.*

in the Morning. *sig:* The time of the Resurrection, when Christ the Sun of righteousnesse shall arise, to the ful comfort of the chosen. *Psal.* 49, 15.

euery Morning. *sig:* Daily, or from one day to another. *Lament.* 3, 23. *Thy mercies are renewed euery Morning.*

early in the morning. *sig:* Seasonably, and in due time. *Psalme.* 5, 3. *Earely in the Morning (O Lord) thou shalt heare my voice.*

2 Quickly, speedily, and in short time. *Psal.* 30, 5. *Ioy comes in the morning.* Psal. 90, 5.

3 Diligently, with great study and care. 2. *Chro.* 36, 15. *Rising Earely, &c.*

the out-goings of the mornings & Euenings. *sig:* The whole course of the day, and all things that fall out in it. *Psal.* 65, 8. *The out-goings of the euenings and the Mornings, praise thee.*

More abundantly. *sig:* More then was needefull, were it not for the wickednesse of men, who will not beleeue God. *Heb.* 6, 17. *God willing, More abundantly, &c.*

from Morning to euening. *sig:* Euery houre, moment, and minute of time. *Iob* 4, 20. *From morning to Euening, they be destroyed;* that is, euery moment they hasten to death.

to take the wings of ỹ Morning. *sig:* To vse exceeding great speede and celerity, doing a thing so suddainely, as the beames of the Sunne are scattered thorough the Ayre. *Psalme.* 139, 8.

to Mortifie. *sig:* To kill, and to breake the strength and rage of sinne,

sinne, by the spirite. *Rom.* 8, 13. *If ye Mortifie the deedes of the body by the spirite, you shall liue.* Colos. 3, 5.

Mortification, what it is?

It is that work or action of the spirit of God, in the heart of a sanctified man, enabling him by little & little, to crucifie and destroy the Old-man, with al his affections and lusts, which be either in his reason or will, till they bee wholly abolished and taken away at the time of our death. See Rom. 6, 5, 6, 7.

Mortality. *sig:* An estate subiect to death. 1. *Cor.* 15, 53. *This Mortall, must put on immortality.*

Moses. *sig:* A person so called, being a singuler Prophet, by whom the Law was giuen.

pro 2 The Bookes and writings of *Moyses*. *Luke* 16, 29. *They haue Moyses, and the Prophets.* Iohn 5, 45.

Mote. *sig:* A thing so small, that it cannot be deuided into parts. A small particle of matter, any thing proverbially little

pro 2 Either some small sinne espied and resisted, or some great sinne vnknowne and hidden from our sight. *Math.* 7, 3. *Let mee pull the Mote out of thy eye.* A lesser sinne, willingly and wittingly continued in, is a beame, when a great sinne (as *Polygamie* of the Fathers) not discerned to bee a sinne, is but a Mote.

Mother. *sig:* One, that beareth children naturally. Thus was *Sarah*, *Isaacks* Mother; and *Marie*, Christes Mother.

pro 2 One, that bringeth forth children spiritually. Thus *Ierusalem* which is aboue, is saide to bee the Mother of vs all. *Gal.* 4, 26.

3 One, that careth for, instructeth, and defendeth others, as a Mother her children. Thus is *Deborah* called a Mother in Israel. *Iudg.* 5, 7. That is, a Gouernor which bare a Motherly affection.

4 Ancient women, which excell in years. 1. *Tim.* 5, 2. *The elder women, as Mothers.*

5 A Step-mother, and one that is to be honoured, loued, and cherished as a Mother. The fifth Commandement, *Honor thy Father and thy mother.* Iohn 19,27. *Behold thy Mother.*

6 One, that is neere and deere vnto Christ (as a Mother to the childe.) Math. 12, 50. *They that doo the will of my Father, they are my mother, and my brethren.*

Mother of vs all. *sig:* The holy inuisible Catholicke Church, which (as a commō Mother) bringeth forth children into the Christian world. *Gal.* 4, 26.

Nurcing Mothers. *sig:* Queenes, and Princesses: which like Nurcing Mothers, foster and maintaine the Church of God by their authority and good Lawes. *Isai.* 49,23.

the Mother of whoredomes. *sig:* The Author, inuenter, and cherrisher of superstitions and Idolatries (which are spirituall whoredomes.) *Reuel.* 17,8. *Mother of whoredoms and abhominations.*

Mountains *sig: pro* The highest places of the earth. *Prou.* 8,25. *Ere the Mountaines were.* Mountaines haue eminencie and firmenesse, they be high and vnmooueable or lasting.

2 Great men, and Rulers. *Ps.* 72, 3. *The mountaines may bring peace.* Esay *Tell the Mountaines, &c.* Potentates of the earth are exalted as Mountaines, and thinke themselues strong.

3 Arrogant and proude Tyrants, swollen like Mountaines, with ambition. *Iob.* 9,5. *God translateth Mountaines, and ouerthrowes them in his wrath.*

4 The inuisible, euen the holy Catholick Church, eminent and dureable as a Mount. *Psal.* 15, 1. & 1, 25, 1.

5 The visible Church. *Esay* 2, 3. *Let vs go vp to the Mountaine of the Lord.*

Mountains & valleyes. *sig:* Men of all sorts, high and low, rich and poore.

Esay.

Esay 40, 4. *Valeyes shall bee exalted, and all Mountaines and hils shall be brought low.* Luke 1, 16, 17.

Mountaine of God. *sig:* *Horeb*, where God appeared to *Moses*, and gaue his Law to the people. *Exod.* 3, 1.

Mourning. *sig:* A godly greefe or sorrow, for our owne or for the sinnes of others. *Mat.* 5, 4. *Blessed are they that Mourne.*

2 A moderate sorrow, for the worldly euilles that do befall our selues or others. *Mat.* 2, 18. *Mourning, and weeping.* Gen. 23, 2. *To Mourne for Sarah.*

3 Vnmeasurable and greeuous lamentation and heauinesse, expressed by smiting the body, tearing the haire, renting the Garments, &c. *Math.* 24, 30. *Gen.* 37, 35.

4 Iudgements, and calamities, which cause Mourning, by a Metanimie. *Eze.* 2, 10. *Mourning, lamentation, and woe.*

Mouth. *sig:* That part of the body, which is the Instrument of speech.

2 Speech or words vttered by the mouth, which is the Iustrument of speech. *Esay* 49, 2. *Hee hath made my Mouth like a sharp sword*; that is, my words were as sharpe and piercing as a sword. *Psal.* 73, 9. *They set their Mouth against heauen.*

to bee with ones mouth *sig:* To instruct and teach one, what, and howe to speake. *Exod.* 4, 12. *I will be with thy Mouth.*

Mouth of the Lord. *sig:* The Lord himselfe, reuealing and opening his will vnto the people. *Esay* 40, 5. *The Mouth of the Lord hath spoken it. Augustine*, by the Mouth of the Lord, vnderstands Christ the son of God, who declared his father vnto vs. *Iohn* 1, 18.

breath of his Mouth. *sig:* The Doctrine of the Gospell, vttered by the Ministers thereof. 2. *Thess.* 2, 8. *Whom the Lord shal consume with the spirit or breath of his mouth.*

rod or staffe of his Mouth. *sig:* The mighty and powerfull word of God. *Esay* 11, 4. *Hee shall smite the earth with the rodde of his Mouth.*

Mouth of the earth. *fig:* Earth it ſelfe, taking in (as a mouth) the blood of *Abell* to hide it. *Gen.* 4, 11. *The Earth opened her Mouth.*

to open the Mouth. *fig:* To begin to ſpeake, or to make an entrance into ſpeech, after good deliberation taken. *Math.* 5, 1. *Then Ieſus opened his Mouth.* Acts 10, 34. *Peter opened his mouth.*

2 To reſtore the vſe of ſpeech. *Luke* 1, 64. *His mouth was opened immediately.*

to ſtop the Mouth. *fig:* To put to ſilence, or to make dumbe, through aſtoniſhment of Gods workes. *Iob.* 5, 16. *Iniquity ſhall ſtop her Mouth.* Pſal. 107, 42.

Mouth of wickedncs. *fig:* A verie wicked man, which with his Mouth ſpeakes forth wicked things. *Pſal.* 107, 42.

M. *V.*

Multitude. *fig:* The greateſt and mightieſt men, which by might beare downe right, oppreſsing the poore by fraud or force. *Exod.* 23, 2. *Thou ſhalt not follow a Multitude to do euill.*

2 The common people, or vulgar ſort of men, becauſe they are the greateſt number. *Math.* 9, 8. *When the Multitude ſaw it.*

Multitude of people. *fig:* Abundance or great ſtore of people. *Prou.* 14, 28. *In the Multitude of people is the honor of a King.* But multitude of people, is no note and marke of a true Church; forſomuch as many walke in the broad way, whereas few walke in the ſtraite way.

Murder. *fig:* The taking away of mans life vnlawfully. *Rom.* 1, 29. *Full of Murder.*

2 All cruelty in deed, word, or thought. *Exo.* 20, 13. *Thou ſhalt not murder.* 1 *Iohn* 3, 15. *He that hateth his Brother in his heart, is a Murtherer.* A Synecdoche.

Murmure. *fig:* A grutching diſcontented perſon, which is diſpleaſed with Gods diſpenſation & dealing. 1 *Cor.* 10, 10. *Neither Murmure ye, as ſome of your fathers Murmured.* Math. 20, 11.

to Murmur *sig:* To greeue in minde ſecretly, for want of ſome good thing which wee deſire; or for feeling ſome euill things which we would not haue. 1. *Cor.* 10, 10.

to Muzle. *sig:* To denie and keepe backe, meate and maintenance from Labourers: men, or beaſts. *Deut.* 25,4. 1. *Cor.* 9, 9. *Thou ſhalt not Muzſle the mouth of the Oxe.*

Muſt. *sig:* A neceſsity of that thing, whereunto it is applied. *Heb.* 9,16. *Where there is a Teſtament, there muſt be the death of him, &c. Acts* 12, 22. *We muſt thorough many afflictions, enter into Heauen.*

2 A dutie, and that which ought to be. 2. *Tim.* 2, 6. *The Husbandman muſt labour, before hee receiue the fruite.*

N. A.

Naked. *sig:*

ONE that is void of all Cloathing to couer his body. *Gen.* 2, 25. *Adam was Naked, and was not ashamed.*

2 One, that hath laide aside and put off the cheese of his Garments. 1. *Sam.* 19, 24. *Saule fell downe Naked*; that is, hee put off his kingly apparrell.

3 One, which lacketh Christ, the wedding & best Garment. Reuel. 3, 17. *Thou art poore and Naked*; that is, voyd of Christ and his Graces.

4 Such as want the fauour and protection of God, which is our best couering. Exod. 32, 25. *When Moyses saw the people Naked.*

5 One, which is not yet clad with immortall glory. 2 Corin. 5, 3. *We shall not be found Naked.*

Nakednesse *sig:*

Lacke of bodily cloathing, in whole or in part. 2 Cor. 11, 27. *And in Nakednesse.*

2 Want of Christ Iesus, his Merits, and Graces of his Spirit: which are the Soules deckinges and ornaments. *Reue.* 3, 18. *That thou maist hide thy filthy Nakednesse.* This is spirituall Nakednesse.

Name. *sig: pro*

That, whereby one person is knowne from another; as *Peter*, *Paule*, &c. Mat. 1, 21. *His Name shall be Iesus. Luke* 1, 6. *He shall be called Iohn.*

2 Testimony, or report giuen of any Man, which if it be for good things, and giuen by good Men, then it is a good Name; otherwise, it is an euill Name. Prou. 22, 1. *A good Name is better then riches.* This is that, whereby we are made knowne

and manifeſt to others, as Men by their Names.

3 Our ſelues, or our owne perſons. Luke 10,20. *Reioyce, that your Names bee written in the Booke of Life*; that is, that ye are knowne before, and loued of God from euerlaſting. Reue. 21, ver. laſt.

4 Honour, renowne, praiſe, or glory. Deutro. 26,19. *To make thee high aboue all Nations in Name.*

5 Appearance, ſhew, and ſeeming. Reuel. 3,1. *Thou haſt a Name to liue.*

6 Memory, mention. Prou. *His Name ſhal be put out.*

7 The moſt Noble and powerfull Creatures in Heauen and Earth. Actes 4, 12. *There is giuen none other Name vnder Heauen.* Ephe. 1, 21. *Aboue all Names.*

8 Great excellency and Dignity. Phil. 2, 9. *And giuen him a Name, &c,*

9 Knowledge. Rom. 1, 5. *For his Name among the Gentiles.*

Name, whē it is referred to God. *ſig:* Any thing, whereby God and his will is made better knowne to vs. Thus his Titles; as *God, Iehouah, Lord*, &c. Alſo, his properties; as Mercie, Goodneſſe, Truth: his workes, his word, his Sacraments, his Religion, his doctrine; All theſe are his Name. *Exod.* 20, 7. *Thou ſhalt not take the name of the Lord, &c. Exod.* 3. 18. *This is my Name for euer.* And 33, 19. and 34, 6, 7. Pſal. 8, 1. Iohn 17, 26. 1 Tim. 6, 1. Elſe-where often.

2 The ayde and helpe of God. Pſalm. 44, 5. *In thy Name we ſhall tread downe our Enemies.* 1 Sam. 17, 45. *I goe againſt him in the Name of my God.*

3 His honour, renowne, and glory. Pſalm 76, 1. *His Name is great in Iſraell.*

4 The renowned vertue and power of God. Mat. 7, 22. *In thy Name, &c.*

Name of Chriſt, of *ſig:* Chriſt, or Ieſus himſelfe, or God himſelfe. *Actes*

9, 14,

Jesus, of Lord, of God

9, 14, 16. Psal. 124, 7, 22. Tim. 2, 19. The meaning hereof, is, to admonish vs to seeke to vnderstand no more of God and of Christ, then is made knowne vnto vs in the word.

my Name shall be in him. *sig:*

Christ, to be very true God, Coessentiall with his Father: also, his liuely Image by whom hee is knowne; and lastly, his Vicegerent authorised to be Lord and Ruler ouer his people. Exod. 23, 21. *Because my Name is in him.*

to giue ought for the Name of Christ. *sig:*

To entertaine one for the loue and sake of Christ, because he honoureth him. Marke 9, 41. *Whosoeuer shall giue a Cup of cold Water for my Name.*

In the Name of a Prophet, disciple, righteous man. *sig:*

As a Prophet, as a Disciple, as a righteous man, because they be such. Math. 10, 41, 42. *He that receiues a Prophet in the Name of a Prophet, &c.*

A Name, aboue euery Name. *sig:*

Such dignity and renowne, as farre excelleth all earthly and heauenly dignity and renowne, whatsoeuer is in any Creature. Ephe. 1, 21. *Hee hath giuen him a Name aboue euery Name.*

to come in the name of the Lord. *sig:*

To be sent of God, or to come from him, furnished with Diuine authority as his peculiar Messenger. Marke 11, 9. *Blessed be he that commeth in the Name of the Lord.*

to be baptized in the name of the Father, &c. *sig:*

To be dedicate, and set apart by Baptisme vnto God, as his peculiar people and worshippers. Mat. 28, 19. *Goe teach all Nations, and Baptize them in the Name of the Father, of the Sonne, and Holie-Ghost.*

to be baptized in the Name of Christ. *sig:*

To giue our Names to Christ by Baptisme, and therein to be made partakers of his death, buriall, and resurrection. Actes 8, 16. *They were onely Baptized in the Name of Christ.* Acts 19, 5.

Name of blasphemy. *sig:*

One full of Blasphemies against God, against goodnesse, and against good men. Reuel. 13, 1. *And vpon his head a Name of Blasphemies.*

to be named with ones Name. *sig:*

To be taken and accounted for ones Child, no lesse then if hee were borne of him. Gene. 48, 16.

Let

Let my Name be Named vpon them.

New Name: See New. *sig:* The Child of God. Reuel. 2, 17. *I will giue vnto him a new Name.* Some others expound it of the ſpirituall benefites of Chriſt, and the dignity that followes them.

Nature. *sig:* Our ſtate by birth, being borne into the World corrupt and ſinfull. Ephe. 2, 3. *Wee are by Nature children of Wrath*; that is, ſuch to whom the wrath and iudgement of GOD is due, euen from our Birth, through the guilt of that corruption, which by ſinne fell into our Nature. Rom. 11, 24. *Wilde by Nature*; that is, by impurity and vncleanneſſe of Nature.

2 Senſuality. 2 Pet. 2, 12. *As Naturall bruite Beaſts.*

3 A prerogatiue gotten by Birth, or Naturall deſcent and generation. Gala. 2, 15. *We which are Iewes by Nature.*

4 Naturall reaſon or iudgement, ſhewing men what is honeſt, what vnhoneſt. Rom. 2, 14. *Gentiles doe by Nature things contained in the Law.*

5 A long continued and commonly receiued cuſtome. 1. Corin. 11, 14. *Doth not Nature teach you? &c.*

6 In truth, or in very deede. Gala. 4, 8. *Yee did ſeruice to them, which by Nature are no Gods*; that is, not Gods indeede and truely, but by opinion & eſtimation of Men.

7 Godly qualities & good diſpoſitions put into our Nature, by Diuine power. 2 Pet. 2, 4. *Partakers of the Diuine Nature*; that is, of righteouſnes and true holineſſe, wherein wee reſemble God, as Children their Father.

8 Eſſence or ſubſtance. Hebr. 2, 16. *Hee tooke not the Angels Nature.* Iames 3, 7. *The whole Nature of Birdes, and of Beaſts, hath beene tamed by the Nature of man.*

One,

Naturall Sonne. *fig:* One, truely and indeede begotten by the Gospell. Titus 1, 3. *Titus my Naturall Sonne.*

Naturall body. *fig:* A body quickned by the Soule, and maintayned in life by Naturall and ordinary meanes; as meate, drinke, sleepe, &c. Contrary to this, is a spirituall body, which is preserued aliue without such means by the immediate worke of the Spirit. 1 Cor. 15, 44. *There is a Naturall body, and there is a Spiritual body.*

Naturall care. *fig:* True and faithfull care, voide of counterfeiting and negligence. Phil. 2, 20. *Which hath a Naturall care of your matters.*

Natural vse. *fig:* A custome agreeable to the Law of Nature. *Rom.* 1, 26. *Did change the Naturall vse, into that which is Vnnaturall.*

Natural Man. *fig:* The vnregenerate Man, who still sticketh in the old corruption of Nature, his ignorance and obstinancy which hee brought with him into the World. 1 Cor. 2, 14. *The Naturall man perceiueth not the things which be of God.*

Naturalnesse of loue *fig:* Truth and sincerity of loue. 2 Cor. 8, 8. *I proone the Naturalnesse of your loue.*

Naturally. *fig:* By light and instinct of Nature. *Iude* 8. *What things they know Naturally.*

Nation. *fig:* Either the Countrey, or the people which inhabite it. Psal. 117, 1. *Praise him all ye Nations. Reu.* 7, 9. *Of all Nations, Kindreds, and people.* Exo. 19, 6. *Ye shall be an holy Nation.*

2 The authour and head of a Nation or people. Gen. 25, 23. *Two Nations are in the Womb.* This is meant (by a **Metanimie**) of *Iacob* & *Esau*, the two rootes of the *Israelites* and *Edomites.*

Nauill. *fig:* That member and part of the body, which is in middle of the belly, &c.

2 The extreame impurity and deformity of our corrupt Nature. Ezek. 16, 4. *Thy Nauill was not cut*; that is, thy impure and sinfull Nature, was not corrected

rected and healed.

3 The middle part of any thing. Iudges 9, 37. *I see folke come downe by the Nauill (or middle) of the Land.* **Metaphor.**

4 The whole body. *Iob* 40, 11. *His force is in the Nauill of his belly.* **Synecdoche.**

5 Both body and mind, & whatsoeuer is within or without a man. Prou. 3, 8. *So health shall be to thy Nauill.* **An Allegory.** As Infants in their Mothers Wombe, by the Nauill take in nourishment from the Mother to strengthen the most inward parts; so the godly in the Church, are fed, strengthened, and put in good plight euery way, thorow the true Knowledge and reuerence of God.

N. *E.*

Neighbour. *sig: pro* One that dwelleth nye, or neere to vs, in the same borrow or street.

2 One that is neere vnto vs in kind or blood: euen euery man and woman that comes of *Adam.* Math. 22, 39. *Loue thy Neighbour as thy selfe.*

Net. *sig: pro* An Instrument which Fisher-men vse to catch Fish in.

2 The visible Church, which is like a Net, that brings to Land both Fish and other things. Math. 13, 47. *The Kingdome of God is like vnto a Net cast into the Sea.*

3 Meanes and helps to liue by. *Hab.* 1, 16. *He sacrificed to his Net.*

Neuer. *sig:* Not for a long time. Leuit. 6, 12, 13. *The Fire shall neuer goe out.*

2 Not at all. Marke 3, 29. *Shall neuer haue forgiuenesse.*

New. *sig:* That which is not old, and comes in the stead of the old. 2 Cor. 5, 17. *All things new.*

2 Vnwonted, neuer seene or heard before. Eccl. 1, 9. *No new thing vnder the sunne,*

New Creature. *sig:* One regenerate by the Spirit, or endewed with

New

New qualities of righteousnesse and holynesse. 2. Corin. 5, 17. *Hee that is in Christ, let him be a New Creature.*

New-birth. *sig:* The begetting of those New qualities by the worke of the Spirit. Iohn 3, 3. *Except ye bee borne anew.*

New Couenant. *sig:* The agreement which God hath made with his people for Saluation by Christ. See Couenant.

New doctrine. *sig:* Euery doctrine not heard of before. *Actes* 17, 19. *We will know what this New doctrin meaneth.* Also, euery doctrine, how ancient soeuer it be, if it be contrary to that which is taught in the word, it may be called New.

New-hart. *sig:* A Soule renewed and changed, not in the substance and faculties of it, but in qualities, beeing framed anew after God, in knowledge, righteousnesse, and true holinesse. Ezek. 11, 19. *I will put a new heart in thee.*

New lump. *sig:* The whole body and Masse of the Church, renewed and purged from the old Leauen of sinne and corruption. 1 Cor. 5, 7. *Purge out the old Leauen, that ye may be a new Lump.*

New Ierusalem. *sig:* The Citty of God, or the heauenly Citty. Reu. 3, 12. *I will write vpon him the Name of the Cittie of my God*; that is, the New *Hierusalem.*

New Name. See Name.

New Song *sig:* A Song, which doth not wax old and vanish, but is continually reuiued by the godly, by reason of Gods continual fresh Mercies and benefits toward them. Psal. 33, 3. *Sing vnto him a New Song. Psal.* 96, 1.

New Heauens, and New earth. *sig:* The estate and condition of the World after the last Iudgement, when it shall bee purged from vanity and corruption, and restored to such glorious perfection and proportion, as if Heauen and earth were created anew. 2 *Pet.* 3, 13. *Reue.* 21, 1. *I saw a New Heauen, and a New Earth.* Rom. 8, 20, 21.

* They erre which thinke the heauens & earth shall bee brought to nothing.

2 The blessed estate of the elect vnder the New Testament, beeing quite altered and framed (as it were anew) by the Spirit and Gospell of Christ. Esay 66, 22. *The New Heauens and the New Earth which I shall make, shall remaine before me.*

New tongues. *sig:* Strange Languages, which they had not known nor vsed before, beeing suddenly taught them by the singuler gift of the Spirit. *Marke* 16, 17. *And shall speake with New tongues.* These are cald other tongues. Acts 2, 4.

New wine and New cloth. *sig: pro* Wine newly pressed out of the Grape, and raw Cloath before it be Fulled.

2 Strict and seuere Lawes, about Ceremonies and things indifferent. Mark 2, 22. *No Man puts New Wine into old Vessels, &c.*

Newnesse of life. *sig:* A conuersation, pure, and vnblameable, such as Gods Children liue, after their New-birth. Rom. 6 4. *That we should walke in Newnesse of life.*

N. I.

Niggard. *sig: pro* A Churle, who spareth more then is fit.

2 A wicked man, by a Synecdoche. Esay 32, 5. *A Niggard shall be called no more liberall.*

Night. *sig:* That space of time wherein darknesse couereth the face of the Earth, the Sun being absent from vs. 1 Cor. 11, 23. *The same Night when he was betrayed.*

2 The time of Ignorance and vnbeliefe. Rom. 13, 12. *The Night is passed.* 1 Thess. 5, 7. *Sleep, and be drunke in the Night.*

3 Time after Death, or Death it selfe. Iohn 9, 4. *Night will come, when none can worke.*

of the night *sig:* Blind and ignorant persons, ouerwhelmed with the darknesse of ignorance and infidelity, hauing the Sun of the Gospell hid from them. 1 Thess. 5, 8. *Ye are not of the Night.*

N. O.

Noble. *sig:* A person aduanced to honour by discent or merit.

rit. Dan. 3, 2. *Hee ſent forth to gather together the Nobles.*

2 One of excellent piety and vertue, renowned and ennobled for ſpeciall Graces. Acts 17, 11. *Theſe were more Noble then they of Berrea.*

3 Renowned, famous, and glorious. Pſalme *Our Fathers haue declared thy Noble workes.*

4 Men picked and ſingled out from others, choſen men to accompany *Moſes. Exod.* 34, 11. *Vpon the Nobles of the Children of Iſraell hee laid not his hand.*

Not. *ſig:* An abſolute deniall. Exod. 20. *Thou ſhalt Not kill.* As in all prohibitions.

2 A conditionall denyall. 1 Corin. 6, 10. *Couetous Theeues ſhall not inherit.* As in many threatnings and Comminations.

3 A reſpective and comparatiue deniall. 1 *Cor.* 1, 17. *Sent not to baptize, but to Preach.* Pſal. 5, 16. *Sacrifices thou wouldſt not.* Ier. 31, 34. *Euery Man ſhall not teach his Neighbour.* Ioſ. 6, 6. *Deſired mercy, and not Sacrifice.* Likewiſe in ſundry other ſpeeches of compariſon, where a thing is not ſimply denied, but in ſome reſpect.

Nothing in me. *ſig:* No power ouer me, no matter nor cauſe againſt me, beeing the innocent Lambe of God, and the eternall Sonne of God. Iohn 14, 30. *And hath Nothing in me.*

Nouice. *ſig:* A yong ſcholler, one newly or lately planted into Chriſtianity. 1. Tim. 3, 6. *Hee may not be a Nouice or young Scholler*; that is, a Childe in vnderding.

N. *V.*

Nurce. *ſig:* A godly Queene. Eſay 49, 23. & a Nurcing Mother.

2 A Miniſter of the word, louing and tender as a Nurce. 2 Theſ. 2, 7. *We were gentle among you, as a Nurce cheriſheth her Children.*

O. O.

O. *sig:*

THe voice of one lamenting. *Luke.* 13, 34. *O Ieruſalem, Ieruſalem.* 2. *Sam.* 18, 33.

2 The voice of one praying, and calling vpon another. *Math.* 6, 9. *O our Father.*

3 The voice of one wondering, & exclaiming with admiration, as at ſome ſtrange thing. *Rom.* 11, 33. *O the depth of his wiſedome.*

4 The voice of one chiding or ſpeaking to another, in way of reprehenſion. *Gal.* 3, 1. *O ye fooliſh Galathians.* Luke 24, 25. *O ye fooliſh and ſlowe of heart.*

5 The voice of one exhorting and encoraging to dutie. *Pſalme.* 95, 1. *O come let vs ſing vnto the Lord.* *O.* *B.*

Obedience. *sig:* A readineſſe to doo the will of God in thinges commanded or forbid by him, bee they neuer ſo troubleſome, and neuer ſo much againſt our reaſon and liking. *Rom.* 5, 19. *As by the Obedience of one man.* 1. *Sam.* 15, 22. *To Obey is better, &c.* Exod. 24, 7. *We will do it, and be Obedient.*

to obey Miniſters. *sig:* To ſubmit with readineſſe to their authoritie, ſuffering their words of exhortations and rebukes to take place with vs, for our reformation. *Heb.* 13, 17. *Obey them, who haue the ouer-ſight of jon, and ſubmit your ſelfe.*

to Obey the doctrine *sig:* To beleeue it, and liue after it, when our reaſon, minde, conſcience, will, affections, and members,

are brought vnder it, to ſtoope to it, and be gouerned by it. *Rom.* 6, 16. *Ye haue obeyed from the hart the Doctrine, &c.*

to Obey Parents, Magiſtrates, and Maiſters. *ſig:* Willingly to performe their iuſt commaundements, & patiently to beare euen their vniuſt corrections. *Ephe.* 6, 1. *Ye children, Obey your parents.*

to Obey the luſts of ſin. *ſig:* In will to conſent vnto, and in workes to practiſe the euill and ſinnefull deſires of our hearts. *Rom.* 6, 12. *That ye ſhould Obey the luſts of ſin.*

Oblation. *ſig:* Some externall thing, offered & giuen vnto God to pacifie and appeaſe his anger againſt ſinne, or to witneſſe thankefulneſſe for ſome benefit. *Pſal.* 51, 19. *Burnt Offering and Oblation.*

Obſeruation *ſig:* Outward pompe and ſhew of Maieſtie to bee knowne by. *Luke* 17, 20. *The Kingdom of God commeth not with Obſeruation.*

to Obſerue dayes. *ſig:* To attribute holineſſe and vertue, to dayes, which belongs not to them; or to put Religion in difference of dayes. *Gal.* 4, 10. *Ye Obſerue daies & months, &c.*

to Obſerue the tradition of men. *ſig:* To keepe and hold ſuperſtitiouſly the rules and precepts deliuered vnto vs by men. *Mark.* 7, 8. *Ye Obſerue the Traditions of men.*

Obeyſance *ſig:* Ciuill reuerence, by bowing the body, in token of the regard which wee owe to ſome perſon of dignity and worſhip, for his yeares, gifts, or place. *Exod.* 18, 7. *And did Obeyſance.*

Odour. *ſig:* The efficacy of Chriſtes death, appeaſing the wrath of God, for the ſinnes of the elect, cauſing themſelues and their Prayers, to be acceptable to God. *Reuel.* 8, 3. *Much Odors was giuen vnto them.* Ephe. 5, 2. *A Sacrifice of ſweet ſmelling Odors.*

2 The workes of Charity, which being done in Faith, are vnto God (through Chriſt) as a pleaſant Odor. *Phil.* 4, 18. *That which came from you, was an Odor that ſmelleth ſweete.*

Of. *ſig:* Efficient, cauſe, or Author and chiefe worker of

of a thing. *Mat.* 1, 18. *And she was found to be with childe of the Holy-ghost.* Rom. 11, 36. *Of him are al things.*

2 The Instrumentall cause. *Acts* 19, 11. *God wrought Myracles by the hand of Paule.*

3 The materiall cause or matter whereof anie thing is made. *Rom.* 1, 4. *Borne of the seede of Dauid.*

Offence. *sig:* A stone, blocke, or some other thing, whereat men may stumble.

2 Euery occasion of sinning giuen to others. *Math.* 18, 6. *Whosoeuer shall offend one of these little ones.* verse 7. *Woe bee to them by whom Offences come.* Rom. 14, 21. 1 *Cor.* 8, 13. *Giue no Offence to the Church of God.* Euery hinderance in the course of godlinesse, offered vnto vs by another, is an Offence; and (as it were) a stone cast in our way, to make vs stumble. This is an Offence giuen.

3 Euery hinderance and let in our course, not offered by others, but laide holde of by our selues, without iust cause; as when the Iewes were offended with Christs Doctrine. *Mat.* 15, 12. *The Pharises are Offended in hearing this saying.* Iohn 6, 61. *Doth this Offend you?*

4 Euery sin or fault against God, or our neighbor, how secretly or priuately soeuer done. *Rom.* 5, 15. *The gift is not so, as is the Offence.*

5 Knowledge of an Offence. *Rom.* 5, 20. *The Law entred, that the Offence might abound.* Rom. 3, 20. *For by the Law comes the knowledge of sinne.*

to Offend. *sig:* To do any sinne, in thought, worde, or deede. *Iames* 3, 2. *He that Offends not with his tongue, is a perfect man.* Psal. 19, 12. *Who can tell how oft he Offendeth?* Math. 23, 16.

2 To Minister or giue occasion of sinne, either by word or example. 1. *Cor.* 8, 13. *That I may not Offend my brother.*

3 To take occasion of sinning, when none is giuen, as the Phariſes at the diſciples plucking the eares of Corne on the Sabbaoth. *Marke.* 2, 23. As before *Math.* 15, 12. *They were offended at that ſaying.*

Office. *ſig:* Some function or calling, which binds to dutie.

pro 2 Some duty, which is to be done in regarde of ſome charge or function which we bear in church Common-wealth. or family. *Rom.* 12, 7. *He that hath an Office, let him waite on his Office.*

Officers. *ſig:* Seruants and Miniſters, which attend vpon Magiſtrates, to expect their Commandements. *Mat.* 26. *The Officers of the High-Prieſt.* Acts 5, 22.

Wilde Oliues. *ſig:* Gentiles, which were ſtrangers from Gods Couenant.

right Oliues. *ſig:* The Iewes, which were the people of his Couenant. } *Rom.* 11, 17, 24

Oliue branches, or plants. *ſig:* Children, which (as Oliue Branches) are an Ornament and delight to their Parents. *Pſal.* 128, 3. *As Oliue branches round about his Table.*

Old man. *ſig:* Our naturall diſpoſition to euill. See Man.

Old veſſels *ſig:* A mind, nouriſhed in blinde ſuperſtition, and Idle Ceremonies. *Math.* 9, 17. *Neither do wee put new Wine into Old veſſels.*

Old things *ſig:* Naturall corruption, and the fruites of it. 2. *Cor.* 5, 17. The ſame is meant by Old Leauen.

Once and twice. *ſig:* Often, or many times. 62, 11. *God ſpake once or twice.*

Once. *ſig:* A thing (which being doone) is not iterated or gone ouer againe. Thus Chriſt is ſaide to be Once offered; to haue died Once; to haue ſuffred Once. *Rom.* 6, 10. *Heb.* 9. two laſt verſes; *Hebr.* 10, 10. *Once, and no more.* Therefore, the Sacrifice of the Maſſe is abominable, charging Chriſts death with inſufficiency, and the worde with vntruth. Their diſtinction of bloudy and vnbloody Sacrifice, is alſo directly againſt the Scripture; which teacheth, there

there is no remission, without shedding of bloud. *Heb.* 9, 22.

One. *sig:* One onely, so as there is no more of that kind; as One God, One Mediator, One Oblation, &c. 1. *Tim.* 2,5. 1. *Cor.* 8,4. *Heb.* 10,14.

One accord *sig:* Common agreement and vnity of minde in Religion. *Actes.* 2, 46. *And they continued daily with One accord.*

One heart. *sig:* Consent in Religion and affection. *Ezek* 11,19. *I will giue thee One heart.*

One sheepe *sig:* One Catholick Church, consisting of beleeuing Iewes & Gentiles. *Iohn* 10,16. *And One Sheepfold.*

One spirite. *sig:* Spirituall vnion, being knit to God by one spirit. 1. *Cor.* 6,17. *Is one spirit.*

One thing is needfull. *sig:* The sound and sauing knowledge of Christ by the word preached. *Luke* 10,42. *There is One thing needfull.* Psal. 27,4. *One thing haue I desired.*

One way. *sig:* The Doctrine of Godlinesse, which is but One, as there is but One God. *Ier.* 32,39. *I will giue thē One way.*

O. *P.*

to Open. *sig:* *pro* To vnlocke something, shut vp and lockt fast from vs.

2 To giue vnto vs what wee desire in Prayer. Thus God openeth to vs. *Math.* 7, 7. *Knocke*, and it shall be opened.

3 To let in and receiue Christ, to dwell in our hearts by Faith. Thus we open to Christ. *Reuel.* 3, 20. *I stand at the doore and knocke, if any man open, &c.* Psal. 24. 9.

to Open the eare. *sig;* To giue power vnto our soule, to vnderstand & obey what we heare of Gods will out of his word. *Psal.* 40, 6.

to Open the eyes. *sig:* To giue light of Diuine knowledge to such as were wholy blinde before, through Ignoraunce. *Acts* 26, 18. *To open the eyes of the blinde.*

2 To help and encrease their knowledge which

do already see, that they may know the truth more fully then before. *Psal.* 119, 18. *Open my eies that I may see the wonders of thy Law.* Luke 24, 45. *He Opened their understanding, &c.* See further for this phrase, in [Eies.]

Opening the hand. *sig:* The large bounty and rich liberality of God, distributing good thinges to all liuing creatures. *Psal.* 104, 28. *Thou Openest thy hand, and fillest all things with thy blessing.*

to Open the heart. *sig:* To enable and giue power to the soule to behold, and through Faith, to embrace Christ as our Saviour, with good feeling of his sauing mercies. *Actes.* 16, 14. *God Opened the heart of Lydia.* Our hearts are lockt vp by vnbeleefe, and Opened by Faith.

Opening of heauen. *sig:* The parting of the Firmament. *Acts* 6, 56. *He saw the Heauens Open.*

to Open the lips. *sig:* To giue sufficient matter by blessings from God, and ability by the spirite of God, to vtter the praises of God. *Psal.* 51, 17. *Our wickednesse lockes our lips, which are set open by grace.* This is one Key. The second Key is, Gods benefits.

to Open the mouth in parables. *sig:* To vtter and speake Parables. See Parables. *Mat.* 13, 35. *I will Open my mouth in Parables.*

to Open the scriptures. *sig:* To interpret & make plain the true meaning of the scripture. *Lu.* 24. *He opened vnto them the scriptures.*

Oportunity *sig:* The fittest and most meete time for the dooing of any thing. *Rom.* 13, 11. *Considering the Oportunity or season.* The time of preaching the Gospell, is our Oportunity or season, wherein to seeke our owne saluation.

Oppression. *sig:* The wringing and crushing of others, when great ones of the world deale extreamly and cruelly with the poore and needy. *Esay* 5, 7. *Beholde Oppression.* 1. *Thes.* 4, 3.

2 Any violence, offered either to mens bodies, estates, or consciences. 1 *Tim.* 13. *Before I was an Oppressor of them.*

Oracle. *sig:* The aunsweres of the Heatheniſh Gods, deliuered in proſe or verſe.

2 The anſweres of God, declared to his people, by the mouth of *Moſes*, or by his owne mouth; euen the whole Couenant of the Law. *Acts* 7, 38. *Who receiued the liuely Oracles to giue to vs.*

3 The whol word of the Law, deliuered to *Moſes* from Gods mouth, together with the promiſes concerning Chriſt, and ſaluation by him. Rom. 3, 2 *To them of credite, were committed the Oracles of GOD.*

liuely Oracle. *sig:* Making aliue, or giuing life. Such the wordes of the Law are, in their owne Nature; and alſo, to ſuch as perfectly keepe them. *Actes* 7, 38. Rom. 7, 10. *The Commaundement was ordained to life.* If it be occaſion of death to any, it is their owne fault.

Order. *sig:* A meane of peace, and of auoyding confuſion. 1 *Cor.* 14, verſe laſt: *Let all things be done in Order.* It is Order for one to pray, & the reſt to ſay Amen. For one to ſpeake; and the reſt, to heare. For many to ſing together.

Ordinance. *sig:* Appointment, decree, and determination, touching things to be; or to be done, or not to bee done. *Pſal.* 119, 91. *They continue to this day by thine Ordinance.* Exod. 18, 16. *And declare his Ordinances.* Thus Gods decrees are his Ordinances, thogh vnwritten.

2 Some function and eſtate of life, appointed for the good of mankind. Thus Magiſtracy, Miniſtry, & Marriage, be Gods ordinances. *Rom.* 13, 1, 2. *The powers that be, are Ordained of God; whoſoeuer reſiſteth power, reſiſteth Gods Ordinance.*

3 Any Commandement of God, appointed (as a path) for vs to walk in. *Deut.* 6, 2. *That thou ſhouldeſt keepe all his Ordinances and Commaundements.* Gen: 26, 5. Thus Gods written precepts, are his ordinances.

to Ordaine *sig:* To appoint and decree something to some speciall end. *Rom.* 7, 10. *The Commandement was ordained to life.* Acts 16, 4. *Decrees Ordained of the Apostles, &c.*

Originall sinne. *sig:* That transgression, which hath in it, 1. *Adams* disobedience imputed to vs, 2. want of his perfect righteousnesse, 3. Corruption of Nature, 4. Desert of punishment. *Psal.* 51, 45. *Rom.* 5, 12.

Oath. *sig:* A calling of the name of God (the searcher of the heart) to witnesse a needfull truth, for the ending of strife and controuersies. *Hebr.* 6, 16. *An Oath for confirmation, is the end of all strife.* Deut. 6, 13. The end and vse of an Oath, is either for the ending of controuersies, or for the performing of promises. An Oath may be taken, either publickly, or priuately, if cause be. *Ioshua* 2. 20. *Rom.* 9, 1.

Denial of Maiestracy and Oaths vnto Christians, is the error of Anabaptists.

2 A wicked or false taking God to witnesse, for some euill end; as either to do some wickednesse, or to hinder somegood thing. *Math.* 14, 9. *For his Oaths sake.* Herods Oath.

Oath of God. *sig:* An Oath which God exacteth of his people; and they willingly giue vnto God, for performance of obedience vnto him. *Eccles.* 8, 2. *Take heede to the word of the Oath of God.* They erre, which denie vnto Christians the lawfull vse of an Oath.

Ouen. *sig:* The burning lusts of Adulterers. *Hos.* 7, 4. *The Adulterers are as an Ouen heated.* And verse 6. *Their heart is readie as an Ouen.*

2 The earnest hot desire of Innouation.

fiery Ouen. *sig:* Gods burning Wrath, consuming his enimies. *Psal.* 21, 9.

Owne. *sig:* Gods chosen in Christ, which *Paule* calles a peculiar people. *Tit.* 2, 14. *Iohn* 17, 10. *All thine are mine.* Iohn 13, 1. *Forasmuch as he loued his owne.*

2 Such as beare the name of his people; to wit, the *Israelites*, with whom God had made a Couenant, and to whom he gaue his worde and Sacrifices.

ces. *Iohn* 1, 11. *Hee came vnto his Owne, and his Owne receiued him not.*

Oxe. *fig:* The Minister of the worde, which laboureth in the word and Doctrine. 1. *Cor.* 9, 9. *Thou shalt not muzsle the mouth of the Oxe.* Hath God care of Oxen.

O. Y.

Oyle. *fig: pro* The iuyce of the Oliue, which is naturall Oyle. *Ps.* 104, 15. *And Oyle, to make the face of Men to shine.*

2 That Oyle confected and made (by Gods appointment) to annoint the Priestes, their Garments, and holy things about the Tabernacle. *Exod.* 30, 25, 26. *So thou shalt make of it, the Oyle of holye Oyntment.* This was Artificiall and Typicall Oyle.

3 The Holy-Ghost, with his spirituall guiftes, whereby the soule is refreshed and cheared. *Psal.* 45, 7. *Thou hast annointed him with Oyle of Gladnesse aboue his fellowes.* This is spirituall Oyle. As *Math.* 25, 4. *Oyle in their Lampes.*

4 That Oyle, wherewith the sicke were annointed in the Primitiue Church, for healthes sake. *Iames* 5, 12. *Annoint them with holy Oyle, in the name of the Lord.* This was Myraculous Oyle, giuen for a signe of health, not as a medicine; and it lasted but for a time, till the guift of myracles ceased. Therefore, the immitation heereof by the Papists, is absurd and impious. For, the guift being ceased, there is no sence to vse the signe; especially, at point of death, when there is no more hope of health.

5 A person annointed with Oyle; to wit, Christ, vpon whom the spirit of the Lord resteth, because he hath annointed him. *Esay* 10, 27. *The yoke shall be destroyed, because of the Oyle, or annointing.*

6 Sweet alluring wordes. *Prou.* 5, 3. *Her mouth*

is ſofter then Oyle.

Oyle of Gladneſſe. *ſig:* The Spirite of God, enabling vs to comfort the weake-harted, making our ſelues and others glad with his grace. *Pſal.* 45, 7.

to annoint with Oyle. *ſig:* To furniſh and beautifie one with the giftes of the ſpirit. *Pſal:* 45, 7. *Actes* 10, 38. *God annointed Ieſus*; that is, beſtowed gifts vpon him in all fullneſſe.

riuers of Oyle. *ſig:* Earthly things of all ſorts, in great abundance. *Iob* 29, 6. *The rocke powred me out riuers of Oyle.* In *Micah*, Chap: 6, 7. it ſignifieth plentifull ſtore, of Oyle onely.

Ointment. *ſig:* The Spirit of illumination and diſcretion, enabling vs to ſee and diſcerne the trueth of the Goſpell, from all errors and lies. 1 *Iohn* 2, 20. *Yee haue an Oyntment, &c.*

2 Chriſt, who is more ſweet to the ſoule, then any Oyntment can be to the ſences. *Cant*, 1, 3. *He is as an Oyntment powred out.*

annointed of God. *ſig:* Called and ordained of God, to do his wil. *Eſay* 45, 1. *Cyrus mine annointed.*

2 One, furniſhed vnmeaſurably from Heauen with the Holy-Ghoſt, and with power, to doo the whole worke of a Mediatour, betweene God and man; ſo is Ieſus onely, therefore called Chriſt; that is, Annointed. *Pſal.* 45, 7. *God hath annointed thee with the Oyle of gladneſſe, &c.* Acts 10, 38.

P. A.

Painted wall. *sig:* AN Hypocrite, who ſeemeth to bee that which he is not; as a wal which is rough and rotten, yet by painting makes a fair ſhew. Act 23,5. *God will ſmite thee thou painted Wall.*

Parable. *sig:* A ſimilitude or compariſon, fetched from earthly things, which bee in common vſe, to helpe our vnderſtanding in ſpirituall thinges. *Math.* 22,21. *Luke* 15,3. *Then ſpake he this Parable to them.* And elſewhere very often.

2 A dark ſpeech, and (as it were) a riddle, when the truth is wrapt vp in obſcure and hard wordes. *Math.* 13, 13, *I ſpake to them in Parables.* Pſal. 49, 4. *I will encline my eare to a Parable, and vtter my darke ſaying vpon the Harpe.* Iohn 16,29. *Now ſpeakeſt thou plainly, and thou ſpeakeſt no Parable.*

3 Graue and ſhort ſentences and wordes, ſeruing to direct our life and actions. *Prou.* 1, 1. *The Parables of Salomon the ſon of Dauid.*

Paradice. *sig: pro* That moſt pleaſant and fruitful Garden, wherein *Adam* and *Eue* were placed in the Creation. *Gen.* 2. This is earthly Paradice.

2 The third Heauen, which for the fulneſſe of pleaſure and ioy, is called [*Paradice*] 2 Cor. 12,2,4 *He was taken vp into Paradice.* Lu. 23,43. *This day thou ſhalt be with me in Paradice.* This is Cæleſtiall Paradiſe. *Reuel.* 2,7.

Some, to auoide the paſſage of Chriſt ſoule with the Theeues, immediately vpon their death, going

to heauen haue expounded (grosly) Paradise to be Hell; others haue thought that Christ in his soule went first to heauen, [illegible] hell, to triumph

Parents. *sig:* Father and Mother, which beget & bring forth Children. Ephe. 6, 1. *Children obey your Parents.*

2 Forefathers or Aunce*s*tors, which were aliue and are dead. Psal. 45, 16. *In stead of Parents* (so *Tremellius* reads it) *thou shalt haue children*; that is, when Fore-fathers are dead, their posterity shall come in their stead, and thus thou shalt alway continue.

Passeouer. *sig:* The Lambe slaine, and eaten; which is called the Passeouer, because it was a signe of God his passing ouer the houses of the Israelites, when he slew the first borne of Egypt. Exod. 12, 11. *For it is the Lords Passeouer.* 2. Chron. 35. 1. Mat. 26, 17. 18. *Christ eate the Passeouer, &c.* This is the Typicall and Sacramentall Passeouer.

2 Christ, by whose death we escape the wrath to come. 1. Cor. 5. 7. *Christ our passe-ouer is slaine for vs.* This is our spirituall pascall Lambe, who was the substance of the *Iewish* Passe-ouer, and of al other Legall sacraments and tipes.

What the Iewish Passe-ouer was.

Their Passeouer was an holy action, ordained of God, in the killing and eating of a Lambe, partly to the end the *Iewish* Church might keepe in memory the benefite which God did for them in the Land of *Egypt*, when hee passed ouer their houses, and slew the first borne both of man and beast of the *Egyptians*. Also, to bee a Testimony of Gods good will towards thē, and to be a Tipe of Christ the true Paschal Lambe. Moreouer to gather al the partakers thereof into the fellowship of one body: and finally, to put them in minde, to be thankefull and innocent in their conuersation.

Passion or suffering. *sig: pro* A suffering, or any thing that is painefull and grei-

greiuous vnto vs.

Christs bodily suffering not sufficient price of mans redemption.

2 The whole suffering, and affliction of Christ in his body and soule, but especially that which he suffered about the time of his death. 2. *Peter*, 1.11. *Should declare the sufferings, or* [*Passions*] *should come to him*, *Pathemata* in the Greeke.

3 The sufferings which Christs members endure for his sake. Col. 1. 24. *To fulfill the rest of the Passions of Christ.* 1. Pet. 4, 13. *Ye are partakers of Christs* (*Passions*) *or sufferings.*

4 Euery motion of the minde being out of his due course, and euery sinfull affection; which are called Passions, because they paine the minde and make it suffer greife. Rom. 7. 5. *The affections* (*or Passions*) *of sinne, &c.* for the word in the originall is *Pathemata.*

Passions. *sig:* Both Naturall and sinfull infirmities. *Iames*, 5. 17. *Elias was a man subiect to like Passions as wee be.* Acts, 14, 15.

Pastour or Shepheard. *sig: pro* A Shepheard, which keepeth watch ouer a flocke of sheepe, to see them fed with good pasture, and kept safe from wild beasts. *Luke*, 2, 8. *Gen.* 47, 3. *Thy seruantes are Shepheards.*

2 Christ, the cheise Shepheard of our soules, who hauing fed and taught his flocke, in his owne person, did afterward giue his life for his Sheepe; and now, being in Heauen, doth continually feede them by his Ministers, and protect them by his power. *Iohn*, 10, 11. *That good Pastour* (or Shepheard) *giues his life for his Sheepe.* 1 *Pet.* 2, 25. *And returned to the Pastour and Byshoppe of our soules, Iesus Christ.*

3 Euery true Minister of Christ set ouer a particular flocke, to rule and feede it with the healthful word of God, as with the greene Pastures. *Ephe.* 4, 11. *Some Pastours, and teachers.* Acts 20, 20.

4 A King, that hath the ouer-sight and gouern-

uernment of a Kingdome, as a Shepheard of his flocke. *Esay.* 44, 28. *I said to Cyrus, thou art my Shepheard.*

5 God himselfe, caring for his people, and watching ouer them, as a Shepheard ouer his flock. *Psal.* 23, 1. *The Lord is my Shepheard.*

Green Pasture. *sig:* All things, belonging to spirituall and bodily rest, and refreshing. *Psal.* 23, 2. *He makes me to rest in greene Pastures.*

gods paths *sig:* Either his Doctrine and precepts, wherein wee walke and come to him; or his prouidence and workes of mercy and iustice, wherein he comes to vs. *Marke* 1, 3. *Make his Paths straight.* Our Paths, signifie our thoughts, wordes, and deedes, *Psal.* 119. 105. *A light to my Paths.*

Patience. *sig:* A suffering, and bearing long with such as do prouoke vs, waiting till they amend. *Mat.* 18, 29. *Haue patience with me and I will pay thee all.*

2 The slowneſſe of God to anger, bearing with, and sparing sinners, that they may haue space of repentance. Rom. 2, 4. *Despisest thou the ritches of his Patience?* Rom. 3. 26. *Through the Patience of God.* Psal. 103. 8, 9. 2. Pet. 3. 9.

3 Quiet and constant suffering of afflictions for godlines. *Iam.* 1, 3. *Let Patience haue her work. Heb.* 10. 36. *Ye haue neede of Patience.* 2. *Pet.* 1. 6. *Luke.* 8, 15.

4 Hope, expectation, or waiting. *Rom.* 8, 25. *We do with Patience abide for it. Heb.* 6, 12, 15.

5 Perseuerance in weldoing vnto the ende. Iam. 5, 7, 9. *Bee Patient vnto the comming of our Lord.*

What Patience is.

Patience, is that gift of God, which enableth the Christian soule to endure crosses, quietly, and with ready submission to the will of God, because it is his pleasure to haue it so, for our tryall, or chastice-

ment;

ment; and for the manifestation of his owne power and goodnesse, to the praise of his glory; and finally, for a Testimony against those that do trouble and vex his children.

patient minde. *sig:* Quiet and setled minde, waiting for helpe from God, in due time. *Phil.* 4, 5. *Let your patient minde be knowne to all men.*

P. *E.*

peace. *sig:* Attonement with God, by Christ, through whō, God and the elect, are, of enemies, made friends. Hence is Christ called Prince of peace. *Esay* 9, 6. *And our Peace-maker.* Ephe. 2, 14. *And to haue made Peace by his blood.* Col. 1, 20. Rom. 5, 1.

2 That sweete and comfortable quietnesse and tranquility of Conscience, which is the immediate fruite of our attonement with God. *Rom.* 14, 17. *The Kingdome of God, is Peace, Ioy.* Phil. 4, 7. *Peace of God that passeth all vnderstanding, &c.*

3 The mutual concord and agreement of Christian brethren. *Gal.* 5, 22. *The fruite of the Spirite is Peace.* Psal: 34, 14. *Seeke Peace, and pursue it.*

4 Prosperous & happy successe of things, when they fall out well and blessedly, for the best to vs. In this sence, *Paule* in his Apostolicall salutations, wisheth Peace vnto the Churches: and the Iewes one to another, in their ordinary greetings. *Math.* 10, 13. *And let your Peace come vpon it.* 1 Cor: 1, 3. *Grace, and Peace.* Ephes. 6, 23. And often elsewhere, it is vsed in the same signification.

5 Perfect rest and ioy, which elect soules shall haue in heauen, this life being ended. *Esay* 57, 2. *Peace shall come.* Rom. 8, 6.

6 The publick tranquility and quiet State of the Church, when it is not trobled within, by Schismes and Heresies; or without, by persecuting Tirants. *Psal.* 122, 6. *Pray for the Peace of Ierusalem.* Acts 9, 31. *The Churches had rest, throughout all Iudea & Galily.*

7 The

7 The tranquility of the publicke weale, or politicke State, when it is free from forren and Ciuill warres. 2 King. 20, 19. *Is it not good there shall be Peace in my daies?* Ier. 29, 7. *In the Peace thereof shall you haue Peace.*

8 The priuate agreement with all sorts of men, good and bad; Christians, and Infidels. Rom. 12, 18. *Haue peace with all men as much as in you is.*

9 Security, when the hart free from the feare of dangers, dooth falsely promise safety to it selfe. 1 Thes. 5, 3. *When they shall say, Peace, &c.*

10 True safety, wealth, prosperity, & earthlie felicity. 1 Sam. 25, 6. *Be in Peace, wealth and prosperitie.* 1 Sam. 29, 7. *Go in Peace.* Gen. 26, 29, 31.

11 A solemne couenant and society, between prince and prince; person and person. Iudg. 4, 17. *For Peace was betweene Iabin the King of Hazor, and betweene the house of Hebor.* Psalm. 41, 9. *Yea, the man of my Peace*; that is, my familiar friend, which had made a Couenant of society with me.

12 Silence, by meanes whereof, many times quietnesse and Peace is procured. Prou. 17, 28. *A Foole when he holds his Peace, is thought wise.* Gen. 34, 5.

13 Mutuall agreement of wicked men in euill things. 2 Kin. 9, 22. *Is all Peace Iehu? What peace?*

To sweare Peace. *sig:* To accept the conditions of Peace offered, and to promise the keeping of them. Deu. 20, 11. *Offer it peace, and if it answer thee Peace againe, &c.*

chastisement of Peace. *sig:* The sufferinges of Christ, procuring and meriting attonement and friendship with God his Father, for elect sinners. Esay 53, 5. *The chastisement of our Peace was vpon him.*

god of Peace. *sig:* God, to be the author and giuer of peace, and the rewarder of such as liue in Peace. *Phil.* 4, 7. *The God of Peace shall be with you.*

to hold peace. *sig:* To rest in the will of God. Leuit. 10, 3. *And hee held his Peace.*

Gospell of Peace. *sig:* The word of reconciliation and attonement. Ephe. 6, 15. *Your feet shod with the preparation of the Gospell of Peace.* Thus it is called, because it worketh (as an instrument) attonement with God, peace with our brethren, and our own conscience.

to go or returne in Peace: *sig:* With good safety to passe to and fro: also to be be quiet and well. 1 Sam. 1 17. 1 Sam. 29. 7.

Multitude of Peace. *sig:* Great good successe, and aboundance of prosperity. *Psal.* 37, 11. *They shall delight in the multitude of Peace.*

prince of Peace. *sig:* The worker and author of peace, or reconcilement betweene God and vs. Esay 9, 6. *Prince of Peace.* Thus is Christ alone.

sonne of Peace. *sig:* One that sauoureth and embraceth the gospell of Peace and reconciliation by Christ, louing and liuing in Peace with others. *Luke*, 10, 6. *If the son of Peace be there.*

to speake Peace. *sig:* To promise tranquility, rest and happinesse, to soule and body, and to performe it. *Psal.* 85. 8. *He shall speake Peace to his people, and to his saints.*

2 To speake and talke with one louingly and kindly. *Gen.* 37, 4. *They could not speake Peace vnto him.*

way of Peace. *sig:* The doctrine that leads to eternall saluation, also faith it selfe, remission of sinnes, and repentance: by the which wee are at length brought to heauen. *Luke*, 1. 79. *And to guide our feete into the way of Peace.*

2 A quiet and peaceable life, free from quarrels and contention, full of vnity and good agreement. *Rom.* 3. 17. *The way of Peace they haue not knowne.*

Pearle. *sig: pro* A thing of great value and price, called a Pearl, for the orient brightnes of it.

2 The precious doctrine of saluation, or any godly admonitiō. *Math.* 6. 6. *Cast not your Pearles before swine.*

3 The glorious and most happy estate of the saintes in heauen. *Reuel.* 21, 21. *The twelue gates were twelue Pearles.*

People. *sig:* The elect giuen to Christ. *Math.* 1, 21. *He shall saue his People from their sinnes.*

2 Pillers, which resembled the People. **Metanimie,** of the signe. *Leu.* 24 8. *Sprinkled on the People.*

Peculier. *sig: pro* The choice of, and most precious part of a mans substaunce, seuered from the rest, and laid vp for a mans selfe.

2 Gods chosen and faithfull People, precious in his sight. *Titus,* 2, 14. *And purge vs to be a Peculier people.*

Perdition. *sig:* Destruction or eternall punnishment in hel fire. *Iohn,* 17, 12. *Child of Perdition.* Here, Perdition is vsed passiuely, for one destroyed suffring perdition, to which he was appointed.

2 Destruction or downfall of other men, both in body and soule. 2. *Thess.* 2, 3. *Euen the sonne of Perdition.* Heere the word is vsed actiuely, for a destroyer who worketh Perdition.

Perfection, or perfit. *sig:* An absolute fulnesse of grace, when there is not the least want. *Phil.* 3, 12. *I am not already Perfit.* 1. *Corinth.* 13, 10. *When that which is Perfit is come.* *Math.* 19, 21. *If thou wilt be Perfit.*

Such as haue taught an absolute perfection of inherent grace in this life, as if men could be without Sinn, as Familists, or keepe the whole Law as papistes auow, they rise vp a-

2 A good degree of perfection in grace, and a striuing towards the absolute fulnes of it, though still there be many wants. *Phil.* 1, 5. *Let vs therefore as many as be Perfect.* 1. *Cor.* 2, 6. *Wee speake wisedome amongst those which be Perfect.* *Heb.* 5, 14. In these places, Perfection is set against weakenesse & rudenesse: and signifies, no more but a good measure of present profiting in the knowledge of God; in Faith, Wisedome, Repentance and Obedience; & a tending or striuing to further perfection, in these graces of Regeneration.

3 Vp-

gainst the light both of Scripture and of their owne conscience, which doth witnesse the contrary to euery man.

3 Vprightnesse and sincerity, as when perfection is set against hypocrisie. 2. Kings 20, 3. *Ezekiah serued God with a perfit heart.* 2 *Chro.* 28, 9. *My sonne serue God with a perfit heart.* That is, sincerely and in truth.

4 That good order, which by the word of God is setled in any Church, when al the members therof keepe their due place and standing, and performe their functions duly. 2 *Cor.* 13, 5. *This I wish men your Perfection.*

5 One well furnished with knowledge of the word, how to performe all partes of his function in the Ministry. 2 *Tim.* 3, 17. *That the man of God* (that is the Minister) *may bee absolute, being made Perfit to euery good worke.*

6 One which so gouerneth his wordes, as no fault may be found with his speech. *Iam.* 3, 2. *If any man sinne not in word, he is a Perfit man.*

7 The things of this world, which be most glorious, and excellent. *Psal.* 119, 96. *I haue seene an end of all Perfection.*

Perfit charity. *sig:* That loue which is vnfained, accomplished in the effects and fruites of loue, being (not equall) but like to that loue wherewith God loueth vs; which he shewed in deede, by giuing his sonne for vs. 1 *Iohn* 4, 18. *Perfit Charity castes out feare.*

Periury *sig:* Forswearing, or a false oath, when the party that sweareth, either knoweth the matter to be false, or thinketh it so to be. 1 *Tim.* 1, 10. *To the Periured. Math.* 5, 33. Though the matter be true, yet if hee that sweareth do thinke it bee false, or not know it certainely to bee true, Periury is committed in the Court of Conscience. Hee that sweareth by the name of God falsely, or doubtfully, hee forsweareth.

to Permit. *sig:* To suffer, and not to let a thing when one might hinder it. *Heb.* 6, 3. *If God Permit.* Permission in

God, hath two things; first, patience or suffering. 2. might, or efficacy. God willeth whatsoeuer hee Permitteth; because nothing can be, vnlesse he will haue it to be. The dotage of an vnwilling Permission is to be auoided.

Persecution. *sig:* An obstinate pursuing others, to hurt or destroy them, without giuing rest or quietnesse. *Math.* 5. 10. *Blessed are they which suffer Persecution.* *Gal.* 4. 29. It is either by word, or sword; by deceite, or violence; open, or disguised; for Religion, or for righteousnesse; from false brethren, or professed enemies.

Perseuerance. *sig:* The continuing in grace to the ende. Perseuerance may stande with many deepe falles, but it keepes from falling away. *Math.* 10, 22. *He that Perseuereth* (or endureth) *to the end, he shall be saued.* **See Confirmation.** It is an errour, to hold, that true beleeuers may fall from grace, either wholy for a time, or for euer.

Person. *sig:* Some particular man, or woman. **Gen.** 14, 21. *Giue me the Persons, &c.*

2 The diuine essence, subsisting by it selfe. *Heb.* 1, 3. *The ingraued forme of his Person.*

3 Outward qualities; of country, riches, freinds, pouerty, and such like external circumstances. *Rom.* 2, 11. *God is no respecter of Persons.* *Actes* 10. 34. *Luke* 20, 21. God doth not measure & accept men by their riches, worship, pouerty, Nation, or such thinges.

Peruerse. *sig:* One whose heart is turned from the wisedome of the word, to follow crooked and euill counsels and waies

to Peruert. *sig:* To put out of order, to turne vp-side-downe, to bring in that which should be kept out. *Pro.* 10, 9. *He that Peruerteth his way, shall be knowne.*

Pestilence. *sig:* An infection and deadly disease, sent of GOD vpon men for their sinnes. *Lenit.* 26, 25. *I will send*

the Peſtilence among you. Deut. 28.21. Or plague.

to be Perſwaded. *ſig:* To bee infallibly aſſured of a thing, by demonſtratiue certainety. *Rom.* 8, 37. *I am Perſwaded.* This is the perſwation and certainety of faith.

2 To be probably aſſured of a thing, by coniecturall certainety. *Heb.* 6.9. *Wee haue perſwaded our ſelues better things of you.* This is perſwaſion of charity.

Phiſition. *ſig: pro* One that by Art, helpeth the decayes and defectes of nature, curing bodily diſeaſes, by bodily Medicines.

2 Chriſt Ieſus, the onely true Soueraigne ſoule Phiſition, who by his bloud and Spirite, cureth all our ſpirituall ſickeneſſes. *Math.* 9, 12. *The whole neede not the Phiſition, but the ſicke. I came not to call the righteous, &c.*

Phylacteries *ſig:* A Thred, or band of blew Silke, in the fringes of a Garment, by the beholding whereof, the memory of Gods precepts was kept, and preſerued; Or frontlets of Parchment betweene the eyes, as ſignes of remembrance. *Math.* 23, 5. *Make their Phylacteries broad. Deut.* 6, 8. *They ſhall be as frontlets betweene their eyes.*

P. I.

to Pierce. *ſig:* To offer violence to the body, by digging through or opening ſome part of it. *Iohn* 19,34. *One of the Souldiers pierced his ſide.*

2 To cauſe or worke any extremity whatſoeuer. *Pſal.* 22, 16. *They Pierced my handes and my feete..*

Pietie. *ſig:* A true worſhipping of God, ſoundneſſe of doctrine & a pure life: which things, do follow faith and hope. 1 *Tim.* 4, 8. *Piety* (or godlines) *is profitable to all thinges.*

2 Naturall loue towardes parents, and Kinſefolkes. 1 *Tim.* 5, 4. *Let them learne to ſhew Piety* (or godlineſſe) *towardes their owne houſe, and to*

recompence their Kindred, &c. godlineſſe.

Pilgrime. *ſig:* One that trauaileth far from home, in Forraign Countries, without any certaine, or ſetled dwelling place. *Gen.* 47, 9. *The whole time of my Pilgrimage, &c.*

2 Euery godly perſon, which dwelling heere in earth, as touching his body, hath his deſire, loue, and hope fixed in heauen, as in his proper Country. *Heb.* 11, 13. *They confeſſed that they were ſtrangers, and Pilgrimes in earth. Pſal.* 39, 12. For popiſh Pilgrimes, and pilgrimage, there is no ground and footing in all the Scriptures.

Pillar of truth. *ſig:* The Church of Chriſt on earth. 1 Timo. 3, 15. *The Piller and ground of truth, which is the church of the liuing God.* In this Metaphor, he borroweth his ſpeech from an old cuſtome of the Gentiles, who were wont to write their Lawes in Tables, and ſo to hang them vpon Pillers (as we doe Proclamations on poſts) that they might be read: hereby to teach vs, that the Church is but a witneſſe & preſeruer, and no rule of truth, (as Papiſts ſay) as the Pillar was not the Law, but that whereon the Law hung: ſo the true Church (leſſe the falſe Romiſh Church) is that which ſhewes the truth, & vpholds it by her Miniſtry, but it ſelf is not the rule of truth; for that is the holy Scriptures.

Pit. *ſig:* Any miſchiefe or affliction, either ſpirituall or bodily; temporall or eternall. pſalm. 7, 15. *They digged a pit, and themſelues are fallen into it.* Mat. 15 14. *If the blinde lead the blind, they ſhall both fall into the pit* (or Ditch.)

P. *L.*

Place. *ſig:* A portion of ioy in the kingdome of Heauen, or a roome in that kingdome. Iohn 14, 3. *I goe to prepare a place for you.*

2 A portion of torment, in the kingdome of hel, or a roome there. Act. 1, 25. *That he might go into his owne place.*

3 A Tent, House, Citty, or dwelling. Gen 18,33 *Abraham returned to his place.* Gen. 19, 13.

plague. *sig:* Any great iudgement of God, sent for sinne; as Famine, Warre, Sword, Sickneſſe, or any other Iudgement of God. psal. 38, 11. *My friends ſtande aſide from my plague.* In this ſence, the ten Iudgements of Egypt are called plagues.

2 That infectious diſeaſe, commonly called, the Peſtilence. 2 *Sam.* 24. 25, 15.

A Plant. *ſig:* The people of *Iſraell*, which were as Plantes ſowne and ſet in the Vineyard of the Church. *Eſay.* 5, 2. *And planted it with the beſt Plants.*

2 Any falſe calling, falſe Doctrine, or Worſhip. *Math.* 18, 13. *Euery Plant that my heauenly Father hath not planted, ſhall be rooted out.*

3 Children. *Pſal.* 44, 12. *Thy ſonnes ſhall bee as Plants.*

to Plant. *ſig: pro* To remoue and tranſlate young trees from one earth to another, that they may encreaſe and fructifie.

2 To bring a people from one Countrey into an other Countrey, there to place and ſettle them, that they may encreaſe and multiply. *Pſal.* 44. 2. *Thou haſt planted them.* 88. 8. *Thou haſt planted it.* This is a terreſtriall and earthly Planting.

3 To vnite and ioyne the elect (beeing taken out of the rotten ſtocke of old *Adam*) vnto Chriſt and his Church, by the ſpirit and faith. *Pſal.* 92, 13. *Such as be Planted in the houſe of the Lord. Rom.* 6. 5. *For if wee be Planted with him into the ſimilitude of his death.* This is a ſpiritual inward planting of God himſelfe.

4 To preach the word plainely and eaſily, for the entraunce of the ignorant into the knowledge of Chriſt. 1. *Cor.* 3, 6. *I haue Planted, and Apollos hath watered.* This is an outward Planting, by the Miniſters of God.

5 To denounce, and foretell the will of God, for the continuance and prosperity of kingdomes and people. *Ierem.* 1,10. *I haue set thee ouer nations, to build and to Plant.*

Planted by the riuers of waters. *fig:* One rooted into Christ by the grace of regeneration, that drawing from him liuely iuyce, and continuall moysture of the spirit, he may be abundantly fruitfull in good works. *Ps.*1.3. *Hee shall be like a tree Planted by the riuers of waters.*

to Plead ones cause. *fig:* To vndertake the defence of ones cause against his enemy. *Psalme.* 35, 1. *Plead thou my cause O Lord, &c.*

to Plead. *fig:* To expostulate, or quarrell, or contend and stand in strife against one. *Rom.* 9,21. *O man, who art thou that Pleadest with God? Michah.* 6,2. *He will plead with Israell.*

to Please. *fig:* To conforme (as much as we may) our thoughts, words, and deeds, to Gods will. *Col.*1.9. *That you may Please God in all things.* When wee allow that which God allowes, and hate that which God hateth. This is to Please God.

2 To purpose and will, to doe some thinges, or not to doe other things. *Psal.* 115.3. *Our God is in heauen, he doth whatsoeuer he Pleaseth. Psalme.* 135, 6. *Whatsoeuer pleased the Lord, &c.*

to be Pleased. *fig:* To accept and approoue in mercy such duties, as are done to God. *Heb.* 13.16. *With such sacrifices God is Pleased.*

to be well Pleased. *fig:* To be throughly satisfied, and fully pacified, in respect of a price payed vnto iustice for sinne. *Mat.* 3, 17. *This is my beloued sonne in whome I am well pleased.* God looking vpon Christ crucified, and vs in him, layeth aside his whole displeasure & wrath conceyued against vs for sinne.

Pleasure referred to men. *fig:* Any manner of sinfull delight agreeable to our corrupt nature. 2. *Timoh.* 3,4. *Louers of Pleasure more then of godlines.*

2 Honeſt delights, ſeruing for the ſolace and comforts of mans life. *Geneſ.* 49. 20. *Hee ſhall giue Pleaſures for a king.*

referred to God. 3 The moſt free and iuſt decree and determination of God, touching all things. *Mat.* 11, 26. *Euen ſo father, becauſe ſo it was thy Pleaſure.* And not becauſe men were worthy. All merits of works is ſhut out by the doctrine of grace, rightly vnderſtood.

good Pleaſure. *ſig:* The free and louing purpoſe of God for the ſaluation of the elect. *Ephe.* 1. 5. *According to the good Pleaſure of his will.* The high and firſt mouing cauſe of election.

2 The delight and contentment which God taketh in the woorke of his purpoſe, regenerating and creating faith in his elect. 2, *Theſſ.* 1, 11. *Our God fulfil all the Pleaſures of his goodnes, and the work of faith, with power.*

Pleaſures of gods houſe. *ſig:* Euery ſpirituall bleſſing. *Pſal.* 65, 4. *Satisfied with the Pleaſures of thine houſe.*

Pleaſures of ſinne. *ſig:* Such delightes, beneſites, and commodities of this life, as bee kept and held with ſinneſull conditions. *Heb.* 11, 25. *To enioy the Pleaſures of ſinne.*

Ploughe. *ſig:* The preaching of Chriſt, and the profeſſion of Chriſtianity. *Luke.* 9, 26. *Hee that puts his hand to the Plough:* That is, either to preach or profeſſe Chriſt.

to Plucke vp. *ſig:* To deſtroy and ouerthrow. *Math.* 15, 13. *Shal be Plucked vp.*

2 To denounce and foretell deſtruction. *Iere.* 1, 10. *I haue ſet thee ouer Nations to Pluck vp.*

Policye. *ſig:* Counſell or aduice, either good or euill. *Proue.* 21. 30. *There is no Policy or counſell againſt the Lord.*

to Ponder. *ſig:* To weigh and conſider a thing in our mind, before we doe agree and conſent to it. *Luke.* 2, 19. *Mary Pondered theſe ſayings in her heart.*

Such

Poore. *sig:* Such as are needy, though they bee not vtterly destitute. *Psalm.* 82, 2. *Doe iustice to the Poore and needy.*

2 Such as haue extreame want of earthly things, euen vnto beggery. *Math,* 26. 11. *The Poore yee shall haue alwayes with you. Luk,* 16, 29. *There was a certaine begger.*

3 The godly, being afflicted, who put their trust in no worldly thing, but cleaue to God in all their trouble and calamity. *Psalm.* 9, 12. *He forgets not the complaint of the Poore.* And 10, 14. *The Poore commits himselfe vnto thee. vers,* 18. *Iudge the Poore O Lord*: that is, such as feele their afflictions, and flye to thee only for succour, being forsaken of the world, as godly persons commonly bee for their wel-doing, hated, despised, and cast off.

4 All men, both rich and Poore, but especially the needy. *Exod.* 22, 25. *If thou lend Money to the Poore with thee.*

Poore in spirit. *sig:* Such as being tamed by their worldly pouerty, or other miseries, and hauing a liuely feeling of their spirituall pouerty and wants, are humbled & made lowly thereby. *Math.* 5, 2. *Blessed are the poore in spirit*; that is, the humble hearted.

thy Poore. *sig:* Such Godly poore, as Religiously worship God, committing themselues wholly to his protection. *Psal.* 72, 2. *Hee shall Iudge thy Poore with equitie.*

Pope of Rome. *sig:* A Monstrous person, neither man nor woman; God, nor Diuell; but partaking in a diuelliſh and brutiſh Nature: being a man of sinne, wholy compounded of impiety, and iniquity; the Son of perdition, himselfe appointed to destruction, & thirsting after the ruine and destruction of others, whom he desires to lead (with him-selfe) vnto the pit of perdition; being the head of that vniuersall Apostacy and falling from the Faith and Religion of Christ, which he impugneth and resisteth (in a

most disguised sort) vnder the Title of the Vicar of Christ, and by pretence of defending the Holie Catholicke Faith, and Church; yet being (indeed) the maine Aduersary of Christ, sitting in the Temple of God, as God; exercising Tyrany ouer mens Consciences, vsurping to bee Iudge of the Scriptures, and Lord of the Princes of the earth, to depose them at his will.

Portion. *sig: pro* A share or part in Lands or goods. *Luke* 15, 12. *Giue me the portion of the goods that fals to me.*

2 God himselfe, who is the life and portion of his people. *Psal.* 16, 5. *The Lord is the Portion of my Inheritance.* **See Lot.**

Possession. *sig:* Lands, which men hold and keepe by some proper right which they haue in them. *Acts* 4, 32, 34, 37. and 5, 1.

2 The Sacrifices offered vp to God, which were the Leuites possession. *Ezek.* 44, 28. *For I am their Possession.*

3 All the faithfull people, both of Iewes and Gentiles. *Psal.* 2, 8. *For thy Possession.*

to Possesse. *sig:* To hold some thing, as our owne. 1 *Cor.* 7, 30. *And they that buy, as if they Possessed not.* Math. 10, *Possesse no Gold in your Girdles.*

2 To be constant. *Luke* 21, 19. *Possesse your soul in Patience:* that is, be constant in patience. 1 *Thes.* 4, 4. *Possesse your Vessels in holinesse*; that is, keepe so constantly, and with continuance.

3 To bee content with that one hath, as if hee had all things, and lacked nothing. 1 *Cor.* 6, 10. *Hauing nothing, and yet possessing all things.*

4 Fully to enioy or inherit, by desert. *Mar.* 10, 17. *What shall I do to Possesse eternall life?* The man which put this question, dreamed of deseruing Heauen, by workes; therefore, Christ fitting his answere accordingly, sendeth him to *Moyses* Law, not to himselfe.

The

Possessor of heauen and earth. *sig:* The most iust owner, Lord, and disposer of heauen and earth, and all things in them, by right of creation & preseruation. *Gen.* 15, 19, 22. *The great Possessor of heauen and earth.*

to giue a Possession. *sig:* To make sale of it, or to giue it for a iust price. *Gen.* 23, 4. *Giue me a possession to bury my dead in.*

Possible. *sig:* That which may bee done, though it neuer bee done. *Math.* 19, 26. *With God all things are Possible.*

not possible, or impossible. *sig:* Some thing which cannot bee done, no not of God himselfe, in respect of his decree, and reuealed will; though it might be done in respect of his absolute power. *Heb.* 6, 4. *It is not possible, that they which were once enlightned, if they fall, &c.*

2 That which can neuer be doone by any human strength. *Math.* 19, 26.

Power. *sig:* Diuine might, whereby God can do, and doth all things whatsoeuer he hath purposed to do, and hindereth whatsoeuer he will not haue doone. *Math.* 6, 13. *Thine is the Kingdome, power, & glory.* See Almighty.

2 Absolute right and authority to doo a thing. *Math.* 9, 6. *The sonne of man hath Power on earth to forgiue sinnes*; that is, he which is the sonne of man (being God) hath this power.

3 The effectuall force of the holy Spirite, working mightily in the hearts of the elect, both for their conuersion from sinne to grace, and confirmation in grace. *Ephes.* 1, 19. *According to the working of his mighty power.* 2. Thes. 1, 11.

4 Prerogatiue or dignity. *Ioh.* 1, 12. *To so many as receiued him, he gaue power to bee the Sonnes of God.*

5 A mighty Instrument of Gods power. *Rom.* 1, 16. *The Gospell is the power of God to saluation.* 1. Cor: 1, 18. *To vs that are saued, it is the Power of God.*

6 Inward

6 Inward ſtrength of a renewed ſoule, whereby it is able to reſiſt euill, and to do good. 2. *Tim.* 1. 7. *God hath giuen to vs the ſpirit of Power.*

7 That moſt excellent ſtrength and agilitie, wherewith the bodies of the elect ſhall be endued after the reſurrection. 1 *Cor.* 18, 43, *They ſhall bee raiſed againe in Power.*

8 Signes and wonderous works, done by the mighty hand and power of God. 1 *Cor.* 12, 10. *Effects of his Power*; called [*Power*] by a Metanimie.

9 Such perſons, as haue the guift and power to do Myracles and workes of wonder. 1 *Cor.* 12, 28. *He hath ordained Powers*; that is, ſome to do Myracles.

10 A lawfull Magiſtrate, enabled of God with authority and might, to execute his iudgements. *Rom.* 13, 1. *Let euery ſoule bee ſubiect to the higher Powers.* Alſo, it ſignifies the authority it ſelfe, and publicke right of Gouernors. *Iohn* 19, 10, 11.

11 A vaile or couering, which Women did weare, as a Token of that power which their Husbands had ouer them; & of their ſubiection thereunto. 1 *Cor.* 11, 10. *For this cauſe, a Woman ought to haue Power vpon her head*; that is, a ſigne of Power.

12 Extraordinary ſtrength, giuen of GOD to ſome perſons, there-with either to do great good, or great harme. *Luke* 9, 1. *He gaue them power ouer all Deuils.* Acts 1, 8. Reuel: 9, 3. *Vnto the Locuſtes was giuen Power, as the Scorpions of the earth haue Power.*

13 Wicked or good Angelles, which are of exceeding ſtrength, and haue leaue and Commiſsion of God, to doo mighty thinges; and therefore are called powers. *Col.* 1, 16. *By him were created Powers, Principalities.* Ephe. 6, 12. *We wreſtle againſt Principalities and Powers.*

14 Ex-

14 Excellent and singular guifts of the Spirite. *Acts 6, 8. Steuen full of faith and Power, did signes and Myracles, &c.*

15 Kingdomes and Nations, which haue great power. *Luke 3, 6. All this Power will I giue thee.*

all Power. *sig:* Vniuersall power ouer euery thing, in heauen & earth, without exception of any. *Math. 28, 18. All Power is giuen vnto me.* This Power, the Father (as God) giues; the Sonne (as Mediatour) receiues it.

Power of God. *sig:* The most mighty and powerfull God. *Mat. 26, 64. Sitting at the right hand of the Power of God.*

2 That notable Vertue and might giuen to the Apostles; not onely to work Myracles, but also to tame and bridle the wicked. 2 *Cor. 6, 7. By the Power of God.*

Powers of heauen. *sig:* The Heauens, or Celestiall Orbes and Sphears, being exceeding firme and strong creatures, and exercising great strength vppon these inferiour earthly bodies. *Math. 24, 29. And the Powers of heauen shall be shaken.*

to Poure out *sig:* To giue and bestow liberally and franckly. *Esay 53, 12. He Powred out his soule to death.* Acts 2, 17. *I will Poure out my Spirit vpon all flesh.*

Poyson of Aspes. *sig:* Malicious and bitter wordes, cast out against such as be absent to their great hurt. *Rom. 3, 13. The Poyson of Aspes is vnder their lips.*

Poyson of Dragons. *sig:* The wicked vngracious workes of vngodlye men, which are as vnpleasant to God, as the poyson of Dragons to men. *Deut. 32, 33. Their Wine is the poison of Dragons.*

P. R.

Praise. *sig:* A confession and due acknowledgement of the great and manifolde excellencies and perfections that be in God. *Ps. 136, 1. Praise the Lord because he is good, for his mercies endure for euer.* Psal. 117, 1, 2. 103, 1, 2, 3.

2 Commendation, and speaketh forth the good things that be in other men. *Prou.* 27, 2. *Let another man praise thee.*

3 The matter, argument, & occasion of praise. *Exod.* 15, 2. *The Lord is my strength and praise.* Psa. 118, 14.

Prayer. *sig:* The whole seruice of God, and euery part of it. *Math.* 21, 13. *An house of Prayer.*

2 That one part of his worship, called Prayer & Petition. *Iam.* 5, 15. *Prayer of faith.*

to Pray. *sig:* To desire some lawfull thing of God alone, with trust, to haue it, for the merit of Christ only. *Actes* 10, 9. *Peter went vp on the house to pray.* Math, 6, 9. *After this manner pray ye.* Actes 12, 12. Marke 11, 24.

2 To craue some-thing with the voice onely, without Faith in Christ. *Luke* 18, 10. *They went vp into the Temple to Pray.* Verse 11. This is vocall Prayer onely; and the former, is both Vocall, and Mentall.

3 To worship God. A Synechdoche of part for the whole. *Luke* 19, 46. *A house of Prayer.*

Prayer, what it is?

*Prayer being a chiefe part of Gods seruice, may not be made to any creature.

Prayer, is a worke of the beleeuing soule, desiring of God * alone, things lawfull and needfull: with confidence to obtaine them, through the alone mediation of Christ, to the praise of the mercy, trueth, and power of God. Prayer, is eyther priuate, or publicke; for our selues, or others; for the hauing of good things, or remooving thinges euill. Whence ariseth the difference, and diuers kinds of Prayers, mentioned 1. *Tim.* 2, 2. *Let supplications and Prayers, Intercession and giuing of Thankes, be made for all men.*

to Preach. *sig:* To declare the will of God by voice, for the instruction of the Church. *Marke* 1, 49. *He Preached in their Synagogues.*

what Preaching is.

Preaching, is an action of the Minister of the word, soundly interpreting and opening the sence of the Scriptures, by the Scriptures; with application of them vnto the vse of the Church, by Doctrin, Exhortation, reprofe, conuincing & comfort. *Mar.* 2, 2. *He Preached the word to thē.* Lu. 4, 18, 19, 20, 21. *He tooke vp the booke, and read, and said; this day is this Scripture fulfilled in your eares.* Also, 1 *Cor.* 14, 3. *He that professeth* (that is, Preacheth) *speaketh to men, to edifying, to exhortation, to comfort.* See *Nehe.* 8, 8. And he reade in the booke of the Law, * and gaue the sence according to Scripture. *Acts.* 9. 20, 22. *Hee Preached Christ * confirming that Iesus was this Christ* (that is to say.) Hee compared Scripture with Scripture, conferring them together, as cunning Craftsmen which ioyne all partes together, to make them agree one with another. This is Preaching in the ordinary phrase of the Scriptue. Indeed euery declaration of Gods wil, eyther by afflictions, blessings, readings, and creatures; or otherwise, may generally and improperly be called Preaching.

* Thus Tremelius translates it out of the Hebrwes

* Thus Maister Beza reads, and expounds it according to the greeke.

Predestination. *sig:* The fore-appointment of euery thing, to certaine ends. *Acts.* 4, 28.

2 The fore-ordaining of some persons, to obtaine eternall life by Christ. *Rom.* 8, 30. *Whom he Predestinated them he called.*

Predestination what it is.

Predestination, is a most righteous decree of God, freely, according to his own good pleasure (without any respect of forseene faith or works, as mouing causes) ordaining from all eternity out of the whole lumpe of lost mankind, a certaine number, to obtaine eternal life in heauen, by Christ (hauing first called, Iustified, and Sanctified them) vnto the praise of his glorious grace. *Rom.* 8. 28, 29, 30.

Eph.

Eph. 1. 5, 6, 7.

Predestination what it is, according to Peter Martyr.

Predestination, is the most wise purpose of God, whereby he hath before all eternity, constantly decreed, to call those whom hee hath loued in Christ, to the adoption of his children, to Iustification by Faith, & at the lẽgth to glory, thorow good works, that they may bee made like to the Image of the Son of God, and that in them should bee declared, the glory and mercy of the Creatour.

to Predestinate. *sig:*

To determine and appoint before, most firmely, some persons to be saued by Christ. *Rom.* 8, 29.

Prepare. *sig: pro*

To make a thing ready before hand. *Math.* 26. 17. *Where wilt thou that we prepare for thee.* 1 *Chro.* 29, 19. *To build the house which I haue prepared.* *Math.* 20 23.

2 To fit effectually and mightily, the elect of God, vnto that blessednesse which they were appointed vnto, from euerlasting. *Rom.* 9, 23. *Vessels of mercy which hee hath prepared to glory.* And to make meete the Reprobates, vnto that wretchednesse vnto which they were ordained before. *Rom.* 9, 22. *Vessels of wrath prepared to destruction.* Or thus more breifly; to purpose, & make meete heauen for the elect, and the elect for it. *Math.* 25. 34, 41. *Prepared for you, &c.* Also Hell for the Reprobate, and them for it. *Prepared for the deuill and his Angels.* *Rom.* 9. 22. 23.

3 To make vs meete or fit, eyther for doing good duties, or for suffering afflictions. 1 *Chron.* 29. 18. *Prepare their hearts vnto thee.*

4 To make ready, eyther some things which belonges eyther to Gods seruice, or to the seruice of the Saints. 2. *Cor.* 9, 2. *Achaia was prepared a yeare ago.* Iohn. 19, 42. *Because of the Iewes preparation day.*

to Preserue *sig:*

To keepe one free and safe, from taking hurt by any enemies, or dangers. *Psal.* 16. 6. *Preserue me ô*

Lord, for I truſt in thee.

2 To ſuſtaine and vphold all things in their being. *Iob* *O thou preſeruer of men. Pſal.* *He Preſerueth both man and Beaſt.* Nehe.9,6.*Thou Preſerueſt them all.* This is generall preſeruation.

3 To keepe conſtantly the faithfull, vnto the poſſeſſion of eternall life. 1 *Pet.* 1, 8. *Preſerued, or kept through the power of God, by faith, vnto eternall life.* This is ſpeciall preſeruation.

to Preſume *ſig:* Either to take too much vpon vs, out of a vaine confidence in our ſelues; or to take too much hart and boldneſſe to vs. *Pſal.* 73,8. *They talke preſumptuouſly.* 1 Cor.4, 6. *Let none Preſume aboue that is written.*

What Preſumption is.

It is a vice, whereby many men, in regard of Gods bleſsings and patience towardes them, haue their hearts too much lifted vp in vaine confidence of their owne ſufficiency, and Gods goodneſſe; waxing ſecure, haughty, and careleſſe, in the courſe of their liues, without any feare of ſin, or Gods iudgments for them.

Preſumptuous ſins. *ſig:* Sinnes of contumacy, which come from a ſtubborne and malicious heart. *Pſal.* 19,13. *Keepe mee from Preſumptuous ſinnes.* Note, that hee gaue not his body or bloud, but himſelfe; that is, his whole man-hood, as the price (the onely al-ſufficient.)

Price of redemption. *ſig:* Satisfaction or paiment, made to the Iuſtice of God for the hurt doone to it by the ſinnes of the elect; that ſo they may bee redeemed and ſet free. 1 *Tim.* 2,6. *He gaue himſelfe a price of Redemption.* Note, that he gaue not his body or bloud onely, but himſelfe; euen the whole man-hood; to be the price; the onely al-ſufficient price to God, for ſin; adew, to al Popiſh ſatisfactions.

Pricke. *ſig: pro* A ſharpe peece of wood, a pole, ſtake, or ſharp thing, which pricketh one, as he goeth thorough

buſhes

bushes, or thicke places.

Pricke in the flesh. *sig:* Inbred corruption, or naturall Concupiſence, which ſticketh faſt in vs, as it were, a pricke moleſting and vexing vs, by euill motions, as the fleſh is galled and pained, with a Pricke or ſharpe ſtub ſticking in it. 2. *Cor.* 12. *There was giuen vnto me, a Pricke in the fleſh.* A Metapho.

Pricked in heart. *sig:* Perſons, ſtricken with great greefe, and ſoule-ſorrow, in the ſence of Gods diſpleaſure, for ſin; as if their hearts had beene pricked through with a ſword. *Actes* 2, 37. *And being Pricked in heart, they ſaide, &c.*

Pride. *sig:* Haughtineſſe or loftineſſe of mind, being puſt vp and ſwollen with a high conceit of our owne excellency, to the contempt of God, and the diſdaine of men. *Pro.* 16, 18. *Pride goeth before a fall, and an high minde before deſtruction.* 1. Cor. 4, 6. *Swell not one againſt another.* Luke 18, 9.

Pride of life *sig:* Vaine boaſting and arrogancy, wherein they pleaſe and delight themſelues, which doo abound in the things of this life. 1 *Iohn* 2. 16. *And the pride of life.*

Pride, as a Chaine. *sig:* The arrogancy of wicked men, glorying in their Pride, as one would glory in a Chaine of Golde. *Pſal.* 73, 6.

Prieſt. *sig:* A Sacrificing perſon, ordained of God, not only to teach the people, and pray for them; but alſo to offer vp outwarde and bodily Sacrifices for his owne ſinnes, and the ſinnes of the people. *Leuit.* 5, 4, 2, 5. Such were the Prieſts of the Law, and old Teſtament; Legall and Leuiticall Prieſts.

2 A Sacrificing perſon eſpecially ordained of God, that by the Sacrifice of himſelfe, once offered by himſelfe; and alſo, by his interceſſion, he might reconcile vnto, and keepe in fauour with God, for euer, all beleeuing ſinners. Such a Prieſt is Chriſt onely, being the alone Prieſt of the New-Teſta-

ment, propperly so called. *Heb.* 7,17. *Thou art a Priest for euer after the order of Melchizedek.* Also verse 23.24,25, &c. See Chapter 10. from verse 5. vnto the 15. These two significations of Priest, be proper.

3 Euery faithfull Christian man or woman, of what calling soeuer, enabled by the authoritie and commandement of God, to offer vp themselues & their Good-works, as spirituall Sacrifices, acceptable to God, through Christ. 1 *Pet.*2,5. *Reuel.* 1, 6. *He made vs Kings and Priests to God.* Rom.12,1. Heb. 13, 15, 16. This is an improper figuratiue sence of the word, by resemblance and likenesse.

4 A man of great dignity, a cheefe Ruler or officer. *Exod.* 2,15. *And the Priest of Midian had seuen Daughters.* Gen. 41,45. *The Daughter of Potipherah the Priest, or Prince of Onn.* Exod. 18,1. *Iethro the Priest of Midian.*

5 The first borne of the male children, whome God did consecrate and set apart, to do the Office of Priests, in administring holy things, vntil *Aaron* and his sonnes were sanctified to that end. *Exod.* 19,22. *And the Priests also be sanctified.* Exo. 13,2. *Sanctifie to me the first borne, &c.*

high-Priest *sig:* The chiefe amongst and ouer the Priests of the Law, who in a speciall manner, was a figure of Christ, both in his garments, publicke workes and actions; and also, in his eminent place, Christ being chiefe among the Pastours, as *Aaron* was among the Priests. *Heb.*5,1,2,3. vnto the 10. verse. For euery High-Priest is taken from among men. 1 *Pet.* 2,25.

Note this. The difference, betweene a Priest properly, and improperly taken, is this. The former hath an externall and bodily Sacrifice, to giue and offer vnto God, as Christ did giue his owne body; and the Priest of the Law, the bodies of beasts. The latter,

offereth

offereth ſpirituall Sacrifices only; as their Prayers, praiſe, obedience, almes, and all other Good-workes and duties of their callings, which euerie Chriſtian (as well as a Miniſter) is bound to offer. The popiſh Prieſt-hood is an immaginary & blaſphemous fixion, hauing no grounde, neither any colour and ſhew of ground and proofe, in the whole Booke of God.

Princes. *ſig:* The true beleeuers, the children of the Church. *Pſal.* 45, 16. *Whom thou maieſt make Princes in all Lands.*

2 Men of principall giftes, chiefe and choyſe perſons. *Eccles.* 10, 7. *Princes walking, &c.*

Prince of God. *ſig:* A man ſingularly loued, and exceedingly bleſſed of God. *Gen.* 23, 6. *Thou art a Prince of God.*

Prince of peace. *ſig:* Procurer, ground, and cauſe of Peace, which alſo cauſeth his ſubiects to continue in peace & quietneſſe. Such an one is Chriſt, and he onely. *Eſay.* 9, 6. *Prince of Peace.*

Profeſſion. *ſig:* An action of a Chriſtian, plainly and openly declaring and vttering with his mouth, that which he beleeueth and hopeth in his heart, concerning Chriſt and ſaluation by him. 1 *Tim.* 6, 12. *And haſt profeſſed a good Profeſſion, before many witneſſes.* There may be a profeſsion made before men, with the mouth, when the truth of it is not to be found in the heart, before God. *Tit.* 1. 16. *They Profeſſed to know God, when in their works they denied him.*

2 The doctrine of the Goſpell, which wee doo profeſſe. *Heb.* 3, 1. *Conſider the High-Prieſt of our Profeſſion, Chriſt Ieſus.*

3 A way, or Sect. *Math.* 23, 15. *To make one of your Profeſſion.*

Promiſe. *ſig:* A worde, paſſed from man to man, for performance of ſome lawful thing; as in Contracts, Bargaines, Marriages, and other affaires of common life. This is a ciuill promiſe: Such *Laban* made to

Iacob for giuing his Daughter: *Saul* to *Dauid*: *Dauid* to *Ionathan*.

2 Our word paſſed and giuen vnto God, for ſome dutie which wee will doe vnto his honour. *Pſalme* 66, 13, 14. *I will pay thee my vowes which my lippes haue promiſed.* *Numbers.* 30, 3. *Hee ſhall not breake his Promiſe.* This is a religious or holy Promiſe, called a Vowe in Scripture. See Vow.

3 The word of God, giuen or plighted vnto men, for the performance of ſome good, or for remouing ſome euill, ſpiritually or bodily. Pſal. 119. 103. 130. *How ſweet are thy promiſes to my mouth?* And *ver.* 49. 50. 38. This is a diuine promiſe. Which is two fold: Legall and Euangelicall.

Note this. Gods Promiſe is two-folde: firſt Legall, when hee paſſeth his word for the giuing of eternall life, and other temporall good thinges, vpon condition of fulfilling the lawe. *Leuit.* 18, 5. *Ephe.* 6, 1. *This is the firſt commandement with Promiſe.* *Gala.* 3. 12. *Doe this and liue.* Secondly Euangelicall; when he paſſeth his worde for the giuing of Chriſt, and together with him, remiſſion of ſinnes, righteouſnes, and eternal life, as alſo the bleſſings of this life, vpon condition of beleeuing the Goſpell. *Rom.* 1. 2. *Which he promiſed before by his Prophets.* And *Rom.* 4, 16. *That the Promiſe might be ſure to all the ſeed:* That is, to ſuch as walke in the ſteps of Abrahams faith. *Galat.* 3, 14. *That wee might receiue the Promiſe of the ſpirit through faith.* This latter promiſe, is called the Promiſe of grace, becauſe it is freely giuen, and freely performed. Alſo *Galat.* 3, 14. It is called the Promiſe of the ſpirit, becauſe the ſpirit is both the authour and applier of it. Moreouer the thinges Promiſed, come from the ſpirit. This Promiſe is alſo called the worde of faith. *Rom.* 10, 8. Becauſe the worde of this Promiſe, is made with condi-

condition of faith, which is the only instrument to apprehend and receiue it. Lastly, it is termed the Promise of Christ, because he is the terme and end of it.

Prophane. *sig:* An vnholy person which refuseth heauenly things, for enioying of earthly. As *Esau* cast away his Birth-right for a messe of pottage, and therefore in *Heb.* 12. 16. Hee is called a prophane person for his labour.

2 Common, or something appointed to common vse, as Prophane hands, Prophane authours, prophane meates, put for common, or seruing to common vse. *Mark.* 7,2. *Acts.* 10,14,15.

Prophet. *sig: pro* One, which telleth or speaketh before what things shal afterward come to passe. This is the generall signification of the word [Prophet.]

2 An extraordinary minister of the old Testament, ordained for the instruction of the Church, by interpreting & applying the law, and foreshewing the sufferings and glory of Christ. *Actes.* 3,24. *All the Prophets haue foretold of these dayes.* And 10. 43. *To him giue all the Prophets witnes.* 1. *Pet.* 1,10 11. *Such Prophets were Esay, Ieremy, &c.*

3 A person vnder the new Testament, endued with a speciall gift to foretell thinges to come, for the behoofe, either of the whole Church, or some members of it. In this sence, *Agabus* is called a Prophet, because hee forewarned the Church of a famine. *Acts.* 11,27. And *Paul* of his bonds. *Acts.* 21.10. Also the daughters of *Philip* were such prophets.

4 One that interpreteth the scriptures of the Prophets, with a singuler dexterity and readinesse, besides the prædiction or foretelling future euents. *Ephe.* 4. 11. *He gaue some to be Prophets.* 1, *Cor.* 12 28. *Hee ordained some Prophets.* These were men that not onely signified what things should come,

but excelled alſo in expounding Propheſies concerning Chriſt. In this ſence, is Chriſt called a Prophet. *Acts*, 3, 22. *And not onely for declaring the wil of God touching things to come.*

5 All thoſe holy men of God, who be the penmen of the holy ſcriptures, for the common vſe of the Church to the worldes end. *Luke.* 13, 28. *All the Prophets ſhall ſit downe in the kingdome of God.* 2, *Pet.* 1, 19. *Wee haue a moſt ſure word of the Prophets.*

6 Euery true miniſter of the goſpell, endued with wiſedome, to interprete and apply the ſcriptures. 1. *Cor.* 14. 32. *The ſpirits of the Prophets, are ſubiect to the Prophets.*

7 The writings, bookes, or ſayings of the Prophets. *Rom.* 3, 21. *Hauing witnes from the law, & the Prophets. Luk.* 16, 31.

8 A Southſayer or teller of fortunes. *Tit.* 1, 12. *One of your owne Prophets.*

ſons of the Prophets. *ſig:* Such as bee trayned vp in the Schooles or Colledges of the Prophets, to the knowledge and ſtudy of the Scripture. 2. *Kings*, 2, 7, *Fifty men of the ſonnes of the Prophets. Amos.*, 7, 14. *I was no Prophet, nor was I a Prophets ſon.*

children of the Prophets. *ſig:* Such as were inſtructed and taught by the Prophets their ſcholers; being begotten a new by their doctrine. 2. *Kin*, 2, 3, 5. *The children of the Prophets that were at Iericho.*

2 The people of the *Iewes*, for whoſe inſtruction the Prophets were ſpecially appointed. *Actes.* 3, 25. *Ye are the children of the Prophets.*

to Prophecie. *ſig:* To fore-ſhew ſomething that afterward ſhould be fulfild. *Acts.* 21, 9. *He hath foure Daughters Virgines which did Propheſie.* Heere the word (Propheſie) is taken in a ſtrict ſence; as alſo elſe-where very often.

2 To expound and apply the Scripures to the edifi-

edification of the Church. 1 *Thes.* 5, 20. *Despise not Propheſying.* 1 *Cor.* 14, 3, 24. *Heere the word is taken in a larger ſence.*

3 To bee preſent at the publicke miniſtry, and partake in the Doctrine thereof. 1 *Cor.* 11, 5. *She that prayeth or Propheſieth with her head bare.* Here it is vſed in the largeſt ſignification.

Prophesie. *ſig:* Prediction, or fore-telling.

2 The word or doctrine written by the Prophets. 2 *Pet.* 1, 20. 21. *No Propheſie is of priuate interpretation, &c.*

ſpirit of Prophesie. *ſig:* A gift proceeding from the holy Spirite, enabling men to fore-tell thinges to come. 1 *Cor.* 12. 10. *To another Propheſie (by the ſame ſpirite.)* &c verſe 8. 9.

Prosperity. *ſig:* Good ſucceſſe in the affaires of our ſoule and body. *Pſal* 1. 3. *Whatſoeuer hee doth ſhall proſper. Pro.* 28, 13. *He that hideth his ſinnes ſhall not Proſper.*

2 Wealth and abundance of earthly benefites. *Pſal.* 73, 3. *When I ſaw the Proſperity of the wicked.*

3 Reſt and peace. *Pſal.* 30, 9. *I ſaid in my Proſperity.*

Proselite. *ſig:* One, conuerted from the Heatheniſh Religion, vnto the *Iewiſh* Religion. *Actes.* 2. 10. *Actes.* 13, 43. *Many of the Iewes, and Proſelits that feared God.*

to Proue. *ſig:* To examine, ſearch and try himſelfe, whether he be in Chriſt. 2 *Cor.* 13, 5. *Proue your ſelues.* This is our prouing of our ſelues.

2 To ſift vs by ſome affliction, that wee may know our owne hearts. *Deut.* 8, 2. *To humble thee, and to Proue thee.*

3 To looke neerely into ones cauſe, and to take knowledge and defence of it. *Pſal.* 26. 2. *Proue mee ô Lord and try mee.* This is Gods prooving vs.

To

to Prouide. *sig:* To haue a fore-cast in the affayres of this life, as how to maintaine our charge. 2. *Timothy* 5, 8. *If there bee any that prouideth not for his owne.*

2 To fore-thinke, what things wee may lawfully and iustly do. *Rom.* 12, 17. *Prouide* (or procure) *honest things before men.*

3 To fore-appoint and giue a good issue, in perplexed and troublesome cases. *Gen.* 22, 8. *God will prouide, &c.* And verse 14. *In the Mount will the Lord Prouide or see.*

Prouidence, what?

Prouidence, is not only Gods fore-knowledge of things to come, and his wise appointment before hand, how euery thing in the world shall be: but his powerful and most iust discerning and disposing of all thinges and persons, according to that his eternall and vnchaungeable knowledge and will; whereby all thinges that haue beene, haue beene; and all thinges that are, are; and all things that shall be, shal be; for such ends as himselfe hath purposed from euerlasting. *Mat.* 10, 29 Acts 2, 23. Acts 4, 28.

to Prouoke *sig:* To giue God occasion of anger or punnishment, by some sinne obstinately committed. *Ps.* 106, 26. *They Prouoked him vnto anger, with their inuentions*, Deut. 32, 19.

2 To mooue or to stirre vppe ones care. Rom. 11, 18. *If by any meanes I might Prouoke them of my flesh*; that is, make the Iewes, my Kinsmen, carefull to seeke after Christ in his worde.

P. V.

Publicans. *sig:* One, who bought (in great) the Emperors tribute. *Math.* 21, 31. *Math.* 9, 9, 11. *Why eateth your Maister with Publicanes and sinners.* These Pub-

Publicans were held of the *Iewes* for the vileſt men that liued, in two reſpects. Firſt, becauſe they were Seruants to the *Romaines*, whoſe yoake the *Iewes* could not abide. Secondly, becauſe they exacted more then their due, for their owne aduantage.

to Punish. *ſig:* To chaſtice and correct, as a Father dooth his Children, for their humbling and amendment. *Pſal.* 73, 14. *Daily haue I beene punniſhed and chaſtiſed euery morning.*

2 To take vengeance vpon Sinners, as a Iudge vpon Malefactors. *Gen.* 4, 13. *My Punniſhment is greater then that I can beare.* Thus *Tremellius* readeth it.

to purchaſe. *ſig:* To obtaine a thing, by laying downe the due price of it. *Gen.* 49, 32.

2 To obtaine the inheritances of the Church, and of Heauen, by Merit. *Actes* 20, 28. *Epheſ.* 1, 14,

Pure. *ſig:* *pro* Vnmixed, ſheere, or like it ſelſe; as Wine without water; Siluer without droſſe.

2 Without mixture of ſinne, either more or leſſe; according to that whereof it is affirmed. Thus it is written of God, that he is pure. *Pſalme.* 51, 4. *Thou art Pure when thou Iudgeſt.* Pſal. 19, 8. *The Commaundement of the Lorde is Pure.* For GOD, and his Worde, are without all mixture of ſinne and iniquitie. Alſo, wee reade of a Pure heart. 1. *Timot.* 1, 4. *Math.* 5, 8. *Bleſſed are the Pure in heart.* Whereby is meant, a heart partly freed from the mixture of ſinne, and endeuouring ſtill to bee more free. Laſtly, wee read of Pure Religion, and Pure Doctrine. *Iames.* 1, 27. When it is free from Errour, Idolatrie, and Hypocriſie. Alſo, of pure Prayers, and of Pure Hands lifted vppe, when our Prayers are vnmixed with wrath and doubting. *Iob.* 16, 17.

1. *Tim.*

1 *Tim.* 2, 8. *Iames* 1, 27.

Purge. *sig:* To make cleane without guilt, by free forgiueneſſe of ſinne, thorough the bloode of Chriſt. *Pſalme* 51, 7. *Purge mee with Hyſop.* The property of Hyſope, is to * purge, whereunto Chriſt his his blood is compared.

* Chriſt his blood, is the Chriſtians Purgatory.

2 To make cleane, and free our harts from corruption of ſinne (that it raigne not) by grace of ſanctification. *Titus* 2, 14. *And purge vs to be a peculiar people.*

3 To caſt out the filth of ſinne, by our own beſt endeuours. *Iames* 4, 8. *Purge your hearts you Sinners.*

4 To caſt offenſiue ſinners out of the Church, by excommunication. 2. *Cor.* 5, 7. *Purge out the old Leauen.*

5 To make clean from Ceremoniall pollution and vncleanneſſe. *Leuit.* 12, 7. *So ſhall ſhe be Purged from the Iſſue of her blood.*

Purgatory. *sig:* A place, deuiſed by Popery, for purging of ſin, by Torments, ſuffered of ſoules which die in mortall ſinne, without abſolution.

to Purifie. *sig:* To make cleane and pure that, which before was fowle and defiled. This was doone, eyther by the bloude of Goates, Bulles, and Beaſtes. *Hebr.* 9, 14. Or by Faith, in the bloud of Chriſt: which makes vs perfectly pure, by imputation; and imperfectly pure, by ſanctification. *Actes.* 15, 9. *After that by faith hee had purified their hearts.*

Puritie. *sig:* Vnmixedneſſe with ſinne, as farre, as our frailty will ſuffer, 2. *Cor.* 6, 6. *By Purity.*

Purpoſe. *sig:* A firme thoght or determination of our mind, touching ſomething which we meane to do. *Eccles.* 3, 1. *A time for euery Purpoſe vnder Heauen.* Prou. 16, 9.

2 The Decree of GOD, touching the eternall

nall eſtate of all reaſonable creatures. *Rom.* 9,11 *That the Purpoſe of God might remaine, according to election.*

3 The Decree of God, touching the endleſſe ſaluation of the elect. *Rom.*8, 28. *To them that are called of his Purpoſe.*

Puſt vp. *ſig:* One houen and ſwolne, by arrogancy & pride. 1 *Tim.*6.4. *He is Puſt vp.*

Q. A.

Q. V.

Quarrell. *sig:*

STrife, or controuersie, betweene man and man. *Col.* 3,13. *If any man haue a Quarrell to another.*

2 An action or Controuersie between God and vs. *Micah* 6,2 *The Lord hath a Quarrell against his people.*

Queene. *sig: pro*

A woman maried to a King, as *Bethsheba* to *Dauid: Iezabel* to *Achab.*

2 The true Church, espoused vnto Christ the King of his people, as to an Husband. *Psalme* 45,9. *Vpon thy right hand doth stand the Queen.* Cant.6,8

3 The false Anti-christian Church, boasting of her might, riches, and pompe. *Reuel.*18,7. *I sit being a Queene: I am no widdow.*

the Queen of heauen. *sig:*

The worke of Heauen (so *Tremellius* translates it out of the Hæbrew) or heauenly and Cælestiall things; as the Sun, Moone, Starres, and other heauenly bodies. *Ier.*7,18. *To make Cakes to the Queen of heauen.*

to Quench. *sig: pro*

Either somewhat to slake the heate of the fire, or else wholy to put it out.

2 To loose some fruits and effects of the spirite, and to abate the working of grace; as if one should somewhat slake the heate, and lessen the light of the fire, 1 *Thess* 5,19. *Quench not the Spirit.* Thus the Godly by their security, Quench the Spirit.

3 To loose wholy the grace of the spirit which once he had; as if one should put out fire with water.

ter. Thus the wicked, by their obstinacy in sinne, Quench the spirit, as *Saule* and *Iudas* did. 1 *Thess.* 5, 19. *Quench not the Spirit*. And thus a godly person neuer can quench the spirit; for the Spirit abideth in them for euer. *Iohn* 14. And 1 *Iohn* 3. *The seede of God remaineth in them*. Of this seede, *Peter* saith, it is immortall. 1 *Pet.* 1, verse last. Also Christ maketh request for beleeuers.

Question. *sig:* A demaund, or asking; which when it is of things necessary to be knowne, out of a desire to learne, it is good; otherwise, it is either vaine or foolish. *Tim.* 3, 23. *Foolish Questions of vanitie eschew.*

to quicken. *sig: pro* To giue life to the dead, or to reuiue that which is dying.

2 To put the life of grace into a soule dead in trespasses and sinnes, when one spiritually dead, is made to liue to God by the life of faith. *Ephe.* 2, 1, 5. *You hath he quickned, which were dead in trespasses and sinnes.*

3 To put heart and comfort by deliuerance, into such as haue greefe and feare thorough great dangers. *Psal.* 119, 149, 154. *Quicken mee according to thy word.*

R. A.

R. A.

Rabbi. *sig:*

ONe, that is aboue others, and in sted of a number. *Math.* 23,7. *Rabbi, Rabbi.* A proude swelling Title, wherein the Pharisees gloried very much.

Race. *sig:*

The course of Christianity and godlinesse. *Heb.* 2, 1. *Let vs run the Race.*

to Raigne. *sig: pro*

To commaund with power, as King; and with readinesse to be obeyed. Thus *Dauid* raigned in *Israell*, *Iosiah* in *Iuda*. 1 *Kings* 11, 42.

2 To command and rule in the soule, without opposition or resistance. *Rom.* 6, 12. *Let not sinne Raigne in your mortall bodies.* Sin, is said to raign, when the lusts and motions of sin be readily obeyed, as one would obey the Law and command of a King. Thus sinne raigneth.

Note.

Death, is saide to raigne, because it exerciseth ouer all mankinde, that power which through sin it hath gotten. *Rom.* 5, 14. *Death raigned from Adam to Moses.* Thus death raigneth.

Grace, is saide to raigne, when the righteousnesse of Christ, being freely imputed, his Spirite raignes in our hearts, and we be gouerned by the motions and impulsions thereof; so as now sinne cannot condemne vs to death; nor rule ouer vs, as it did before grace, which hath quit the beleeuers from the raigne of sinne and death. *Rom.* 5, 21. *So might grace Raigne by righteousnesse, to eternall life.* Thus grace raigneth.

3 To gouerne and diſpoſe all things, in Heauen and earth, according to his royal decrees. Thus God Raigns ouer the world. *Pſal.* 93, 1. *The Lord Raignes and is clothed in maieſtie.* The whole Pſalm throughout.

4 To gouerne and rule the faithfull, by the word and holy ſpirite: thus Chriſt Raigneth ouer his Church. *Pſal.* 97, 1. *The Lord Raigneth, let the earth reioyce.*

Railer. *ſig:* An euill ſpeaker, which vpbraideth others with their true faultes in a reprochfull manner; or elſe caſteth vpon them falſe crimes to defame them. 1 *Cor.* 6, 10. *Extortioners, Railers.*

White Raiment. **See White.**

to Raine. *ſig: pro* To powre downe water plentifully out of the clouds, to refreſh the earth with all. *Deut.* 28, 12.

2 To giue plentifully. Pſal. 78, 24. *Hee Rained downe Manna.* And verſe 27. *He raigned down Fleſh;* that is, he gaue it liberally like Raine.

Raine. *ſig:* The fruitfulneſſe of the Earth, which followeth moderate ſeaſonable Raine. Math. 5, 45. *Hee ſendeth raine on the iuſt and vniuſt.*

2 The doctrine of the word, which falling vpon the conſciences of men, doth refreſh and make them fruitful, as Raine doth the Graſſe. Deu. 32, 2. *My doctrine ſhall drop as the Raine.*

to Raiſe. *ſig: pro* To lift vp, or ſet vp ſomething which is downe, or fallen.

2 To make a body which is dead, and fallen into the graue, to liue and riſe againe. *Actes.* 2, 32, 24. *Whom God hath raiſed vp. Iohn.* 6, 40. *I will Raiſe them vp at the laſt day.*

3 To make a ſoule, which is ſpiritually dead, to liue vnto God, and to ariſe vnto a new and godly life. *Rom.* 6. 4.

4 To reſtore and lift vp ſuch as bee fallen into calamities. *Pſal.* 113, 7. *Hee raiſed the needy out of the duſt.* 1 *Sam.* 2, 6.

A gree-

Rapine. *sig:* A greedy, and violent affection, of taking and pulling from others that which is theirs. *Luke.* 11, 39. *Full of Rapine.*

2 Some-thing, which is taken or pulled from others by force and violence. *Psal.* *Rapine is in their houses.*

Rasor. *sig: pro* A sharpe instrument, wherewith haire is shauen and cleane cut off by the stumpes.

2 A fierce and cruell enemy, which destroyes and cuts downe all, as a sharpe Rasor shaues and cuts all bare. *Esay.* 7, 20. *In that day the Lord shall shaue with a Rasor, &c.* This is ment by the King of *Assiria*, by whom God would plague *Israell.*

3 A malitious tongue, which secretly woundeth and cutteth ones name, as a Rasor ones flesh. *Psal.* 52, 2. *Thy tongue is like a sharpe Rasor, which cutteth deceitfully.*

R. *E.*

to Reade. *sig:* To recite distinctly, the sillibles and wordes of Scripture. Reading is nothing else, but such a recitall and speaking forth the letters & sillibles. *Luk.* 4, 6. *Hee tooke the booke, and Read.* *Actes.* 15, 21. *Moses in euery Synagogue hath such as Reade him.* 1 *Tim.* 4, 13. *Attend to reading.* Reading is not the word of God, but an action about it: neyther is it preaching in the proper acception.

to Reape. *sig: pro* To gather the fruites of the earth, as Corne, Hay, &c.

2 To take such gaines and fruits of our worke, as the nature of the worke is, good, or euill. *Gal.* 6, 8, 9. 2 *Cor.* 9 6. *Pro.* *He that soweth iniquity shall Reape affliction.*

Reason. *sig:* That faculty and power of the soule, whereby we debate and discourse of things and obiects, that we may be able soundly to iudge of that which we rightly vnderstand.

2 The vse of this faculty; to wit, discretion. *Acts.*

25, 28. *Me thinkes it is against Reason.* That is against discretion, or very absurd.

3 The cause and ground of a thing. 1 *Pet.* 3, 15. *To them which aske you a Reason of that hope which is in you.*

Reasonable seruice. *sig:* The spirituall sacrifice of a Christian, offering not the bodies of beastes, which haue no reason (as they were wont to do vnder the Law) but himselfe wholy (being a Reasonable creature) as a sacrifice vnto God, his Creatour and Redeemer (which is a most Reasonable thing) to doe him seruice and obedience in all thinges, according to his reuealed will (which is a very Reasonable rule) *Rom.* 12, 1. *Which is your Reasonable seruice of God.*

Reasoning. *sig:* An euill discourse or disputing against God, or his word. *Phil.* 2, 14. *Let all thinges be done without Reasonings. Math.* 15, 19. *Out of the heart comes euill Reasonings.*

to Rebell. *sig: pro* To fight or make war against his lawfull Soueraigne, as *Absolon* Rebelled against his Father *Dauid*: or to cast off the yoake of a lawfull Gouerner, as *Corah*, and *Abiram. Numb.* 16, 1, 2.

To striue or rise vp against the gouernment of the spirit, in the minde of a regenerate man. Rom. 7, 23. *A law in my members Rebelling against the law of my minde.* Thus sinne Rebelleth against grace.

Rebellion. *sig: pro* To vnloyall action of subiects, vnlawfully rising in Armes against their lawfull Soueraigne.

2 Euery sinner, great and little; which in some sort is a Rebellion, because wee all owe allegiance to God by the law of our creation, and haue vowed it in our Baptisme, and also haue so many meanes against sinne, as vnlesse we purpose to Rebell, wee could neuer so commit it. *Esay.* 59, 12, 13. *We haue spoken of cruelty and Rebellion.*

3 Those sinnes which are more greiuous and grosse,

groſſe, being committed through infirmity, vpon no great temptation, as it was in *Dauid. Pſal.* 25, 7. *Remember not the ſinnes of my youth, nor my Rebellions.*

4 Obſtinacy & ſtiffenes in groſſe ſins. *Deut.* 21, 27. *I know thy Rebellion and thy ſtiffe necke. Deut.* 9, 24. *Ierem.* 3, 22. *Returne and I will heale your Rebellions.*

to Rebuke. *ſig:* Priuately to reprooue ſuch, as ſinne priuately. *Pro.* 24, 28. and 28, 23. *Hee that Rebukes one ſhall finde more fauour at the laſt. Math.* 18, 15.

2 To cenſure by publicke reproofe, ſuch as ſinne before others. 1 *Tim.* 5, 10. *Such as ſinne Rebuke openly.*

3 To put one to ſome great ſhame, by ſome iudgement from God. *Pſal.* 6, 1. *Rebuke me not in thine anger. Iude.* 9. *The Lord Rebuke thee Sathan.*

to Receiue. *ſig: pro* To take a thing with our hand, being giuen vs or offered of another.

2 To vnderſtand and yeild generall aſſent vnto the Doctrine of the worde. *Mathew.* 13, 20. *Hebrewes.* 10, 26. *After they haue Receiued the trueth.*

3 To beleeue the word and promiſes of Chriſt, with particuler application. *Iohn.* 1, 12. *Gal.* 3, 14. *By faith we receiue, &c.*

4 To beſtowe ſome kindneſſe or entertainement vpon the godly. *Math.* 10, 40, 41. *Hee that Receiueth a Prophet, &c.*

to Reconcile. *ſig: pro* To reſtore all former loue, concord, and familiarity that was wont to be; (all hatred and diſcord ſet apart.) Mat. 5, 24. *Goe, be Reconciled to thy Brother.*

2 To take to grace and fauour, ſuch as were enemies through ſinne. 2 Corin. 5, 19. *God was in Chriſt reconciling the World to himſelfe.* God is reconciled to Man, when forgiuing his ſinnes vnto

him, he takes him vnto his fauour. Man is Reconciled to God, when beleeuing the forgiueneſſe of his ſinnes, he accepts the loue and fauour of God, and forbeareth (what he can) to offend him. Col. 1, 20. and 2 Cor. 5, 20.

Reconciliation. *ſig:* An agreement of parties which were at variance, as God and the elect were through ſinne, till of Enemies they became friends, through the attonement made in the blood of Chriſt, and receiued by Faith. 2 Cor. 5, 19. *And hath committed to vs the word of Reconciliation.*

day of Reconciliation *ſig:* A time ſet apart of the Iewes, once a yeare, by Gods appointment, to ſeeke attonement for ſins, by Prayer and Faſting. Leuit. 23, 27. *The tenth of this ſeauenth month ſhall be a day of Reconciliation.*

Miniſtry of Reconciliation. *ſig:* The Miniſtry of the Goſpell, announcing and declaring attonement with God, by free forgiueneſſe of ſinnes, and iuſtification offered vnto vs by Chriſt. 2 Cor. 5, 18. *And hath giuen to vs the Miniſtry of Reconciliation.*

Word of reconciliation *ſig:* Meſſage or doctrine of attonement. 2. Corin. 5, 19. *The word of Reconciliation.*

Réede. *ſig:* A Ruſh or kind of Straw, ſhaken with euery puffe of wind.

pro 2 An vnconſtant man, wauering with the wind. Math. 11, 7. *A Reede ſhaken with the winde.*

3 An helper or friend, which doth rather hurt then help, ſuch as vſe him. 2 Kinges 18, 27. *Thou truſteſt on this broken ſtaffe of Reede.*

Réed bruiſed. *ſig:* Infirme and weake beleeuers, which Chriſt did not contemne but mercifully beare withall and ſupport. Math. 12, 10. *A bruiſed Reede he ſhall not breake.*

to redéeme. *ſig:* To buy againe ſomething which we had once ſolde, by giuing backe the price vnto him that bought it. Leuit. 27, 20. and 25, 24. Alſo, to giue the true valuation of a thing. Exo. 13, 13, 15. Leu. 27.

2 To

2 To pull out of Captiuity with a ſtrong hand, and without any ranſome, ſuch as are violently held Priſoners by their enemies. Thus God redeemed *Iſraell* out of *Ægypt*. Deut. 32, 6. *Is not hee thy Father, and thy Redeemer?*

3 To free the elect from the tyrranny of Sathan, by a price and ranſome giuen and paide to Gods iudgement. Luke 1 68. *Bleſſed bee the Lorde God, becauſe hee hath Reedeemed his people.* Titus 2, 14. Thus is Chriſt our Redeemer.

4 To deliuer ſome out of an outward trouble and danger. Pſal. 25, 22. *Redeeme Iſraell out of all his trouble.*

5 To recouer by diligence, ſomething loſt by our owne ſloath. Ephe. 5, 16. *Redeeme the time.*

Redéemer. *ſig:* A deliuerer, or one that payeth a ranſome to ſet free ſuch as are bound. Pſal. 19, 14. *O GOD my my ſtrength, and my Redeemer.*

redemption *ſig:* The freedom of ſinners, both from the guilt and power of ſin, by forgiueneſſe and ſanctification, as touching the beginning and firſt Act of our Redemption. Ephe. 1, 7. *By whom wee haue Redemption.*

2 The whole worke of a Sinners ſaluation, comprehending all thinges that belongs to it. Heb. 9, 12. *And obtained eternall Redemption for vs.* Our whole Redemption, from the firſt act to the laſt, is wholy from the mercy of God in Chriſt, and not at all from our ſelues; not any part of it.

3 The laſt act, onely of our ſaluation in the Reſurrection of our bodies, and in the ſentence of the laſt iudgement, when beeing freed from all miſery, perfect felicity ſhall begin, as the full fruit of our Redemption. Lu. 21, 28. *Lift vp your heads, for our Redemption draweth neere.* 1 Cor. 1, 30. *Hee is made vnto vs Righteouſneſſe, Wiſedome, Sanctification, and Redemption.* Our whole Redemption,

from first act to the last, both for merit and efficacy, it is wholy from Christ, and not at al from our selues; no not in any part, or least degree.

Redemption of our bodies. *sig:* Eyther deliuerance from our body, by death, that our Soule may be receiued into Heauen; or rather, that perfect consummation of our blisse, when our bodies shal be deliuered from the Graue at the last day. Rom. 8, 23. *Looking for the Redemption of our bodies.*

Reformation. *sig:* Framing againe, or bringing backe, of persons and thinges disordered and out of course, vnto their first forme and state wherein they were set, eyther by Gods Creation, or institution and ordinance. Psal. 50, 17. *Seeing thou hatest to bee Reformed.* Hebr. 9, 10. *Vntill the time of Reformation.*

to Refresh. *sig:* To giue rest or make fresh againe, after some bodily or spirituall decay and wearinesse. Psalme 60, 9. *Thou didst refresh thy Land when it was weary.*

Refreshing. *sig:* That most comfortable rest and repose, which the elect shall haue at their Resurrection, for euer, after all their labour and miseries of this life. *Actes* 3, 19. *When the time of refreshing shall come from the presence of the Lord.*

Refuge. *sig: pro* A place to fly vnto, for succour and defence in dangers.

2 The defence and protection of God, who is our best refuge. Psal. 59, 16. *Thou art my refuge in the time of trouble.* Psal. 32, 7.

Regeneration. *sig:* New birth, after we are once born naturally, to be borne againe spiritually. Titus 3, 5. *By the Lauer of Regeneration, or by the washing of New-birth.*

2 The day and time of the last Iudgement, when our whole Nature, being perfectly restored, both body and Soule, shall enioy the heauenly inheritance. Mathew 9, 28. *You which haue followed mee, shall in the Regeneration sit vppon Thrones, &c.*

Regene-

Note this.

Regeneration, is commonly put and vſed by Diuines, for Sanctification and Renouation; and then it imports and ſignifies as much, as the reformation of a Man; which conſiſts in the Mortification of ſinne, and newneſſe of life. Whereas, if we ſpeake exactly, and as the thing is, this renewing of our Nature, is but an effect and fruit of our Regeneration, which properly is, our incorporation and ingrafting into Chriſt by Faith, whereby wee haue our ſpirituall being of Children in the Kingdome of grace, as by Carnall generation we haue Naturall being in the Kingdome of this world. See *Iohn* 1, 12, 13, 14. Regeneration may therefore thus be defined.

Regeneration what?

Regeneration, is a worke or act of Gods wonderfull power, begetting the elect againe to himſelf, by the miniſtry of the word, through the ſpirit, that of the Children of wrath (by the deſert of ſin) they might bee made (by grace, through faith in Chriſt) the Sonnes and Daughters of God. Iames 1,18. *Of his owne will begat he vs by the word of truth.* Titus 3,4,5,6. Therefore, the confounding of Regeneration, with Sanctification, I doe take to bee an ouer-ſight: but I iudge it a groſſe errour, to thinke our ſelues to haue any ſtroke in our Newbirth; ſo much as to aſſent to it; til of vnwilling, we be made willing.

to be Regenerate. *ſig:* To be borne againe by the Spirit, that we may be the Children of God. Iohn 3, 3. *Vnleſſe a Man be Regenerate and borne againe, he cannot enter into the Kingdome of God.*

Reioyce. *ſig:* To take comfort and be made glad, by the opinion, preſence, or hope of ſome good thing; earthly or heauenly. 1 *Theſſ.* 5, 16. *Reioyce euermore.* Lu. 1, 58. *They Reioyced with her.*

to reioyce in Chriſt. *ſig:* To reſt wholy in him and his ſufferings, with full

full comfort and contentment of minde. *Gal.* 6. 14. *Phil.* 4, 4. *Reioyce in the Lord.*

Religion. *sig:* Godlineſſe, euen that inward pietie of the heart, whereby God is truely acknowledged and farred. *Iames* 1, 27. *Pure Religion, and vndefiled, is this.*

2 The outward lawfull worſhip and ſeruice of God, preſcribed in his worde, and profeſſed by men. *Iames* 1, 26. *That mans Religion is vaine.*

3 The Doctrine which teacheth Religion. *Acts* 25, 19.

4 The whole Iewiſh external worſhip of God, as it was corrupted by the Tradition of the Phariſees. *Acts* 26, 5. *I liued a Phariſie, after the perfect Sect of our Religion.*

5 Superſtition. *Col.* 2, 18. *By the Religion of Angels.* verſe 23. *In voluntary Religion.*

Religious. *sig:* A worſhipper of God outwardly. *Iames* 1, 26. *If any among you ſeeme Religious.*

2 A true worſhipper of God, or a godly perſon. *Acts* 10, 5. *A Religious or deuout man, one that feareth God.*

3 A perſon deuoted to Religion, and ſtudious to know better the way of Gods worſhip. *Actes.* 2, 5. *There were dwelling at Ieruſalem, Iewes, Religious men.*

4 Superſtitious & hypocriticall perſons, which would ſeeme to be louers of Religion, and be not. *Acts* 13, 50. *They ſtirred vp certaine Religious or deuout women againſt Paule.*

to Remember. *sig:* Either to call to minde ſomething paſt, or to keepe in minde ſomething for the time to come. *Exod.* 20, 8. *Remember thou keepe holy the Sabaoth.* Math. 26, 75. *Then Peter Remembred the wordes of the Lord.*

2 To make mention with liking; to praiſe, commend and celebrate a thing. *Pſal.* *Re-*

member

member the wonderous thinges that he hath done. Psa. 6. 5. *In death there is none Remembers thee.* Esay 26, 8. Eccl. 12, 1. *Remember thy Creator in the dayes of thy youth*; that is, worship and praise him.

3 To trust or put confidence in another. *Psal.* 20, 7. *Some trust in horses, but we Remember thee, O Lord.* In this sence, wee are commanded to eate the Lords Supper, in Remembraunce of his death and passion: For we are warned thereby, & stirred vp, both to call to minde his sufferings, and to trust in them for saluation. 1 *Cor.* 11, 25.

to Remember, as it is referred to God. *sig:* To care for one, to deliuer, succour, and saue him. God Remembred *Abraham*, or thought vpon him. *Gen.* 19, 29. Also in *Luke* 23, 41. *Lord Remember me when thou commest into thy Kingdome.* Heb. 13, 4. And in all places of the *Psalmes*, where the Prophet prayeth to be remembred; it hath this meaning to be blessed, cared for, and comforted. If we speake properly, there fals into God no forgetfulnesse, but as men vse to helpe such as they remember and think vpon; so, the helpes, blessings, and comforts, which God doth afford to his people, shewes and makes it knowne, that he Remembers them. 1 *Sam.* 1, 19. *And the Lord Remembred Hannah.*

2 To punish or correct sinne. *Psal.* 25, 7. *Remember not the sinnes of my youth*; that is, Remember them not to punish me for them. *Iere.* 31, 34. *I will not Remember your Iniquities.*

3 Graciously to accept, and fauourably to fulfill. *Psal.* 20, 3, *Let him Remember all thy burnt Offerings.*

Rembrance *sig:* A calling to minde, or keeping in mind. This is the proper signification.

2 Memory, good name, and report. *Eccl.* 9, 5. *Their Remembrance is forgotten.* Exod. 17, 14.

3 Hauing in minde, with faith and loue. 1 *Cor.* 11,

11, 25. *Do this in Remembrance of me.*

Remission of sinnes. *sig:* Forgiuenesse of sinne, when both the guilt and *punnishment are freely pardoned, for Christ, alone, to such as beleeue in him. *Acts* 10, 43. *All that beleeue in him, shall receiue Remission of their sinnes.* These are our spirituall debts, which being wholy pardoned by Christ onely; what place is there for Popish satisfaction.

*We haue Remission frō Christ, both of fault, and the whole punishment, temporal & eternall.

2 All the merits and benefits of Christ, by a **Synecdoche** of a part for the whole. *Math.* 26, 28. *Which is shed for many, for Remission of sinnes.* Vnder this one benefit, is comprehended the whol Masse of his merits.

to Remit, or forgiue. *sig:* To forgiue, or not to require the paiment or debt of sinne, at our hands. *Iohn* 20, 23. *They are Remitmitted.* Thus God alone Remitteth authoratiuely.

2 To declare and pronounce sinne to be forgiuen, to such, as shewe their faith by true Repentance. *Iohn* 20, 23. *Whose sinnes ye Remit.* Thus Ministers are saide to remit declaratiuely, as witnesses onely.

3 To put wrong done vs out of our Remembrance. *Math.* 18, 21. *And I shall forgiue or Remit him.* Thus one man forgiues another.

4 To receiue an excommunicate person into the Church, vpon his Repentance. 2 *Cor.* 27. *Yee ought rather to forgiue him.* And verse 10. Thus the Church forgiues scandalous liuers. **See Forgiuenesse.**

Remaining *sig:* A portion of time which is behinde, how little soeuer. 1 *Pet.* 4, 2. *That time which Remaineth.*

2 Constant continuing and abiding for euer. *Iohn* 16, 15. *And that your Fruite Remaine.*

Remnant. *sig:* Certaine persons, reserued out of a great number and masse of people. *Rom.* 9, 27. *Though Israel were as the sand of the Sea, yet but a Remnant shall be saued.*

To

to Remoue *sig:* To put a thing out of his due place. *Prou.* 23, 10 *Remoue not the ancient bounds.*

2 To destroy and to confound. *Psalme* 15, 5. *He that doth these thinges shall neuer be Remooued.*

to Render. *sig:* To giue something backe where wee had it. *Psal.* 116, 16. *What shall I Render vnto the Lorde?* That is, by way of Thankefulnesse, to returne vnto his praise, all those graces and good blessinges which we receiue of him.

2 To requite, or recompence, or to doo one like for like. *Psal.* 94, 2.

Renewing. *sig:* That worke of the spirite, whereby the elect, of the enemies of God, Children of his Wrath, vngodly, and sinners, they are become the Children of God, Cittizens with the Saints, Heyres & Coheires with Christ; being made partaker, through faith of Christ, his Righteousnesse, and his sufferinges, vnto perfect reconciliation with GOD. This is the first worke of Grace, and is the same with ingrafting it into Christ, or regeneration. *Ioh.* 3, 3, 4, 5, 6, &c.

2 The restoring of our corrupt Nature to our first Image, when Satans Image being defaced and blotted out; instead thereof, there is printed in our breasts, Gods Image, consisting in true Righteousnesse, Holynesse, and Knowledge. *Titus* 3, 4, 5. *By the Renewing of the Holie-Ghost.* Colos. 3, verse 10. *Put on the New-Man, which after God is created in knowledge.* Ephesians 4, 24. This is an effect of the former Renewing, as a second worke of Grace, yet doone at the same time.

3 The refreshing and strengthening of that which is some-what decayed and blemished, by our daily slippes, staines, and falles. *Psal.* 21, 10.

Renew

Renew a right ſpirit within me. Ro. 12, 2. *Be Renewed in the ſpirit of your minde.* 2 Cor. 4, 16. *The inner man is Renewed daily.* This third Grace, is the proceeding of the ſecond work of grace, till it be perfected.

Renting of garments. *ſig:* Some great indignation and heauineſſe, conceiued for ſome horrible crime done, or ſuppoſed to be done; or ſome great and extraordinary calamity and iudgement. *Math.* 26, 62. *They Rent their cloaths, ſaying he hath ſpoken blaſphemy.* Acts 14, 14 *When they heard that, they Rent their cloaths.* Gen. 37. 34. *Iacob Rent his cloaths, and ſorrowed for his ſonne a long ſeaſon.*

to Rent the heart. *ſig:* To endeuour by Prayer, Meditation, and Faſting, to bring the heart to an vnfaigned and deep ſorrowe and mourning, for the offence of a moſt gracious God by our greeuous ſinnes. *Ioel* 2, 13. *Rent your hearts. &c.*

to Rent a kingdome. *ſig:* To take away and depriue one of his kingdom. 1 *Sam.* 15, 28. *The Lord hath Rent the Kingdome of Iſraell from thee this day.*

to Repaire. *ſig:* To build vp and raiſe that which is faln downe. *Amos* 9, 11. *I will Repaire or builde vp the decayed Tabernacle of Dauid.*

to Repay. *ſig:* To pay backe againe, or to pay a man with his owne Money (as we vſe to ſay) *Rom.* 12, 19. *I will Repay ſaith the Lord.* This is to meat ſinners their owne meaſure.

to Repent, referred to to men. *ſig: pro* To bee wiſe after the fact, and to come to our ſelues againe. 2 *Cor.* 7, 8. *I Repent not, though I did Repent.* Luke 15, 17. *And he came to himſelfe.* Mat. 21, 29. *Yet afterward he Repented.*

2 To wiſh with greefe, ſome-thing which is done, to bee vndoone; in regard of the hurt that comes of it. *Math.* 27, 2. *Iudas Repented, &c.*

3 To change the mind being ſorry for ſinne, (as it is ſinne and the offence of God) with purpoſe

pose of amendment. Actes 8, 22. *Repent, that thy wickednesse may be done away.* And 17, 30. Now he warneth euery man euery where to Repent.

4 To repaire and refresh Grace, being decaied by negligence or security. Reu. 2, 5. *Repent and doe thy first workes.*

Referred to God.

5 To alter our purpose and counsell. Thus God is said not to repent. 1 Sam. 15, 29. *The eternity of Israell cannot Repent*; For God neuer alters his purpose.

6 To vndo that which was once done. Thus is God saide to Repent after the manner of men, who repenting themselues of that was done, they doe vndoe, and afterward ouerthrow their first worke. Gene. 6, 6. *God Repented that hee had made man.*

repentance. *sig.* Any change of minde or purpose, in any matter whatsoeuer. Hebr. 12, 17. *Esau found no place for Repentance.*

2 A great griefe of mind, through the sence of Gods wrath threatned to sin, without any true hatred of sinne. This is a Legall Repentance. Mat. 27, 2.

3 The whole change of a Sinner, in mind, wil, and actions, from euill to good, at his first conuersion. Acts 11, 18. *Hath God giuen the Gentiles Repentance to life.* This is Euangelicall Repentance, and comprehendes faith vnder it. Math. 3, 8, 11. This Repentance is wholy the worke of Gods grace; for in that we are willing to turne to God, it is, because grace, of vnwilling, hath made willing.

4 A reparation of our daily spirituall decaies, by a turning from some particular sinnes after our first conuersion. 2 Cor. 7, 10. *Godly sorrow bringes forth Repentance, not to be repented off.* This is the Progresse of Euangelicall Repentance.

Repen-

Repentance what?

Repentance, is a very sore displeasure which man hath in his heart for his sinnes (euen because they are the breach of Gods holy Lawes, and the offence of God his most mercifull Father) which ingendereth in him a true hatred against sinne, and a setled desire to liue better in time to come, ordering his life by the will of GOD reuealed in his word.

Reprobate. *sig:* A refused one, or one cast out and reiected: Also one, not being found such an one as hee ought to be. 1 Cor. 9, 27. *Least I be found a Reprobate, or be reprooued*; that is, not such as I should be, by liuing otherwise then I teach.

Reprobation what?

Reprobation for foreseede Infidelity and Sinners, against Rom. 9, 11, 12, 13. Reprobation, is the most wise purpose of God, whereby he hath before all eternity (for his owne wils sake) constantly decreed, without any Iniustice, not to haue mercy on those Angels & men whom he hath not loued, but hath passed them ouer when he did chuse others; that by their iust condemnation, he might declare his wrath towards sin, to the glory of his Iustice. Rom. 9, 10, 11, 18, 22, 23.

Reprobate mind. *sig:* A minde, destitute and void of iudgement and common reason, to discerne betweene good and euill. Rom. 1, 28. *Deliuered into a Reprobate mind.*

Reprobate to good workes *sig:* Counterfeit and vnsincere professours, which know not how to do or go about any good work. Titus 1, 16. *And to euery good worke Reprobate.*

Respect of persons. *sig:* The preferring of one before another for some outward qualities, of riches, pouerty, &c. *Iam.* 2, 1. *Haue not the faith of Christ in Respect of persons.* Deut. 16, 19. See Acception of Persons.

Rest, as it is referred to men. *sig: pro* A ceasing from labour or worke, of mind or body.

2 A ceasing from bodily labours, or a refreshing (after wearinesse) by sleepe. Psalme

The day for man to labour, also he hath ginen the night for Man to rest in: Luke *He called them aside to rest a while.* This is Natural Rest. Psa. 127, 2. *He will giue Rest to his beloued.* Math. 8, 20.

3 A ceasing from outward woorkes of our worldly calling, for a certain time, to fit vs for Gods seruice. Thus the Iewes seauenth day, and our Lordes day with vs, is a day of Rest. Commandement the fourth. This is Ceremoniall Rest.

4 A ceasing from disobedience to God and the wōrkes of sinne. Heb. 4, 3. *We which haue beleeued doe enter into Rest.* Also verse 10, 11. *When an elect Soule ceaseth from the workes of corrupt Nature.* This is spirituall Rest.

5 A perfect ceasing and full freedome, from all sinnes, sorrowes, and miseries. Reue. 14, 13. *They that die in the Lord rest from their labours.* This is æternall Rest.

6 Peace and quietnesse of a good conscience, vnder sure hope of æternall Rest. Math. 11, 29. *And ye shall finde Rest to your Soules.*

7 The quietnesse of the minde beeing freed from all worldly cares and feares of enemies and dangers. Psal. 116, 5, 6. *Take thy Rest ô my Soule, for God, &c.*

8 The doctrine of God, whereupon we ought to stay and Rest our selues. Esay 28, 12. *This is the Rest, &c.*

9 A place of quiet and constant abode. Psal. 132, 8. Psal. 95, 11. So was *Canaan* to Gods people, and *Ierusalem* to the Arke. Psal. 132, 14.

10 A ceasing from Tillage and Husbandry. Thus the ground is said to Rest. Leuit. 25, 5, 6. *A yeare of Rest to the Land.*

11 Ease and idlenesse. Gen. 49, 15. *Hee shall see that Rest is good.* Thus the wicked Rest.

The Church and house of God, wherein Christ

Resteth. Psalme. 13, 14. Esay 10, 11. *And his Rest shall be glorious.* The Papists which translate, *This his Sepulcher shall bee glorious*, to prooue the adoration and religious worship of our Sauiours Sepulcher; deale both ignorantly and superstitiously therein.

Rest referred to God. *sig:* A ceasing from his woorke of Creation at the end of sixe daies. Heb. 44. Gen. 2, 1. *He Rested the seauenth day from his worke.*

Restitution or restoring. *sig: pro* The setting in ioynt againe, or placing in good estate that which was once fallen downe and decayed. Gen. 40, 21. *And he restored the cheefe Butler.* In this signification, God is said in Scripture to Restore his people: and thus are we commaunded to Restore such as sinne by infirmity. Gal. 6, 1. *Ye that are Spirituall Restore such an one.* This * shal be perfectlie doone at the last day, when euery thing (now corrupted) shal haue due perfection and proportion.

* Acts 3, 21. Rom. 8, 20, 21, 22, 23.

2 A giuing againe that which one had before lost. Psal. 5, 12. *Restore to me the ioy of thy saluation.*

3 Returning that which is not a mans owne to the proper owner. Luke 19, 8. *I wil Restore fourefold.* Ezek. 18, 7. *If he Restore the pledge, &c.*

Resurrection. *sig:* An action of diuine power, quickning dead bodies, and raising them to life. 1 Cor. 15, 12. *How do some say that there is no Resurrection?* This is the second Resurrection.

2 Restoring dead Soules to the life of grace, that they may liue to God, beeing mooued by his spirit. Reuel. 20, 6. *Blessed are they that haue part in the first Resurrection.* Iohn 5, 25. *This is the first Resurrection.*

Resurrection of condemnation. *sig:* Such a Resurrection as hath condemnation and eternall death to follow it. *Iohn*, 5, 29. *Others shal rise to to the Resurrection of condemnation.*

Resurrection of life. *sig:* Such a Resurrection as hath eternall life follo-

wing

wing it. *Iohn*, 5. 29. Which life, becauſe it belongs onely to the iuſt, it is therefore called the Reſurrection of the iuſt. *Luke*. 14, 14. *At the Reſurrection of the iuſt*.

Reſurrection from the dead. *ſig:* The whole mediation of Chriſt in his Incarnation, Natiuity, Life, Suffering, Death, Buriall, his remaining in the Graue vnder the power of death, Aſcention, returne to Iudgement. *Rom*. 10, 9. *And raiſed him from the dead*.

to Returne. *ſig: pro.* To come backe againe, after one is departed or gone out of the way.

2 To repent, as when a ſinner which hath erred from the way of Gods Commaundements, doth come home againe by vnfained repentance. *Acts*. 3, 19. *Returne, and repent, &c. Ezek*. 18, 32. Thus ſinners Returne to God.

3 To yeild or giue conſent to the minde or deſire of another. *Ier*. 18, 19. *Do not Returne to them, but let them Returne to thee*. Thus the people Returne to their Miniſter.

4 To ſhewe freſh ſignes of fauour, after ſome iudgements for ſinnes. *Pſal*. 61, 20. *Thou wilt Returne. Pſal*. 40, 13. *Ioel*. 2, 14. *Who knoweth if God will Returne?* Thus God Returnes to vs.

Reuelation *ſig:* An vncouering or opening ſomething that is hid, and ſecret. *Reuel*. 1. *The Reuelation of Iohn the Diuine*. That is, which was ſhewed to him. How do ſome teach, that this booke is ſo hard that it cannot be vnderſtood, if the holy Spirit haue entituled it the Reuelation? that is, a Declaration, or a thing Reuealed.

the day of Reuelation *ſig:* A time of declaration appointed in Gods Counſell, for the manifeſting of darke thinges which be hid and kept cloſe. *Rom*. 2, 5.

the Reuelation of Ieſus Chriſt. *ſig:* That propheſie, which Ieſus Chriſt hath opened vnto vs out of the boſome of his Father, by the miniſtry of the Angels. *Reuel*. 1, 1. *The Reuelation of*

Iesus Christ.

2 His declaring himselfe vnto vs to bee our redeemer by his word and spirite, euen in this life. 1 *Pet.* 1, 13. *Trust perfitly in the grace brought you in the Reuelation of Iesus Christ.*

3 The glorious appearing of Iesus Christ at the last day. 1 *Pet.* 1, 13. *Tit.* 2, 13.

to Reueale. *sig:* To make vs vnderstand any part of diuine truth which wee knew not before. *Phi.* 3, 15. *God shall Reueale the same vnto them.*

2 To open a secret committed to vs. *Pro.* 20, 19 *Reuealeth, or discouereth secrets.*

to Reueale Christ in vs *sig:* To open the eyes of our minde by the spirit, that we may see him to be the onely Sauiour, and to be our Sauiour. *Gal.* 1, 15. *It pleased God to Reueale his sonne in me.*

to Reuenge or auenge. *sig:* To punnish sinne, commonly with some iudgements like and proportionable to the sinne it selfe. *Psal.* 94, 1. *Reuenge thy selfe ô God: or, ô God the Auenger.*

2 To requite an Iniury done vs, out of some hate against our person. *Rom.* 12, 19. *Reuenge not your selues*; that is, *recompence not euill for euill. Rom.* 12, 17.

Reuerence. *sig:* A holy feare of the heart towardes God, witnessed by all seemely Behauiour, Gesture, Attire, Countenance, Attention, and such like. *Psalm.* 2, 11. *Serue the Lord with Reuerence.* Mal. 1, 8. Heb. 12, 28. *That we may please him with Reuerence.*

2 All comely behauiour towards men, which is meete for their gifts and places. As *Salomon* did Reuerence to *Bethsheba* his Mother. *Abraham* to the Rulers of *Sichem. Math.* 21, 37. *They will Reuerence my Sonne.* Gen. 33, 7. *They drew neere and did Reuerence.* Heb. 13, 9. *And we gaue them Reuerence.*

Reward. *sig: pro* A Iust recompence, giuen to labourers at the end

end of their worke, as the labourers. *Math.* 20,8. *Receiued their wages in the eeuen.*

2 A free recompence, giuen of mercy vnto the godly after all their labours, & trauailes in the seruice of God (as labourers vse to bee Rewarded at the end of the day, when their work is done.) *Mat.* 6, 6. *Shall Reward thee openly. Math.* 10, 41. This is farre from Popish merrit and deseruing, by worthinesse of the worke done. Wee teach Reward by fauour from God, not by desert of our owne work. That which Christ in *Math.* 6, 1. calles Reward, in *Luke*, 6, 32. is called in the Greeke *Karis*; that is, Grace; which we translate Thankes.

Reynes. *sig:* Priuy and secret thoughts. *Ier.* 11,20. *God searcheth the heart and Reynes.*

2 Secret inspiration of God. *Psal.* 16, 7. *My Reynes teach me in the night.*

3 Affections of the hart. *Psal.* 26, 2. *Examine my Reynes and my heart.*

R. *I.*

Rich. *sig: pro* One that aboundeth in earthly blessings. 1. *Tim.* 16, 17. *Warne them that be Rich, &c.*

2 One that aboundeth in spirituall good things. 1 *Cor.* 1, 5. *Ye are Rich, &c. Eccl.* 10,6. *The Rich sat in the low place.* That is, men stored with all kind of wisedome.

3 Such, as by their Riches are puft vp and presume to much vpon themselues, that they haue good store of goodnesse & grace, when they haue little or none at all. *Reuel.* 3, 17. *I am Rich. Luke.* 1, 53. *He sendeth the Rich empty away.*

4 Such as put their trust in their owne goods. *Math.* 19, 24. *Luke.* 6, 24. *Then for a Rich man to enter into heauen.*

Rich grace. & rich mercy *sig:* Most aboundant or plentifull grace and mercy. *Eph.* 2,4. *According to his Rich grace.*

Rich to god *sig:* One that wholly relieth vpon Gods godnesse,

being plentifully furniſhed with faith, hope, loue, feare, and other graces. Luke 12, 21. *So is it with euery one who is Rich to himſelfe, and not rich to God*; that is, in reſpect of God.

Rich to himſelfe. *ſig:* One, that dependeth not vpon Gods prouidence, but vpon his owne wiſedome and wealth, caring for, and ſtoring onely ſuch thinges as belong to this life. Luke 12, 21.

rich in faith *ſig:* Such as haue a great meaſure and portion of Faith, by which they are made partakers of Chriſts Riches. Iames 2, 5. *That they ſhould be Rich in Faith.*

Rich in knowledge. *ſig:* Such as haue a great meaſure of vnderſtanding in heauenly things. 1 Corin. 1, 5. *Ye are Rich in all knowledge.*

Richin good workes. *ſig:* Such as be full of good workes, abundantly doing good to others. 1 Tim. 6, 18. *And bee Rich in good workes.*

Rich in this world. *ſig:* Such as abound in thinges appertaining to this life. 1 Tim. 6, 16. *Charge them that bee Rich in this World.*

Riches. *ſig:* Store of worldly goods heaped together. Luke 12, 15. *Mans life is in his Riches.* 1. Tim. 6, 17. *Truſt not in thy Riches.*

2 The merits and graces of Chriſt. Ephe. 3, 8. *That I ſhold Preach the vnſearchable riches of Chriſt.*

3 The knowledge of the Goſpell vnto life æternall. Rom. 11, 12.

Riches of Gods bounty *ſig:* A plentifull large abundance of his bounty and goodneſſe. Rom. 2, 4. *Doſt thou deſpiſe the Riches of his bounty?*

Riches of iniquity. *ſig:* Worldly goods, kept, or ſpent and vſed wickedly. Luke 16, 9. *Make thou friendes with the Riches of iniquity.*

Vncertaine Riches. *ſig:* Vnſtable, fleeting, & inconſtant Riches. 1 Ti. 6, 17.

Vnſearchable Riches. *ſig:* The moſt precious benefits of Chriſt, the worthineſſe and depth whereof, no humaine wit can finde out. Epheſi. 3, 8. *Vnſearchable Riches of Chriſt.*

Some

Riddle. *sig:* Some darke and hidden saying or question, not easie to be vnderstood of vs, without an Interpretation. *Iudg.* 14,12. *I will put foorth a Riddle vnto you.* **See Parable.**

Righteousnesse vnto thee. *sig:* A iust worke, and pleasing to God. *Deut.* 24, 13. *It shall be Righteousnes vnto thee, before the Lord thy God.*

Righteous. *sig: pro* One, that giueth to euery one that which is his owne.

2 One iust, perfectly, and infinitely of himselfe, and in himselfe; doing alwaies that which is righteous vnto others. *Psal.* 11, 7. *The Righteous God loueth Righteousnesse.* And *Dan.* 9,7.

2 Equall, rightfull. Thus the Iudgements and Lawes of God, are called Righteous. *Psalm* 119. *Thy Righteous Iudgements.* Deut. 4, 8. *Lawes so Righteous.*

3 One, accounted Righteous, by imputation of Christs Righteousnesse vnto him. *Psal.* 32, 11. *Be glad ye Righteous.*

4 One, that performeth iust & righteous works in his owne person, though vnperfectly. 1 *Ioh.* 3,7. *He that doth Righteousnes, is Righteous.* Gen. 7, 1. *For thee haue I seene Righteous before me.*

5 One, that is iust in his owne opinion. *Math.* 9, 13. *Christ came not to call the Righteous, but sinners to Repentance.*

6 One, that is lesse faulty and blame-woorthy, then another. *Gen.* 38, 26. *She is more Righteous then I.*

Righteousnesse. *sig:* The Diuine essence, or God himselfe, who is Righteousnesse it selfe; and the Author of al righteousnesse in others. *Ier.* 22, 6. *Iehouah our Righteousnesse.*

2 Our whole Iustification, which is our deliuerance from guilt and punnishment of all sinne; and our being accounted Righteous, by the Righ-

teousnes of Christ imputed to vs. 1 *Cor.* 1, 30. *Christ is made vnto vs Righteousnesse.*

3 The fidelity or truth of God, in keeping his promise. *Psal.* 4, 1. *O God of my Righteousnesse.* And 51, 14. *My tongue shall sing of thy Righteousnesse.*

4 The benefits of God, which declare him to be righteous and iust of his word. *Psal.* 24, 5. *Hee shall receiue Righteousnesse from the God of his saluation.*

5 The perfect conformity of Christ, his human Nature and life vnto the will of his Father, which is called the Righteousnesse of Christ, because it was in him as the proper subiect, and the Righteousnesse of Faith; because faith is the only instrument to apprehend it, and receiue it; & the Righteousnesse of God, because it can onely satisfie and answere the rigour of Gods Righteous Law. Rom. 3, 21, 22. *The Righteousnesse of God, is manifest without the Law, and it is our Iustification before God.*

6 The thorough conformity and agreement (in some part and measure) of our will & actions, vnto the whole iust Law of God. *Rom.* 6, 18, 19. *Being free from sin, ye are made the seruants of Righteousnesse. &c.*

7 That iust and vpright dealing which is betweene man and man. *Luke* 1, 75. *To serue God in Righteousnesse, and true Holinesse.* And in all places, where the worde Righteousnesse, is ioyned with Holinesse or Godlinesse.

8 Righteousnesse of workes and faith. *Rom.* 9, 30.

9 The iust and right distribution of punnishments and rewards, by publicke Gouernors. *Psal.* 72, 2. *Then shall he Iudge thy people with Righteousnesse.* Acts 17, 31. *He will Iudge the worlde in Righteousnesse*; that is, most Righteously punishing the wicked

wicked, rewarding the godly.

Righteouſneſſe of the Law. *ſig:* That perfect vprightneſſe in Nature and actions, which is commanded in the Law of *Moſes*; and was at firſt written in mans heart by Law of Nature. *Rom.* 8, 4. *That Righteouſneſſe.*

Right hand of God. *ſig:* The infinite ſtrength and power whereby God worketh all things effectually. *Pſal.* 118, 6. *The Right hand of the Lorde, hath brought mighty things to paſſe.*

2 Helpe and ſuccour, proceeding from his power. *Reuel.* 1, 17. *He laid his Right hand vpon mee; and ſaid, Feare not.* Pſal. 138, 7. and 139, 10.

3 The high and exceeding great glory of God the Father. *Pſal.* 110, 1. *Sit on my Right hand.*

4 Euerlaſting ioy and bliſſe in the life to come. *Math.* 25, 33. *Heeſhall ſet the Sheepe on his Right hand.*

Right, and left hand of Chriſt. *ſig:* The higheſt and greateſt worldly preferment, which Chriſt (as King) can giue to his chiefe fauourites and ſeruants. *Math.* 20, 21. *Graunt that theſe my Sonnes may ſit, one on thy Right hand, &c.* The Woman that made this requeſt, did thinke Chriſt to be an earthly King; and therefore, deſired for her ſonnes (not a Tyranicall Gouernment, which had beene vnnaturall for her to aske; vnfit for Chriſt to giue; and vnprofitable for her ſonnes to receiue) but the higheſt lawfull dignities vnder Chriſt: ſuch as *Ioſeph* had vnder *Pharaoh* in *Egypt*; and *Daniell*, vnder *Darius* in *Babylon*. It is a fault in the *Rhemiſts*, who thinke Heatheniſh Tyrannie forbidden heere, which the other Apoſtles would haue pittied, not diſdained. *Mark* 10, 41.

2 The cheefeſt glory and bliſſe in the kingdom of heauen. *Math.* 20, 23. *To ſit on my Right hand, and on my left, ſhall be giuen to them, for whome it is prepared of my Father.* Theſe words teach plainly, two things: Firſt, that there ſhall be differences

and

and degrees of glory in heauen: Secondly, that they are prepared and appointed of God, in his æternall purpose.

3 Thoroughly, at all handes, or on euery side. 2 *Cor.*6,7. *On the Right Hand, and on the left.*

Riuer. *sig: pro* A brooke, or course of water, issuing out of the Sea, or some great water.

2 The whole people of God, dwelling in *Ierusalem* and *Iury*. Psal. 46, 5. *There is a Riuer, whose streames shall make glad the Citty of God.*

3 The promises of the word, wherof the faithfull drinke to their full content and refreshing. *Psal.* 23,2. *He leadeth me by the pleasant Riuers, or still waters.*

Riuer of God. *sig:* Store and plenty of Raine, sent of God. *Psal.*65, 9. *The Riuer of God is full of water.*

R. *O.*

to Rob or spoile. *sig:* To take something from others by violence. *Math.* 27, 44. *Betweene two Robbers.* So it is in the Originall Greeke Text. *Luke* 10, 30. *They Robbed him of his Raiment.*

2 To take some-thing from others, which is theirs, by the consent of the Owners, at the appointment of God. *Exod.* 3,22. *Thou shalt Rob or spoile the Ægyptians.*

White-Robe. See White.

Rocke. *sig: pro* A strong defenced place of stone, seruing for safety against enemies and dangers. 1 *Sam.* 14,4. *There was a sharpe Rocke on the one side.*

2 The mighty helpe and defence of God. *Psal.* 18, 1. *Thou art my Rocke*; that is, succour and defence.

3 Christ Iesus, who is called a Rocke, in two respects. First, because wee haue from him our soule-refreshing; as water gusht out of the Wilderneſse, to refresh the people being thirsty. 1 *Cor.* 10, 1. *The Rocke that followed them, was Christ.* Secondly

condly, becauſe hee alone ſtrongly ſuſtaines and beares vp his Church, built vppon him by faith; as a houſe vpon a Rocke. *Math.* 16, 18. *Vpon this Rocke will I build my Church.* The Papiſts, which expound this, not of Chriſt beleeued on, and confeſſed by *Peter*, but of the perſon of *Peter*: they deale reprochfully with Chriſt, by lifting the creature and ſeruant of Chriſt, into the roome & place of his Creator & Lord. Alſo falſely with the Text, which ſaieth, not [*vpon this Peter,*] but [*vpon this Rocke*] that is; not vpon thee *Peter*, but vppon my ſelfe (as *Auguſtine* expounds it.) Laſtly, they offer wrong, and deale iniuriouſly with the Church, to build it vpon ſo feeble, fraile, and weake a Rocke as *Peter*; who failed more often then any of his fellow-Apoſtles, (*Iudas* excepted.)

4 Such comfortable ſuccour, as godly Princes do affoord to good men, oppreſſed by the wicked. *Eſay* 32, 2. *As the ſhaddow of a great Rock in a weary Land.*

Rod. *ſig:* A little twig, or wand, which was wont to bee carried before Princes and Rulers, as a ſign of their authority and dignity. This is a Ciuill Rod.

2 Correction, diſcipline, puniſhment. 1. *Cor.* 4, 21. *Shall I come to you with a Rod?* This is an Eccleſiaſticall Rod.

3 Afflictions, wherewith God chaſteneth his Children, for their amendment. *Pſal.* 89, 32. *I wil viſit their tranſgreſſions with a Rod.* Iob 21, 9. This is a Diuine Rod.

Rod of Gods power. *ſig:* The preaching of the worde, whereby God is mighty and powerfull among his people. *Pſalme.* 110, 2. *Thou ſhalt ſend the Rod of thy power.* See Scepter.

the Rod & ſtaffe of God. *ſig:* The direction of Gods ſpirit and word, leading and reſtraining vs: or (as ſome thinke) the prouidence of God in his word, corrections, and deliuerances

uerances. *Pſal.* 23,4. *Thy Rod, and thy Staffe comfort me.*

Roaring Lyon. *ſig:* Satan, very terrible in his temptations and aſſaults. See Lyon.

Roote. *ſig: pro* That whereby Hearbs and plants are firmly faſtned to the earth.

2 Stedfaſtneſſe, or conſtant and vnmooueable ſtableneſſe. *Math.* 13,6. *Becauſe it had no Roote.* Col. 2,7. *Rooted and built in Chriſt*; that is, firmely ſetled and faſtned vnto him by faith, as a Tree by the Rootes.

3 The beginning and cauſe of a thing. 1 *Tim.*6, 10. *Deſire of Money, the Root of euill.*

Roote of bitterneſſe. *ſig:* Some Hæreſie or greeuous ſinne, which (like a bitter Roote) brings forth bitter fruites of defilement in the Conſcience, & diſquiet to the Church. *Heb.* 12, 15. *Let no Roote of bitterneſſe ſpring vp.*

Roote of Jeſſee. *ſig:* Chriſt Ieſus, who according to the fleſh, came of *Dauid* the Sonne of *Ieſſee*. Eſay 11, 1. *A graffe ſhall grow out of the Roote of Ieſſee.*

R. *V.*

Rudiments *ſig: pro* The firſt beginninges in any Science, which be firſt to be learned.

2 The Iewiſh Ceremonies & Rites; or anie other external human obſeruations, vrged with an Opion of merit, neceſſity of ſaluation, and as parts of Gods ſeruice. *Gal.* 4, 9. *Weake and beggerly Rudiments.* Col. 2, 8.

Rule. *ſig:* Gouernment, Diuine or humane; as Ruler ſignifieth any Gouernour; and to rule, is to Gouerne. 1 *Tim.* 5, 17. *Elders that Rule well.* Rom. 12, 8. *He that Ruleth with Diligence.* Exod. 22, 28. *Thou ſhalt not ſpeake euill of the Ruler of thy people.* Exo. 18. 21. *Appoint ſuch to be Rulers ouer thouſands.*

2 The direction of the word of God, as a Rule to go and worke by. *Gal.* 6, 16. *As many as walke according to this Rule* (*or Canon.*) Hence the Scriptures

tures are called Cannonicall; becauſe they containe and giue a perfect Rule of faith and manners vnto the Church, which is bound obediently to walke according to this Rule, and to giue Teſtimony to it, and not by her authority to ouer-rule it, and the ſence of it.

Rumor. *ſig.* Fame, voice, or report.

to Run. *ſig. pro* With great ſpeede and celerity, to paſſe through a Race, vntill they come vnto the Goale. 1 *Cor.* 9, 24. *They which Run in a race, Run all.*

2. To keepe and hold on in the Race of Chriſtianity, with diligence and conſtancy, vntill wee come to the end of it. 1 *Cor.* 9, 24. *So Runne, that ye may obtaine.* Heb. 12, 1. *Run the Race that is ſet before thee.*

not in him that willeth, nor in him that Runneth. *ſig.* That in the matter of our election, and thoſe thinges which depend thereon for perfit ſaluation in Heauen; to wit, our calling, Iuſtification, adoption, ſanctification: in theſe thinges nothing at all is to be attributed, eyther to our willing; that is, to free-will, deſires, affections, and endeuour of the heart: or to our running; that is to our outward endeuours, by outward actions, labors, ſtudy, and working, but all wholely to bee attributed vnto the mercy of God: Therefore *Pelagians* and *Papiſts* are heereby fully confuted.

S. A.

taken away from the Lord to Christ
2. shall come: they shall rest in their graues,
every one of walking before him:
3: But you witches children come hither, the
seed of the Adulterer and the whore
4. on whom haue you iested? vpon whom
haue you gaped and thrust out your tongue?
are not you rebellious children and a false
seed?

---

first a complaint against the seruile men why take
not knowledge of gods Iudgements in
taking away the godly from among them.
secondly a threatning and denouncing them to haue
the sentence of condemnation pronounced
against them for the same

The first yet consisteth of these 3 branches:

1. they marked not that inconueniences it came to the
Church by the death of the righteous: not
seeing the miss of them, nor feeling the smarte.

2: they pierced not into gods purpose in taking them
away, why it was they were taken out of the
way, his iudgements might fully blaze vpon
the rest, & might send them packing to hell:
that the vengeance of god might fall vppon the vn-
mindes without any let.

3. they discerned not the mercy of God by taking
the godly out of the world & translating
them to eternall life.
They shall rest quietly in their graues, that is in
their graues till the day of their restoring.

S. A.

Sabbaoth. *sig:* A Day of rest, or a time set apart for holy Rest. Exod. 20, 8. *Remember the Sabbaoth to keepe it holy.* Mark 2, 27. *Sabbath was made for man.* The seaueuth day from the Creation, was the Sabbaoth of the Iew, as a type and token of spirituall Rest. But Iewish Rites beeing abolished in the death of the Christ, which brake down the partition wall: Now wee Christians haue the first day of the weeke for our Sabbath, in remembrance of Christ his resurrection that day. Acts 20 7. 1 Cor. 16, 2. The Iewish Sabbaoth was abrogate, by authority of God, and not of the Church; without Scripture, as Papists faigne and imagine.

2 The whole weeke, by a **Sinecdoche**, of a prat for the whole. Luke 24, 1. *In the first day of the Sabbaoth.* Also 18, 12. *I fast twice euery Sabbaoth*; that is, euery weeke. So our Translation reades it, but the Greeke word signifies [*Sabboth.*]

to break the Sabbaoth. *sig:* To offend against the ordinance of God, concerning the Sabbaoth, by doing some seruile and forbidden work. Neh. 13, 17. *Why break ye the Sabbaoth day?*

2 To doe some outward bodily worke, commaunded of God. Math. 12, 5. *The Priests on the Sabbaoth daie, doe breake the Sabbaoth in the Temple, and yet are blameleſſe*; that is, they do a bodily worke in killing beasts for sacrifice, which though it breake the rest of the day, yet is not a-

gainst

gainſt the holineſſe of the day.

Sabbaoth of the Lord. *ſig:* A day of reſt, appointed to be kept holy to the Lord, being ſpent in his ſeruice. Exod. 20, 10. *It is the Sabbaoth of the Lord thy God.*

to ſanctifie the ſabboth. *ſig:* Eyther to ordaine the Sabbaoth vnto holy vſes; or to apply it vnto ſuch vſes as it is ordained for. In the former ſence, God doth ſanctifie the Sabbaoth, and we doe ſanctifie it in the latter. Exod. 20, 11. *God Sanctified it.*

From Sabboath to Sabbaoth. *ſig:* Euerlaſtingly, without intermiſſion or ceaſing of time, euen ſo long as that bleſſed reſt of Heauen doth continue. Eſay 66, 23. *From Sabbath to Sabbaoth ſhall all fleſh worſhip before me,* ſaith *Iehouah.*

ſecond ſabboath. *ſig:* The latter ſolemne day of a Iewiſh Feaſt, wherein they reſted from bodily labours, & kept a publique aſſembly, as was vſed to bee done vppon the Sabbaoth day. Luke 6, 1. *It came to paſſe on a ſecond Sabbaoth day.* Leuit. 23, 3. Deut. 16, 8.

Sacrament what?

* Sacrament A Sacrament, is a viſible ſigne and ſeale of an inuiſible grace: or more largely thus. It is an ordinance of God, in the right vſe whereof, the partaker hath aſſurance of his being in the Couenant of grace, and ſaluation by Chriſt. Of ſuch Sacraments there bee two onely vnder the New-Teſtament; Baptiſme, and the Lords Supper. The former, being a Seale of our entrance into the Couenant; the other, a Seale of our continuance in the Couenant. Math. 26, 26, 27. Alſo 28, 18, 19. 1 Cor. 10, 1, 2, 3. 1 Cor. 12, 13. The ſeauen Sacraments of Papiſts, are too many by fiue, which either lacke an outward ſigne, or inſtitution by Chriſt, or be no Seales of ſauing grace.

Sacrifice. *ſig: pro* A ſacred action, wherein the faithfull Iewes did voluntarily worſhip God, by offering ſome outward thing vnto his glory, thereby to teſtifie his chiefe dignity and dominion ouer them, and their ſeruitude

seruitude and submission vnto him. Such Sacrifices, were eyther propitiatory, to procure fauour and pardon, after some sinne: or gratulatory, to giue thankes and praise after some benefit. Psalm 50, 8. *I will not repooue thee for thy Sacrifices*. And 51, 16. Leuit. 31. And 4, 2. This is Legall Sacrifice, and typicall. Christ Iesus being the truth and substance, who in the offering of himselfe once vppon the Crosse, hath fully appeased Gods wrath.

2 Our whole spirituall seruice and Christian duties of all sortes, within our generall and speciall callings. Psalme 51, 17. *The Sacrifices of GOD are a contrite Spirit, &c.* 1 Pet. 2, 5. Heb. 13, 15. This is Euangelicall Sacrifice. But touching Papisticall Sacrifice of the Masse, the Scripture is altogether mute and dumbe, saue to cry out against it.

Liuing Sacrifice. *sig:* Our selues, euen our bodies and Soules, beeing consecrate and giuen to God. Rom. 12, 1. *That ye offer your bodies a liuing Sacrifice.*

to Sacrifice vnto Nets. *sig:* To ascribe Diuine power vnto our selues, and to the Instruments of our life. Hab. 1, 16. *Therefore they Sacrifice to their Net.* This is by putting confidence of our harts, in meanes, depending vpon second causes, God being neglected.

Sacrifice of righteousnesse. *sig:* A lawfull, due, or righteous Sacrifice, such as God himselfe requireth. Psal. 4, 5. *Offer the Sacrifices of righteousnesse.*

Sacriledge. *sig:* An vsurping to our selues by fraud and couetousnesse holy thinges, which are dedicated vnto God, eyther by vow or course. Ro. 2, 22. *Thou committest Sacriledge.*

Saint, or Saints. *sig:* An holy one, or a person called to holinesse: such is euery faithfull person, hauing the perfect holinesse of Christ put vppon him, by imputation of Faith, and the quality of imperfect holinesse, powred into his heart, by the Spirit of sanctification.

Pſalme 16, 2. *To the Saints which are in earth.* Pſal. 132, 12.

2 The holy Angels. Deut. 33, 2. *He commeth with thouſands of his Saints*; that is, with innumerable Angels.

3 The whole body of a particular viſible Church, conſiſting of good and euill; of priuate & publike perſons, ſet apart to adminiſter holy things, and all profeſſing holineſſe. Phil. 1, 1. Ephe. 1, 1, 17. 1 Cor. 1, 2. *Saints by calling.*

Salt. *ſig: pro* A Creature, whoſe property is ſharpneſſe; and the effect to kill corruption.

2 The doctrine of the word, becauſe it ſeaſoneth, not onely the corrupt manners and conuerſations of men, but the rotten heart within, euen corrupt reaſon and will, that all may become ſauory to God. Math. 5, 13. *Yee are the Salt of the Earth.* Miniſters are ſo called, in reſpect of their doctrine.

3 Godly wiſedome, which ſeaſoneth our communication (as Salt doth meate.) Col. 4, 6. *Let your ſpeach be poudered with Salt.*

4 Chriſt, by whom all that beleeue in him are made ſauory, and pleaſing to God. Leuit. 2, 13. *Vpon all thine offerings thou ſhalt bring Salt.*

the Couenant of ſalt. *ſig:* A firme, ſure, and vncorruptible Couenant, which laſts for euer. Numb. 18, 19. *It is a perpetuall Couenant of Salt to the Lord.*

to ſow ſalt. *ſig:* To make the ground barren, or vnapt to bring forth any thing, by caſting Salt vpon it. Iudg. 9, 45. *He deſtroyed the Citty and ſowed Salt in it.*

to Salute no man by the way. *ſig:* Speedily to diſpatch a iourney without negligence. Luke 10, 4.

Saluation. *ſig:* Outward ſafety and deliuerance, from outward dangers and enemies. Exo. 14, 13. *Behold the Saluation of the Lord.* Pſal. 3, 8. Pſalm 51, 12. *The ioy of thy Saluation.*

2 The

2 The ſtate of bleſſed and happy life, as touching the entrance into it, when wee begin firſt to beleeue and repent. Luke 19, 9. *This day Saluation is come to thine houſe.* Ephe. 2, 8. Luke 1, 77. As there is no other Sauiour but Ieſus, ſo our Saluation, in whole, and euery part, is from the merit of his owne ſufferings and workes, done in his owne ſelfe.

3 The perfection of bleſſed and happy life, at our glorification in Heauen. Hereof there are two degrees; the firſt is, at the time of our death, when the Soule being loſed from the bodie, is carried by elect Angels into the third Heauens. Luke 16, 22. The ſecond degree is, at the day of the Reſurrection, when our whole perſon, body, and Soule, ſhal be receiued vp into Heauen with Chriſt, into euerlaſting bliſſe. Hebr. 1, 14. *Which ſhall be Heires of Saluation.* Rom. 5, 10.

4 Our bleſſed life, both as touching the entrance and perfection, the beginning and ende of it (euen our full happineſſe.) Heb. 2, 3. *If we neglect ſo great Saluation.* Rom. 5, 10. 2 Theſſ. 2, 15. No (*a*) part of this Saluation is merited by workes of grace which we doe, but from Chriſts works in his owne perſon.

(a) To aſcribe ſaluation in any part or meſure vnto workes of grace done by vs, it is to make our ſelues our owne Sauiors.

5 The author of Saluation. Pſalm. 27, 1. *The Lord is my Saluation.*

6 The perſon of him who is our alone Sauior. Luke 2, 30. *Mine eye hath ſeene thy Saluation*; that is, him, which by thy decree, bringeth, worketh, and giueth Saluation, or the perſon appointed to be our Sauiour.

to ſanctifie, referred to God. *ſig:*

To appoint and ſeparate a thing from a common, to an holy or religious vſe. Com. 4. Exod. 20, 11. *God Sanctified the Sabbaoth.* Thus Prieſtes, vnder the Law, Ceremonies, Temple, Veſſels, were ſanctified. Math. 23, 17.

2 To make holy, by putting holyneſſe Morrally into one: of vncleane, making vs clean. 1 Theſ. 5, 23. *The God of peace Sanctifie you throughout.* 1 Cor. 6. *But ye are Sanctified.* 1 Cor. 1, 2. Iude 1. Iohn 17.

3 To bleſſe ſomething to vs in the ordinary vſe. 1 Tim. 4, 4.

4 To cleanſe and purifie, both ceremonially & ſpiritually. Exod. 19, 10. *Goe to the people, and ſanctifie them to day and to morrow*; that is, let them performe outward and ceremoniall pureneſſe, to admoniſh and ſtirre vp to inward vſe.

referred to men.

5 To acknowledge holy. Math. 6, 9. *Sanctified be thy Name, or hallowed*; when we acknowledge ſomething to bee holy, which before was ſo in it ſelfe. Leu. 10, 3.

6 To apply to ſuch holy and diuine vſe as God appointed. Com. 4. Exod. 20, 8. *Sanctifie yee my Sabbaoth*; that is, employ it to the holy vſes for which I haue ordained it.

Sanctification. *ſig:*

A freedome from the tyranny of ſinne, into the liberty of holineſſe, begun here, and daily to be encreaſed till we be perfit. 1 Cor. 1, 30. *Chriſt is made to vs of God Sanctification.*

2 The ſeparation of thinges or perſons, from common or prophane vſe, that they may remaine holy vnto the Lord for a time, or for euer. This belonges to the Prieſts, Leuites, and Ceremonies of the Law, &c. This is Ceremoniall Sanctification, whereof in *Exodus* and *Leuiticus*.

3 The whole worke of grace, whereby Sinners, of the Children of wrath, and Bond-ſlaues of Sathan, are conſecrated and dedicated vnto God, (being purged & cleanſed in the blood of Chriſt) that they may become his Children and true worſhippers. In this ſence it comprehends regeneration, Reconciliation, Iuſtification, and Adoption.

1 Pet.

1 Pet. 1, 2. *Elect vnto Sanctification.* This is Vniuersal Sanctification, comprehending the whole work of grace.

4 That peculiar worke of the Spirit, creating in the elect, conuerted Soules; that new qualitie of holinesse, whereby they can in some measure truely hate their owne sinnes, with firme purpose to leaue them, and loue Gods Law, with resolution to doe it in some good measure. 1 Cor. 6, 11. *Iustified and Sanctified.* 2 Thess. 2, 13. *Through the Sanctification of the Spirit.* This is Sanctification, particular and inherent, and peculiar to the elect.

5 The perfit purity of Christes humaine Nature, reckoned vnto beleeuers by free imputation of faith. 1 Cor. 30. *Christ is made vnto vs Sanctification.* This is Sanctification imputed.

6 The worke of generall illumination and reformation. Heb. 10, 29. *Wherewith he was Sanctified.* This is externall Sanctification, common to reprobation.

Spirit of Sanctification. *sig:* Both the worke of killing our corrupt Nature, and raising it vp to holinesse; and the authour of this worke; to wit, the holy Spirit. 1 Pet. 1, 2. *Elect vnto Sanctification of the Spirit.* That is, vnto that Sanctification which the Spirit worketh, setting vs apart from the wicked world, and dedicating vs to God.

Sanctuary. *sig:* The holy of holiest, or the most holie place of the Tabernacle, wherein God gaue visible tokens of his presence. Psalm 20, 2. *Lord send thine helpe from the Sanctuary.*

2 The holy assemblies of Gods people, and the wholesome doctrine taught there. Psalme 73, 17. *Vntill I went into the Sanctuary of God.*

Sathan. *sig:* A speciall aduersary to God and Man. 1 Cor. 5, 5. *To deliuer him to Sathan.* Iob 1, 6. One of the Names of the Deuill.

2 Any person, that doth any way hurt or hinder another in the course of piety. Math. 16, 23. *Come after me Sathan.*

* Satisfaction. *sig:* A worke doone by vertue, and merit, whereof Gods wrath against the sinnes of the elect is fullie and sufficiently appeased. This worke is Christes Oblation of himselfe vpon the Crosse. Col. 1, 20. *Peace made by that blood of his Crosse.* Heere is the truth of Christes Satisfaction, though the word be wanting.

2 An amends made priuatelie vnto our neighbor, for some wrong done him in word or deede: Or publikely to the Church, by confession voluntarily made of some scandall, after the example of *Dauid.* Psalme 51.

Sauiour. *sig:* A person, which both by merit and efficacy, maketh and keepeth vs safe from spirituall Enemies. Luke 2, 11. *To you is borne a Sauiour.* Such is Christ onely. A Sauiour, from sinne, hell, and destruction, by such things as he suffered and did in his own person, not by workes of grace in vs, as Papistes teach.

2 One, which by his proper power, maketh safe from outward euils and enemies. 1 Tim. 4, 10. *God the Sauiour of all Men.*

3 Captaines and Gouernors, which are called [*Sauiours*] because they are Gods Instruments to saue from outward dangers. Iud. 3, 9. *God raised vp a Sauiour to the Children of Israell.* Others, are said to doe that, which it pleaseth God to doe by them.

4 Ministers of the word, which are Instruments of eternal Saluation, by calling men vnto it. 1 Tim. 4, 16. *So thou shalt Saue thy selfe and others.* Thus, that is attributed to the Instrument, which is proper to the principall Agent. *Obadiah* 21.

to Saue. *sig:* To deliuer from the guilt and condemnation of our sinnes. Actes 4, 12. *No Name whereby to be saued.*

ned. Thus onely Christ saueth vs. *Math.* 1, 21. *He shall Saue his people from their sinnes.*

2 To preserue vs against some bodily hurt. *Mat.* 14, 30. *Saue Lord, or I perish.* Psal. 6, 4. *Saue me for thy mercies sake.* Thus God saueth, as the author of our preseruation.

3 To serue the prouidence of God, as a meanes in the preseruation of others; either spiritually, or bodily. 1 *Tim.* 4, 16. *So thou shalt saue thy selfe, and them that are with thee.* Iames 5, 20. *Saueth a soul.* Thus Ministers by preaching; Magistrates by protecting; Christians by admonishing: do saue; as Instruments vnder God, who for their seruice heerin, honoureth them with the Title belonging to himselfe.

to saue life. *sig:* To regard ones life more then Christ, so as he will not put his life in ieopardy for Christ. *Luke* 9, 24. *He that will saue his life, shall loose it.*

Sauour of death. *sig:* A deadly sauour, killing spiritually with the scent of it. 2 *Cor.* 3, 16. *The sauor of death to death.* Thus is the Gospell to the Reprobate, thorough their owne default; because they are disobedient to the truth. 1 *Pet.* 2, 7.

sauour of life *sig:* A liuely quickning Sauour, giuing life, and keeping aliue to God. 2 *Cor.* 3, 16. *The sauour of life to life.* Thus is the Gospell to the elect beleeuer.

Sauour of rest. *sig:* An acceptable Sacrifice, appeasing Gods anger. *Gen.* 8, 21. *A Sauour of rest.*

sweete Sauour. *sig:* A pleasing, gratefull, and delightfull Sauour. 2 *Cor.* 2, 15. *A sweet Sauour to God.*

Sauour the thinges of the spirite and flesh. *sig:* To minde, think, loue & practise, good things, pleasing to God. And to Sauour the things of the flesh, signifies; to thinke, affect, and follow earthly sinfull things, agreeable to corrupt Nature. *Rom.* 8, 5. *Sauour the things of the spirit.*

Scandall. *sig:* Euery occasion of sinne, taken or giuen. See **Offence.** Whatsoeuer hindereth vs in our Christi-

an course, is a Scandall or stone to stumble at.

Scape goat *sig:* Christ Iesus, whereof it was a signe. *Leuit.* 16, 8, 10. *And the other for the Scape-Goat.*

Scepter. *sig: pro* A little wand or rod, which Princes were woont to beare in their hands, as a signe of their gouernment.

2 Kingdome or Gouernment. *Gen.* 49, 10. *The Scepter shall not depart from Iuda.* Psal. 45, 6. A Metanimie of the signe, put for the thing signified.

Scepter of his mouth. *sig:* The preaching of the Gospell, whereby the vngodly are spiritually killed, and the faithfull spiritually quickened, and mightly directed. *Esay* 11, 14. *He shall smite the earth with the Scepter or Rod of his mouth.*

Scepter of righteousnesse. *sig:* A iust Gouernment, full of righteous Ordinances, being duly and rightly executed. *Hebr.* 1, 8. Such is the Gouernment and kingdome of Christ: wherein bee ordained Righteous Lawes and Statutes, for the well ruling of his people.

Schisme. *sig: pro* A rent, diuision, breach, or cutting off.

2 A diuision in the Church, or a rent amongst Christians. 1 *Cor.* 1, 10, 11, 12. *That there bee no dissentions among you.* In the Originall Greek Text, the word [*Schism*] is expresst; which imports a seperation from the society of the Church, about externall things.

Schisme, what it is?

Schisme, is a dissention or separation, when one or more, separate & rent themselues from the outward fellowship of the faithfull, cutting assunder the peace and vnity of the Church, vpon some dislike of some Rites and Orders, therein lawfully receyued and obserued; or else, vpon different opinions about their teachers. As Heresie is a departing from the Communion of the Church, in respect of Doctrine; so Schisme is a cutting off ones selfe for externall things. An example heereof, we

haue

haue. 1 Cor. 1, 10, 11, 12. *Euery one of you sayes, I am Paules; I am Apollos, I am Cephas, and I am Christs.*

Scorner. *1 sig:* One that scoffeth or flouteth at the infirmities and miseries; or at the graces and good actes of others. Such were they which scorned Christ and his Apostles. *Luke* 8, 53. *And they laughed him to Scorne.* Math. 27, 39, 40. *Acts* 2, 13.

2 A contemptuous proud person, presuming of his wit, that by it hee will compasse anie thing, without such meanes as GOD hath appointed. *Prou.* 14, 6. *A Scorner seeketh wisedome, and findeth it not.*

Note. 3 A malicious incorrigible person, which makes a mocke of the word of God, scorning all good counsell. Such Christ calleth Dogges and Swine. *Psal.* 1, 1. *And sit in the seate of the Scornefull.* Prou. 9, 8. *Rebuke not a Scorner.* In the first Psalme, the first verse, there bee three gradations to be well marked: One, of sinnes; Counsell, way, and seat. Secondly, of actions: Walke, stand, sit. Thirdly, of personnes; Vngodly, Sinners, Scorners.

Scorpion. *sig:* A vile and venomous Creature, which hath a mortall and deadly sting. *Reuel.* 9, 5. *As the Scorpion, when he hath stung a man.*

2 Heretickes and Hypocrites; especially, the Disciples of Anti-christ, which (like Scorpions) priuily and deadly, sting and wound mens consciences, with the venom of their false poisoned doctrine. *Reuel.* 9, 3. *Vnto them was giuen power, as the Scorpions of the earth haue power.*

Scribe. *sig:* One skilfull in the Lawe of *Moses*, able to interpret it rightly to the instruction of the Church in godlinesse. *Nehe.* 8, 4. *Ezra the Scribe stood vpon a Pulpit of wood.*

2 One, which pretended much skil and ability

to

to interpret the Lawe of *Moſes*; yet corrupted it with many gloſſes and falſe interpretations. *Mat.* 23. *The Scribes aad Phariſees ſit in Moſes Chaire.* &c Math. 5. throughout.

2 Euery one, that expoundeth or declareth the will of God; whether Apoſtle, Euangeliſt, Prophet, &c. *Mat.* 13, 5, 2. *Euery Scribe taught to the Kingdome of heauen.*

Scripture. *ſig: pro*

Any written thing, or written booke.

2 The word, inſpired of God, written for the perfect and perpetuall inſtruction of the Church, in Godlineſſe, by the Prophets and Apoſtles, the pen of the Holy-ghoſt. 2 *Tim.* 3, 16, 17. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, &c.* All diuine-ſauing-truth, ſufficiently taught in the Scriptures of the Olde & New Teſtament. I adore the fulneſſe of Scripture ſaith one.

Whatſoeuer belonges to faith or manners, is ſufficiently taught in Holy Cannonicall Scripture, where all things be plaine, which be neceſſary. Papiſtes, do wrongfully charge Scripture, with imperfection & darkeneſſe, to make way for their vnwritten Veritie and Traditions.

3 Some one particular Booke of Scripture; to wit, the Books of *Moſes.* Gal. 3, 22. *But the Scripture hath concluded all vnder ſinne.* A Sinecdoche.

4 Some one ſentence or ſaying, cited out of Scripture. *Iohn* 10, 35. *If hee called them Gods, to whom the word of God was giuen, and the Scripture cannot be broken.* A Sinecdoche.

5 Gods ſpeaking in the Scripture. *Galat.* 3, 8. *For the Scripture foreſeeing.* This is a Metanimie. Alſo Rom. 9, 17. *The Scripture ſaith to Pharaoh.* Compare Gal. 3, 22. *Scripture hath concluded all vnder ſinne,* with *Rom.* 11, 32. *God hath ſhut vp all in vnbeleefe.*

S. E.

Sea. *sig:* The gathering of the Waters into one heape. *Gen.* 1, 10. *And hee called the gathering together of the waters,* [*Seas.*]

2 A Lake. *Iohn* 6, 1, 18. *Sea of Galilee, and of Tiberias.*

3 This preſent world, which is like a Sea, for the vnſtable and vnquiet condition thereof. *Reuel.* 21, 1. *And there was no more Sea.*

Sea of Glaſſe. *sig:* This brittle inconſtant eſtate of the world, mixed with troubles and afflictions, through the cruelty of wicked men. *Reuel.* 15, 1. *I ſaw as it were a glaſſy Sea, mingled with fire.* **See the word (Sea) in the Dictionary of the Reuelation.**

Seale. *sig: pro* An Inſtrument, wherewith bondes or Letters be ſealed and ratified.

2 Some outward holy thing, or worke done, by the appointment of God, for confirmation of weake faith. Thus Sacraments are called Seales. *Rom.* 4, 11. *He receiued the Seale of Circumciſion.*

3 Some inward worke of the Spirit, by his ſecret, powerfull, and euident inſpiration and witneſſe, aſſuring euery elect beleeuer of his owne adoption and ſaluation by Chriſt. *Epheſ.* 1, 13. *Ye were ſealed with the holy Spirite of promiſe.* & 4, 30.

4 The firme ſtableneſſe of Gods free predeſtination to life. 2 *Tim.* 2, 19. *The foundation of God remaineth ſure, and hath this ſeale; God knoweth who are his.*

Seal of the ſpirit. *sig:* An inward grace or worke of the Spirit, aſſuring to euery regenerate Childe of God, his own adoption. 2 *Cor.* 1, 22. Papiſts, foolhſhly expounds this, of the outward Seale of Baptiſme.

to Seal one *sig:* To put a marke vppon one for difference ſake, and to diſtinguiſh one from all other men. *Iohn* 6, 27. *Him hath God the Father Sealed.* It is one vſe of a Seale, to put difference betweene thinges which be,

be authentical and warrantable, and which be not. The Seale set vpon Christ (for distinguishing him from all other men) is the Holy-Ghost, giuen him aboue measure. *Iohn* 3,34.

Seared. *sig: pro* Burnt with a hot Iron, till it be cut off.

2 Extinct and vtterly put out, as the hornes of a beast vse to bee burnt off with an hot searing Iron. 3 *Tim.*4, 2. *And haue their Consciences seared or burned with an hot Iron*; that is, his Conscience is cut off, so as he hath none at all.

to Search. *sig:* Diligently to look into a thing, to vnderstand or finde it out; as the Woman did search her lost Groat. *Luke.* 15, 8. and as offenders must search their sinnes. *Lamen.* 3,40. *Let vs search and try our wayes.*

2 To know a thing perfectly and exactly. 1. *Chron.*28,9. *The Lord searcheth all hearts.* This is a speech borrowed from men, who are saide thoroughly to know what they diligently search.

to Search the Scriptures. *sig:* To looke into them carefully, with an earnest desire and endeuour to try and finde out the truth contained in them. *Iohn* 5,39. *Acts* 17,11.

Season. *sig:* A fit and conuenient time or occasion of doing things. *Rom.*13,11. **See Opportunitie.**

Seate. *sig: pro* A place to sit in. *Math.* 23, 6. *They loue vpper Seats.*

2 A Chaire to teach out of. *Math.*23,2. *They sit in Moses Chaire.*

3 The Glorious state of beleeuers, partaking with Christ in his Dominion and Rule. *Luke* 22, 30. *And sit on Seats, and Iudge the twelue Tribes of Israell.*

4 The desperate, malicious, and incorrigible contempt of Gods word. *Psalme* 1, 1. *Nor sit in the Seat of the scornefull.*

Seauen. *sig:* Many times, or often; a certain number, put for an vncertaine. *Math.*18,21. *Forgiue him vnto seauen*

		uen times. Esay 4.1. Prou.24,16. 1 Kings 2,5.
Seuen candlesticks.	*sig:*	The seauen Churches of *Asia.* See Candlesticke.
Seauen Churches.	*sig:*	All the Churches of the world. *Reuel.* 1,ver.last. *Are the seauen Churches.* A Sinecdoche.
Seuen eies.	*sig:*	The most perfect prouidence of God. *Zach.*3,9. *Seauen eyes shall be vpon one stone.*
Seauen heads.	*sig:*	Either seauen formes of Gouernment, wherewith *Rome* was gouerned; or the seauen hils with which that Citty was compassed. *Reuel.* 17,9. *The seauen heads, are Seauen Mountaines; they are also Seauen Kings.*
Seauen spirits.	*sig:*	The manifold graces of the spirit; or (as some do iudge) the innumerable anger of God, which are as a Gard to waite about his Throne. *Reuel.* 1,4.
Seauen Starres.	*sig:*	The seuerall Ministers of the Churches, which for their lightsome Doctrine and life, are likened vnto Starres. *Reuel.* 1,20. See Starres.
Seauenty times seuen times.	*sig:*	Continually, and alwayes. *Math.* 18, 22, 23. *I say vnto thee seauenty times seauen times*; that is, so often as one trespasseth against vs, and repents; so often are we bound to forgiue him.
Secret.	*sig:*	Things hid from the vnderstanding of all men, and knowne onely vnto God. *Deut.*20,29. *Secret things belong to God.* Thus Gods Counsels and Decrees are called secrets, till euents declare them.
		2 Darke things, being hid from naturall men, and hard to be vnderstood without speciall illumination of the Holy-ghost. *Psal.* 25, 14. *The secret of the Lord is reuealed to them that feare him.* Math. 13:11. Thus is the Gospell a secret. See Mysterie.
		3 Things kept close from the knowledge of al others, whereof our selues onely are priuy. *Eccle.* 12, 14. *He will Iudge euery secret thing.* Rom.2,16. Thus our owne thoughts and purposes are secrets,

euen ſometime to our ſelues. *Pſal.* 19.

4 Such tidings as few do know, and ought not to bee made common to many, but kept priuate. *Prou.* 20, 19. *He that diſcouereth a ſecret, &c.* Iudges 3, 19. *I haue a ſecret errand to thee, (ô King.)* Thus infirmities & Counſels; our own, or others, are called ſecrets. As *Gen.* 49, 6. *Ier.* 15, 17.

Sect. *ſig:* A faction, ſtudy, or courſe of life, ſingled and choſen out to be followed of vs. *Acts.* 5, 17. *Which was of the Sect of the Saduces.*

2 A forme of Doctrine. *Acts* 28, 22. *Wee know that this Sect is euery where ſpoken againſt*; that is, the Doctrine of the Goſpell, is generally ſpoken againſt.

to See. *ſig:* To behold with bodily eye any obiect. Alſo, to
Exo. 18, 14 *pro* ſee a thing with conſideration and obſeruation. *Math.* 22, 11. *The King came in to See the Gueſts.* Pſal. 46, 8. *Come and See the workes of God.*

2 Heare. *Reuel.* 1, 12. *I turned, to See the voice that ſpake.*

3 To know, or to vnderſtand. *Exodus.* 24, 10. *They Saw the God of Iſraell*; that is, they knew that he was preſent with them, by ſome viſible ſigns of his preſence. *Iohn* 9. 41. *But now you ſay, wee See*; that is, we know.

4 To beleeue in Chriſt. *Iohn* 6, 40. *This is the will of my Father, that euery one that Sees the Sonne, and beleeues in him, &c.*

5 To See with the eye; to know with vnderſtanding; to beleeue with the heart. *Math.* 13, 13.

6 To haue the perfect and immediate enioying or fruition of the glorious preſence of God in heauen. *Math.* 5, 8. *Bleſſed are the pure in hart, for they ſhall See God.* 1 Cor. 13, 12.

7 To liue. *Gen.* 16, 13. *Haue I not Seene? After God ſaw me?* **A Synecdoche.**

8 To know a thing with approbation & loue

to

to it. *Iohn* 14,9,7. *He that Sees the ſonne, Sees the Father*; that is, hee which knowes the ſonne, approoues and embraceth him for the true God, &c.

9 To take heed or beware, or carefully looke to our ſelues. *Mat.* 9, 30. *See that no man know it.* Reuel. 22, 9. *See thou do it not.* Mat. 27,3. *See thou to that.*

10 Try or feele by experience. *Pſal.* 77. *The waters ſaw thee and fled.* Pſal. 90, 16. *According to the yeares which we haue ſeene euill.*

Referred to God. 11 To take knowledge of men and their dooings; to bleſſe, proſper, and helpe them, if they be good; to puniſh and deſtroy them, if they be euil. *Gen.* 31,12. *I haue ſeene all that Laban hath doone.* Exod. 3,7.

ſeeing, they may not See. *ſig:* Such a knowledge of Gods will reuealed in his word, as is without vſe and profit to ſuch as haue it. *Math.* 13,14. *Acts* 28,27. *Eſay* 6,9. *Ye ſhall See, and not See.*

Seer. *ſig:* A Prophet, to whome God did make knowne himſelfe and things ſecret, by viſions. 1 *Sam.* 9,9. *Hee that now is a Prophet, was in olde time called a Seer.* Numb. 12,6.

Seed. *ſig: pro* That thin fluent ſubſtance in mans body, which is the matter of generation. *Gen.* 38,9.

2 A Sonne, or a Daughter. *Gen.* 38,9. *To raiſe vp Seed to thy Brother.* Rom. 1,3. *Of the Seed of Dauid*; that is, his Sonne.

3 Poſterity, as Nephewes or Neeces, or Childrens Children. *Pſal.* 24,13. *His Seede ſhall inherit the Land.* And *Pſal.* 112,2. *His Seed ſhall be mighty vpon earth.*

Seede of Abraham. *ſig:* The whole poſterity of *Abraham*; in which, many bad were mixed with good. *Rom.* 9,7. *Which are the Seede of Abraham.*

2 The faithfull only, whether Iewes or Gentiles, which

which walked in the steps of the faith of their Father *Abraham*. Rom. 4,13,16.

3 Christ, which came of *Abraham*, according to the flesh; and was specially promised to *Abraham*, that he should come. *In thy Seede shall all the Nations of the earth be blessed.* Gal. 3, 16. Gen. 12, 3.

godly Seed *sig:* The Seede of God, or such a posterity and issue, as God will allow of and blesse, *Mala.* 2,15. *Because he sought a godly Seede.*

Seed. *sig:* Some kind of Graine, wherewith the earth is sowne. *Gen.* 47, 19. *And giue vs Seede.*

2 The word of God. *Luke* 8, 11. *The Seede is the word*; which is cast into the heart by the Ministers, as Seede is into the ground, by the Husbandman.

3 The promise of saluation by Christ, being receiued into the heart by the spirit and faith. 1 *Pet.* 1, 23. *Begotten of immortall Seede*; that is, of the word of God. *Iohn* 1,3,9. *His Seede abides in them*; that is, the Vertue of the Holy Ghost, working Faith and holinesse by the word preached.

4 Bread, or some other thing, distributed to the releefe of the poore. *Eccl.* 11, 1,6. *In the morning sowe thy Seede.*

seeds of diuers kinds, or mingled Seed. *sig:* Hypocrisie in the Doctrine or worship of God, or in maners and life; when false Doctrine is mixed with true, and mens inuentions with Gods worship; and curiosity, with honest simplicitie. *Leuit.* 19,19. *Deutro.* 22, 9. *Thou shalt not sowe thy Vineyard with diuers kinds of Seede.*

Seeking. *sig: pro* An action of a man, that desireth to finde something which he lacketh, as *Saule* did seeke his Fathers Asses, 1 *Sam.* 9,3,4. & the woman sought hir lost Groat. *Luke* 15,8.

2 The action of a godly person, springing from an earnest desire of hauing some excellent & needfull

full grace, which is absent and wanting to him, either in whole or in part; in substance, or in degree. Thus wee are commanded to *Seeke the Kingdome of Heauen. Math.* 6, 33. to *Seeke Wisedome. Prou.* 2, 4. to *Seeke God and his face. Psal.* 27, 8. *Esay* 55, 6. Also, to *Seeke Christ*, &c. For these thinges are still wanting to the Godly, who haue them not in such measure, as they would and should.

3 Praying, or asking by Prayer. *Math.* 7, 7. *Seeke, and you shall finde.*

4 An action of Gods loue, towards such as haue forsaken him. *Luke* 19, 10.

Note.

The actio of our seeking hath these degrees. First, the feeling of the want of som excellent & needful thing. Secondly, an erneſt desire of finding. Thirdly, a diligent vse of all good meanes whereby to attaine it; as Prayer, reading, hearing, &c. Fourthly, constancy till we find. Fiftly, a loue of the thing found. Sixtly, care to keepe, & loathnesse to loose it. This whole action, is shaddowed in the example of *Mary*, in seeking vp of Iesus. *Luke* 2, 44, 45, &c.

Seeking referred to God, doth imply & contain vnder it, these fiue seuerall things.

First, that wee are either lost (as all are before their conuersion) or stragled from him (as euery conuerted person is more, or lesse; at one time or other.) *Luke* 19, 10. *Luke* 15, 3, 4, &c.

2 A desire and care in God, to recouer vs, and to bring vs backe to himselfe (as an Hen is careful to gather her Chickings.) *Math.* 23, 37. *How often &c.*

3 The offering and continuing vnto vs means, that he may finde vs; to wit, his Word, Ministers, blessings, corrections, motions of his spirit, checks of our Conscience, admonitions of the godly: By all which, we are sought vp and called to him, as thorough the whole Scripture manifestly appeareth.

4 His great loue towardes vs, being found and recouered. This is expreſſed, in the father of the loſt ſonne. *Luke* 15, 22.

5 Laſtly, care to keepe vs ſtill, with vnwillingneſſe to looſe vs again. *Iohn* 10, 28. *None ſhal take them out of my hands.* All theſe things are ſhaddowed out vnto vs, in him that ſought his loſt ſheepe. *Luke* 15, 2, 3, 4, 5, &c.

Note. Seeking (as it is affirmed of Hypocrites & wicked men) is nothing elſe, but the making of a ſhew, as if they felt a want of God, and his good guifts, and were deſirous to find them, when in truth they ſeeke not him, for him-ſelfe, but for ſome other thing, as their owne eaſe and commodities, &c. Or they Seeke other things more then him, or before him, as worldlings; or Seeke him amiſſe, not in his word, as Heretickes; or not in all his word, as Hypocrites Seeke him: or laſtly, they Seek him too late, when he is not to bee found; as the fiue fooliſh Virgins did, and all ſecure Chriſtians doo. Of theſe, and ſuch like Seekers it is written. *Prou.* 1, 20. *They ſhall Seeke mee earely, and ſhall not finde me.*

to Seeke God. *ſig:* To aske Counſel at his word, concerning both ciuill affaires, and things to be done in Religion. *Exod.* 18, 15. *The people come to mee to Seeke God.* **See face.**

Selfe. *ſig:* Ones perſon, ſoule, and body. *Math.* 22, 39. *Loue thy Neighbor as thy ſelfe.*

2 Ones wife. *Ephe.* 5, 18. *He that loueth his wife, loueth himſelfe.*

3 Our reaſon and will, as it corrupted with ſin, which cleaues ſo cloſe to vs, & we make ſo much of it, as if it were our owne ſelfe. *Luke* 9, 23. *Let him deny himſelfe.*

4 The mercies of God, or his truth and iuſtice. *Eſay* 43, 25. *I will put out his iniquity for my ſelfe.*

2. *Tim.*

2 Tim. 2, 13. *He cannot deny himselfe.* His Mercie and Iustice be himselfe.

to Sell. *sig: pro* To depart from some commodity, in respect of a due price giuen vs for it.

to Sell the truth. *sig:* To make slight reckoning of it, as men commonly do of those things which they Sell. Prou. 23, 23. *Buy the truth, but Sell it not.*

to Sell all we haue. *sig:* To pull our hearts from the thinges we possesse, and to bee ready indeede to make Sale of them, when Gods glory, and the necessitie of our Neighbour requires it. Marke 10, 21. *Sell all thou hast and giue to the poore. Acts* 2, 45. and 4, 34.

2 Willingly to depart from, and forsake al our sinnes, both of Nature and action, open and secret, and al our pleasures and profits too, which we cannot hold without sinne. Math. 13, 44. *Hee Selleth all that he hath, and buyeth the fielde where the Treasure was hid.*

to Send. *sig:* To appoint and put forth (of fauour) any person vnto some publike function, furnishing him with guifts and authority thereunto. Thus God sent his Sonne to doe the office of a Mediatour. Gala. 4, 4. *God sent his Sonne borne of a Woman.* Also, thus hee sendeth Ministers to preach the Gospell. Rom. 10, 15. *How can they Preach vnlesse they be sent?* Ier. 14, 14. *I haue not Sent them.*

2 To endow and furnish one with authoritie and guiftes, for execution of a publike function. Rom. 10, 15. *How shall they Preach except they bee Sent.*

3 To appoint a person (in wrath) vnto some publique function, for the which hee is not fitted of God: after this sort God sendeth forth foolish Shepheards and vniust Princes, for the punishment of Sinners. Esay 10, 6. *I will Send him to a dissembling Nation, &c.*

4 To fulfill some promised good thing, or some

some threatned euill. Thus it is written, that God Sendes his Spirit. Iohn 16, 7. *If I depart, I will send him vnto you:* Thus God is said to send the Sword or Famine, &c. *Amos* 8, 11. *I will Send a Famine, &c.* 2 Sam. 24. *The Lord Sent a Pestilence.*

5 To commit something ouer to others of trust and charge. *Acts* 11, 30. *They Sent it by the handes of Barnabas and Saule.*

Sentence. *sig:* Iudgement. 2 Cor. 1, 9. *For we receiued the sentence of death.*

Seraphims *sig:* Elect and good Angels from Heauen, burning like fire, for the purging of the godly by the calling of God, and the consuming of the wicked. Esay 6, 2. *Seraphims stood by him.*

Serpent. *sig:* A Creature, so called, being full of venome and subtiltie, of all other Creatures most contrary and dangerous to mankind: whereof there bee sundry kindes. Gen. 3, 1. *And the Serpent was more subtile then all the beasts of the field.*

2 Sathan, for his deepe wilinesse and craft, likened to a Serpent. Reu. 12, 9. *That old Serpent.* To the wilinesse of his Nature (being exceeding crafty) Sathan hath ioyned the experience of some thousand yeares; therefore called [*an old Serpent.*] *O be watchfull and pray.*

wise as serpents. *sig:* Such as bee prouident and circumspect (as Serpents be) to see to themselues, that they be not circumuented by crafty ones of this world. Math. 10, 16. *Be wise as Serpents.*

Seruant. *sig: pro* A Bond-man, one conquered in wars, or bought for Money; and in that regard, bound to serue him by whom his life was preserued. 2 Kings 5, 2. *The Arramites had gone out in Bands, and taken a little Maid of Israell, and she serued Naamans wife.* *Exod.* 21, 2. *If thou buy an Hebrew seruant.* *Ephe.* 6. 5. *Col.* 4, 1.

2 Euery faithfull person, being bought and redee-

redeemed from the bondage of ſinne and Sathan, to ſerue and obey God in righteouſneſſe and true holineſſe. Rom. 6,22. *And made Seruants to GOD.* Luke 1, 74, 75. *Being deliuered from our Enemies, we ſhould ſerue him without feare, in righteouſneſſe, and holineſſe of truth.*

3 One, that ſerueth and obeyeth God, not onely in the common profeſſion of godlineſſe, but in ſome particular function and calling. Thus *Paul* calleth himſelfe the Seruant of God. Rom. 1, 1. *Paule a Seruant of Ieſus Chriſt.* In this ſence alſo, Chriſt is tearmed the Seruant of his Father, to execute his will (as Mediatour) in working mans redemption. Eſay 53, 11. *My righteous Seruant.*

4 One, whom God doth vſe as an Inſtrument and meanes, to effect and performe his will in the worke of ſome particular mercy, or ſome particular iudgement. Thus may *Cyrus* bee called the Seruant of God, his Shepheard and annointed. Eſ. 44. Laſt. 45, 1.

5 Euery Creature of God obeying his will (as a ſeruant obeyeth the will of his Maiſter.) Pſa. 119, 91. *For all are thy Seruants.*

6 One, that is in bondage vnder the Ceremonies of *Moſes* Law. *Gal.* 4,7. *Thou art no more a ſeruant, but a Sonne.*

7 One, which is of a baſe mind, hauing mean or no guiſts, being a man of no worth or reſpect for good qualities. Eccleſ. 10, 7. *I haue ſeene Seruants on Horſes.*

8 One of inferiour condition and low degree. Eccle. 10, 7. *Princes walke as Seruants.*

Seruant of righteouſneſſe. *ſig:* One, who obeyeth God, in doing righteous workes commaunded in his Law. Rom. 6, 18. *Yee are made the Seruants of righteouſneſſe*; that is, yee liue righteouſly. Such are called the Seruants of God, to teach, that God is ſerued, when righte-

ous workes are done and performed.

Seruant of sinne. *sig:* One, who of his owne accord, readily obeyeth the desires and motions of sinne. Rom. 6, 20. *For when yee were the Seruants of sin*; that is, when ye liued in sin, doing that willingly which it commanded.

to Serue. *sig:* To submit our selues to obey such who are Lords ouer vs, and bought vs with their Money. Exod. 21, 6. *And he shall serue him for euer*: This is done willingly, or vnwillingly.

2 To obey, and do the reuealed wil of God, in the generall calling of a Christian. Hebr. 12, 28. *Let vs haue Grace, that wee may Serue GOD.* This is our seruice of God, in respect of our common vocation.

3 To be obedient vnto God, by doing readily and constantly the duty of some publike calling, to the honour of God, and the good of his people. Rom. 1, 9. *Whom I Serue in the Gospell of his Sonne.* Actes 13, 36. *After hee had Serued his time.* *Math.* 20, 28. This is our seruice of God, in respect of a particular function.

4 To yeild our selues vnto God, by the inward obedience of the conscience, witnessed by the outward gesture of the body, in kneeling, bowing, lifting vp eyes and handes to him, as to one that hath absolute power ouer vs, & knowledge of vs. Mat. 4, 10. *Thou shalt worship the Lord thy God, and him onely shalt thou Serue.* Exod. 20, 5. *Thou shalt not bow downe to them, nor Serue them.* This is our religious seruice of God, in his publike worship.

5 To sticke vnto, and to follow the true God and his true worship, forsaking all strange Gods, or strange worship of the true God. Iosh, 24, 15. *I, and my house will Serue the Lord.*

to serue at the Altar. *sig:* To performe the whole office of the Leuiticall Priest, whereof oblations or Sacrifices (beeing a chiefe

chiefe part) are put for the whole, by a Synecdoche. 1 Cor. 9, 13. *They which Serue (or wait) at the altar, are partakers of the Altar.*

to Serue lusts. *sig:* To obey wicked motions, by consenting to them or practising them. Titus 3, 3. *Serving diuers lusts and pleasures.*

to serue our Neighbour. *sig:* To apply our selues cheerefully and diligentlie, to do him all the good we can. Gala. 5, 13. *Serue one another through loue.*

to Serue riches. *sig:* To loue Riches, obeying the couetous desire thereof. Math. 6, 24. *Yee cannot Serue God and Riches.*

S. H.

Shaddow. *sig:* A coole place, seruing for bodily refreshing in time of great heat.

pro 2 A refreshing or comfort from God, after, or in some hot affliction or great danger, as the Shaddow is comfortable to the Trauailer in time of extreame heate. Psalme. 91, 1. Thus is God a Shaddow, in respect of his protection and deliuerances.

3 Such Instruments as God vseth, to giue comfort and refreshing by, to troubled and afflicted persons. Lam. 4, 20. *Vnder his Shaddow shall we be preserued.* Esay 32, 2. Thus good Kings and godlie Rulers are Shaddowes.

the shaddow of death. *sig:* Extreame spirituall affliction, through temptation and sin. As Psal. 23, 4. *Though I walk through the valley of the Shaddow of death.*

2 Worldly trouble and calamities, through the crueltie of malicious enemies. Ieremy 13, 16. *Whilst you looke for life, he turns it into the Shadow of death and darkneſſe.*

the shaddow of my roofe. *sig:* Mine House, therein to take his rest saselie. Gene. 19, 8. *Seeing they are come vnder the Saddow of my Roofe.*

to Shake Earth. *sig:* To moue men vnto great admiration and astonish-

nishment, as it happened at the publishing of the Law. Hebr. 12, 26. *Whose voyce then Shooke the Earth.*

to Shake Heauen and Earth. *sig:* To mooue with admiration both men and Angels, as it came to passe at the publishing of the Gospell. Heb. 12, 26. *I will Shake Earth and Heauen.* See 1 Peter 1, 12. Acts 2, 7.

thinges shaken, and not shaken. *sig:* The whole Ceremoniall law abolished, and the æternall Kingdom and Priest-hood of Christ. Heb. 12, 27.

Shame. *sig: pro* An affection which springeth, by reason of some ciuill dishonesty or filthinesse, appearing in the countenance by blushing. Gene. 2. last ver. and 3. *They were naked, and were without Shame.* This is Shame of face, or naturall Shame; and it is eyther of fear that we should do dishonestly, or of griefe that we haue done dishonestly.

2 Trouble, and perturbation of minde and conscience, beeing grieued and cast downe at the remembrance of sinne against God. Roma. 6, 21. This is Shame of conscience, which in wicked men is an euill affection, and part of the torment of Hell: but in the godly it is a good affection, a signe and fruit of their repentance. Ier. 31, 19. *Ephraim smote his thigh, and was ashamed.* 1 *Corin.* 15, 34. 2 *Thess.* 3, 14.

3 Making void, or forgoing that we hope for, whereof followeth Shame. Ro. 5, 5. *Hope maketh not ashamed*; that is, doth not deceiue and frustrate vs, so as we neede to be ashamed.

4 Punishment or iudgement from God, which makes the Sinner ashamed. Iere. 13, 26. *That thy Shame may appeare.*

Shamefastnesse. *sig:* A grace which well becommeth and beautifieth Women, making them of a modest and reuerent behauiour. 1 Tim. 2, 9. *Decke themselues with shamefastnesse.*

in shape as a man. *sig:* A very true naturall man. Phil. 2, 7. *And was found in shape as a Man*; that is, one who in truth had the nature of a man, like other men (sauing for sinne.)

Shed. *sig:* The plentifull largenesse, or abundance of Gods grace powred on beleeuers. Rom. 5, 6. Tit. 3, 6. *Which is Shed on vs abundantly.*

Sheepe. *sig: pro* A Creature, so called, of a meek and harmelesse Nature, very profitable to the owner euery way, both aliue and dead. Iob 1, 3. *His substance was* 7000. *Sheepe.*

2 Such as be members of the visible Church, professing to follow Christ. Iohn 21, 16, 17. *Feede my Sheepe.* These be Sheepe by profession,

3 Faithfull Christians, which not onely professe Christ, but meekly and in truth submit themselues, both in their iudgement and affections, to the doctrine of Christ their cheefe Pastour. Iohn 10, 27. *My Sheep heare my voice, and I know them, and they follow me.* Sheepe by effectuall calling.

4 The elect Gentiles, not yet gathered into the Fold of the visible Church. Iohn 10, 13. *I haue other Sheepe that are not of this Fold.* Sheep of Gods purpose and election.

5 A people innocent or harmelesse. 2. Sam. 24, 17. *These Sheepe, what haue they done?*

Sheepefold. *sig:* A Folde wherein to keepe Sheepe safe from the Wolfe, and other wild beasts.

2 The whole Catholike invisible Church, consisting of beleeuing Iewes and Gentiles. Iohn. 10, 16. *That there may be one Shepheard, and one Sheepfold.*

Shepheard. See Pastour.

Shield. *sig: pro* An Instrument of war, made for defence, to award and keepe off the blowes of an enemy.

2 Faith, which is as a Shield, to beare off and beat backe the fierce temptations of Sathan. Eph. 6, 16

6, 16. *Aboue all take the Shield of Faith.* A Spirituall Shield.

3 Diuine defence and protection. Psalm 18, 2. *The Lord is my Shielde.* An heauenly Shield.

4 Magistrates, being Instruments of safety and defence to good men. Psa. 47, 9. *The Shields of the World belong to God.* An earthly Shielde.

Ship. *sig:* Marriners and Marchants which Traffique in Shippes. Esay 23, 14. *Houle ye Shippes of Tarshis.*

2 The Riches, strength, and glory of Gods enemies. Psal. 48, 7. *Thou shalt breake the Shippes, &c. Esay 2, 16.*

Shipwrack *sig: pro* The losse, wracke, and ouerthrow of a Shippe by tempest, or otherwise. Acts 27, 44.

2 The losse or falling from that doctrine which once Men did beleeue and professe. 1 Tim. 1, 19. *And concerning faith haue made Shipwracke.* Thou shalt breake the Shield of *Tarshis.*

Shoes. *sig:* That part of our cloathing, which couers & defends our feete from stones, thornes, and other iniuries which they are subiect vnto. Exod. 3. *Put off thy Shooes.*

2 The Gospell of peace and attonement, which (being beleeued in) prepareth and armeth the feet, or the affections of a Christian Soule, to goe thorough all difficulties of their way, being many and sharpe. Can. 7, 1. *How beautifull are thy goings with Shooes.* Ephe. 6, 15. *Your feet shod with the preparation of the Gospell of peace.*

to shut vp ỹ kingdome of Heauen. *sig:* To keepe men from hearing and receiuing the word preached, whereby the doore of the Kingdome of Heauen is set open vnto vs. Math. 23, 13. *Because you shut vp the Kingdome of Heauen before men.*

Sicke. *sig:* One that lackes bodily health, eyther in whole or in part. Luke 8, 1, 2. *His Sicke Seruant.* Phil. 2, 27. *He was Sicke neere to death.*

2 Sin-

2 Sinners which feele their ſinnes with greefe, and deſire of remedy from Chriſt. *Mat.* 9, 12. *The whole neede not the Phiſition, but the Sicke.* Ver. 13. *For I am not come to call the righteous, but the ſinners to repentance.*

Sickneſſe. *ſig:* Ill diſpoſition of the body. Iohn 11, 4. *This ſickneſſe is not to death.*

2 The infirmities of the Soule. Mat. 8, 17. *He bare our ſickneſſes.*

Sickle. *ſig: pro* An Inſtrument to reape and cut downe Corne withall.

2 The ſharp ſeuerity of diuine iuſtice and vengeance, cutting downe the wicked in the day of his iudgement, as Corne is cut downe with a Sickle in the Harueſt. Roma. 14, 19. *And the Angell thruſt in his ſharp Sickle on the earth.*

In the ſight of God. See before God.

Signe. *ſig: pro* Some outward ſenſible thing, whereby ſome other thing is brought to minde. Mat. 16, 1, 2, 3, 4. *Deſiring him to ſhew them a Signe from Heauen. Can ye not diſcerne the Signes of the times.* Gene. 9, 13. *It ſhall be for a Signe.* Theſe bee either naturall or ciuill Signes.

2 Some ſtrange miraculous worke, which (as a Signe) ſheweth forth Chriſts diuine power. Mark 16, 20. *Hee confirmed the worke with Miracles and Signes.* Theſe be miraculous Signes.

3 A Sacramentall token, to witneſſe the Couenant of free Saluation by Chriſt. Rom. 4, 11. *The Signe of Circumciſion.* Gen. 17, 11. This is a myſticall Signe.

4 Some outward declaration of Gods Mercie or iudgement. 1 Corin. 14, 22. *Strange tongues are for a Signe.*

to binde as a ſigne. *ſig:* To haue a thing alwaies in ſight, or ready in our remembrance. Exod. 13, 9. Deut. 6, 8. *Bind them as a Signe to thy hand.*

Siluer. *sig:* A precious Mettall, whereof Money vseth to be *pro* made.

2 The cheefest and choiseſt persons in a Kingdome, as Princes, Rulers, and Priests. Esay 1, 22, 23. *Thy Siluer is turned into drosse, thy Princes are rebellious.*

Simple. *sig:* One, endewed with a very meane and slender wit and capacity. Prou. 9, 16. *Who so is Simple let him come hither, and he that is destitute of wisedome, &c.*

2 One, that hath a plain hart, void of wiles and wrinckles, hauing not the wit and skill to contriue any mischiefe or harme to others. Rom. 16, 9. As concerning euill be simple.

Similitude. *sig:* Likenesse, when one thing is declared by another like it. As Math. 20, 1.

2 Forme, together with truth of the thing. Rom. 8, 2. *Made in the Similitude of Sinfull Flesh.* Heere is meant a true humaine Nature, made vnto the forme of our Nature.

Sincere. *sig:* That which is pure & without mixture. See Pure.

Sincere faith. *pro* *sig:* Vnfained faith, which is without mixture of Hypocrisie. 1 Tim. 1, 4, 5. *Pure hart, good conscience, Sincere faith; or faith vnfained.*

Sincere Milke. *sig:* The doctrine of the word, as it is vnmixed with errors, traditions, and heresies. 1. Pet. 2, 1. *Desire the Sincere Milke of the word*; that is, such as there is no deceit in it.

Sincerity. *sig:* Truth or vprightnesse, without counterfeiting. 1 Cor. 5, 8. *Keep the Feast of vnleauened Bread with Sincerity.* 1 Cor. 16. Verse last.

Single life. *sig:* An vnmarried life, or life of such as liue out of marriage; which none stand bound to doe, vnlesse they can forbeare by speciall gift. 1 Cor. 7.

Single. *sig:* True, or without guile; it is the same with sincere.

Singular. *sig:* That which is not common and ordinary; but peculiar and proper to a godly person. Mat. 5, 47.

What

What Singuler thing doe yee? Heere it is taken in good part; But in the euill part, it is put for one conceited and peeuish, bent to his owne way and will, without reason.

2 That which is excellent and pretious. 1. Thess. 5, 13. *That yee haue them in Singuler loue for their worke sake.*

Sinne. *sig:* The transgression of Gods Law. Iohn 3, 4. *Sin is the transgression of the Law.*

2 The guilt of sinne, making vs subiect vnto, and worthy of punnishment. Roma. 5, 12. *By one Man Sinne entred into the world, in whom all haue sinned.*

3 The punishment due to sin. Gene. 4, 7, 13. *Sin lyeth at the doore; and my Sinne is greater then I can beare*, ver. 13.

4 Both guilt & punnishment. Gene. 26, 10. *Thou shouldst haue brought Sinne vpon vs.* *Psalme* 32, 1. *Blessed is the man whose Sinne is couered.* *Mat.* 9, 2.

5 Originall corruption, or the prauity & naughtinesse of our corrupt Nature, being prone to all euill. Rom. 6, 1, 12. *Let not Sin raigne.* Roma. 7, 8. And so throughout that Chapter. Psal. 55, 7. Rom. 3, 9, 23.

6 Actuall Sinne, when euill thoughtes are consented vnto, and performed in outward deeds. Iames 1, 15. *Lust, when it hath conceiued bringeth forth Sin.*

7 Any sinfull act or deed. Rom. 5, 12. *By Sin death entred.*

8 A continuall course of Sinning, or a constant seruice of Sin. Rom. 5, 15. Rom. 6, Verse 15. *Shall we Sinne?* Also Rom. 6, 1. *Shall we continue in Sinne?*

9 A Sacrifice offered, to make attonement for Sinne. 2 Cor. 5, 21. *He hath made him Sinne, to bee*

Sinne

sinne for vs. *Exod.*29,14. Exod.30,10. Psal.40,6. and often elsewhere.

not to haue sinne. *sig:* Not to haue so great a sinne, as contempt of Christ and his Doctrine. *Iohn* 15,22. *Not haue had sinne.*

to loose sins *sig:* To assure a repentant sinner of forgiuenesse, by applying the promises of mercy in the publick ministry. *Math.*16, 19. *Whatsoeuer thou shalt loose.* The Papistes doo build their indulgences on this this loosing, and their Tyranny, on binding.

Sinne to death. *sig:* The blasphemy of the holy spirit, which is Capitall, without all recouery. 1 *Iohn* 5, 16. *There is a sinne to death, for which ye shall not pray.* See Blasphemy.

to Sinne. *sig:* To break or transgresse some commandements of God. 1 *Iohn* 1,8,9,10.

2 To follow sinne with pleasure, not studying to liue holily. 1 *Iohn* 2,1. *That ye sinne not.*

to commit Sinne. *sig:* Willingly, with the whole will, to fulfill the desires of lust and sinne. 1 *Iohn* 3,8. *He that committeth sinne, is of the Deuill.*

to Sinne no more. *sig:* To encrease our care and endeuour against our sinnes, that the force of them may be weakened, and their number lessened, and occasions auoided. *Iohn* 5, 14. *Go, and Sinne no more*; that is, resist and striue against thy Sinnes.

not to Sin. *sig:* To endeuour the cleansing our selues from sin, following Holinesse of life. 1. *Iohn.* 3,6. *Sinneth not.*

to Sinne against one. *sig:* To giue him occasion of sinning by our euill example, in word, or deede. *Math.* 18,15. *If thy Brother sinne, or trespasse against thee.*

to haue cloak for sin *sig:* To haue something to plead for excuse. *Iohn* 15.22.

Sinner. *sig:* Euery man, being subiect to sinne, and to the transgression of the Law. *Luke* 18,13. *God be mercifull vnto me a Sinner.* Thus all men bee sinners.

Rom.

Rom. 5, 8. *When we were Sinners.*

2 The Gentiles, which be ſtraungers from the Couenant of God. *Gal.* 2, 15. *And not Sinners of the Gentiles.* Thus Heathens only be ſinners.

3 One that liueth in ſinne, and maketh a trade of ſinning, hauing Sin raigning and raging in him. *Iohn* 9, 31. *God heareth not Sinners.* Math. 11, 19. Pſal. 51, 13. Pſal. 1, 1. *That ſtandeth not in the way of Sinners.* Rom. 5, 7, 8. Thus wicked men only be Sinners.

4 One, wounded with a ſence and feeling of Sinne, hungering after Gods mercies in Chriſt. *Math.* 9, 13. *I came to call Sinners to Repentaunce.* Thus the godly be Sinners.

Sinners in the ſight of the Lord. *ſig.* Such as Sinne openly, declaring their ſinnes impudently, without any reuerence of diuine Maieſty, or of men in earth. *Gen.* 13, 13. *They were great ſinners in the ſight of the Lord.* Thus *Tremelius* reads it. See Gen. 6, 11. *Corrupt in the ſight of God*; that is, impudent Offenders.

Sion, or Mount-Sion. *ſig:* An hill in the Citty of *Ieruſalem*, whereuppon the Temple was built. Earthly *Sion*, as a Type and figure of another *Sion*. Pſal. 125, 1.

2 The viſible Church of God heere on earth. *Pſal.* 51, 20. *Be fauourable to Sion.* and 12, 9, 5. *As many as beare ill will to Sion.*

3 The Cæleſtiall Citty, Heauenly *Sion*, moſt excellent for glory, and permanent for ſtableneſſe, *like to a Mountaine which is high and firme.* Reu. 14, 1.

Sir. *ſig:* A tearme of reuerence giuen to Teachers and men of authority and wealth. *Iohn* 12, 21. *Sir, wee would faine ſee Ieſus.* Thus *Sarah* called *Abraham*, Sir, or Lord. 1 *Pet.* 3, 5.

Sirtes. *ſig:* Perillous places in the Sea, like vnto Whirlepooles. *Acts* 27, 17. *Fearing leaſt they ſhould haue fallen in Sirtes.*

	sig: pro	A Daughter of the same Father; so was *Marie* to *Martha* and *Lazarus*. Iohn 11, 1. *And her Sister Martha*. A Sister by Nature.
		2 A Kinswoman; so was *Sarah* to *Abraham*. Gen 12, 10. *Say thou art my Sister*. Also *Math.* 13, 56. *His Sisters, are they not with vs?* A Sister, by affinity and consanguinity.
		3 Euery true Christian that doth the wil of God. *Math.* 12, 50. *Hee that doth the will of my Father, is my Sister*. A Sister by profession.
		4 Any thing that is deere vnto vs, and vnto which we are neerly ioyned in loue and affection. *Prou.* 7, 4. *Say vnto wisedome, thou art my Sister*. A Sister by affection of loue.
		5 The Church, to be gathered out of the Gentiles. *Cant.* 8, 8. *We haue a little Sister*. A Sister, by spirituall vnion with Christ.
to Sit.	*sig: pro*	To rest after labour. *Iohn* 4, 6. *Iesus being weary, sate thus vpon the Well.*
		2 To haue Dominion and Rule (whereof sitting is a Token.) *Math.* 19, 28. *And Sit vpon seats, and Iudge the twelue Tribes of Israell.* Reuel. 20, 4.
to Sit in the dust.	*sig:*	To fal from high estate and degree, to the lowest and poorest condition. *Esay* 47, 1. *Come down, and Sit in the dust.*
to sit in heauenly places.	*sig:*	To possesse Heauen in Christ our head, and by hope to looke to possesse it in our owne persons. *Ephes.* 2, 6. *And hath made vs Sit in Heauenlie places.*
to Sit at the right hand of God.	*sig:*	To pertake with God, in the fulnesse of his Glory, Maiesty, and Rule, ouer all creatures, as Christ onely doth. *Psal.* 110, 1. *Ephes.* 1, 20. *And set him at his right hand, in heauenly places.*
		2 To haue part in the blessednesse and glory of heauen, with God, by his free mercy. *Mat.* 20, 23. *To Sit on my right hand shall be giuen, &c.* Math. 25, 32. *To them on the right hand.*

to sit in the Temple of God. *sig:* To rule and commaund in the Conscience, or the Church, where GOD alone ought to sit as chiefe Ruler. 2 *Thes.* 2,4. *He Sits as God, in the Temple of God.*

Sire troubles. *sig:* Sundry and many afflictions, from al which God will deliuer the vpright man. *Iob* 5,19. *He shall deliuer thee in six troubles.*

S. L.

Slacke. *sig:* One, that lingereth and puts off to doo a thing beyond the appointed and due time. 2. *Peter* 3,9. *God is not Slacke*; that is, hee is not one that neglecteth his season, to come later then hee should. God is not such a Slacke one.

to Slander. *sig:* To raise and giue out an euill report of others, to their reproach. *Psal.* 15, 3. *Hee that Slandereth not with his tongue.* Psal. 50,20. One may Slaunder his Neighbor, in speaking the truth of him, if it be done with a minde to disgrace and hurt his name, by discouering his faults.

Sléepe. *sig:* The binding of the sences, to giue the body rest after labour. *Ester* 6, 1. *His Sleepe went from him.* Psal. 3, 5. *I slept, and rose againe.* Psal. 4, 8. This is Naturall Sleepe, which is the rest of the body in the bed.

2 Sinne, ruling and ouer-ruling in mens hearts, which makes the soule secure and senceles of God, as if it were asleepe. *Rom.* 13, 11. *It is now time wee should arise from Sleepe.* Ephe. 5, 14. *Awake thou that Sleepest.* This is spirituall Sleepe, which is the rest of the soule in sinne.

3 Negligence and careleſnesse, more or lesse. *Math.* 13,35. *While men slept.* Math. 25, 5. *While they Slept.* This is also the Sleepe of the Christian soule, ouer-taken with some security, thorough abundance of peace and pleasures.

4 Death, or dissolution of the soul from the body. *Dan.* 12, 2. *Acts* 7,60. *Iohn* 11,11. 1. *Cor.* 11,30.

And some Sleepe. This is mortall Sleepe, the rest of the body in the graue,

to Sleepe. *sig:* To rest; Secondly, to sinne and liue securely; Thirdly, to dye. Thus men Sleepe, as before is shewed.

2 To be slow, and put off long, to help one out of troble. *Psal.* 44, 23. *Why Sleepest thou O God.* Thus God is saide to Sleepe.

to Slip. *sig:* To faile in some duty toward God, or our neighbour, or our selfe. *Psal.* 73, 2. *My foote had well nigh slipt.*

Slowe to anger. *sig:* One loath to punnish, deferring his vengeance. *Psal.* 103, 8. *The Lord is slow to anger.*

Sluggard. *sig:* One, that is idle, louing ease and bodily rest. *Prou.* 6, 6. *Go to the Pismire, O sluggard.*

2 One, that is careless and negligent in the duties of godlinesse. *Prou.* 23, 13. *The Sluggard saith there is a Lyon in the way.*

S. *M.*

to Smite. *sig.* To accept and take fauourable. *Gen.* 8, 23. *God Smelled a sauour of rest.*

to Smoak. *sig:* To strike one with the hand, or with a rod. *Mat.* 26, 27. *They Smote him with a Rod.*

2 To witnesse soule-greefe, and sorrow for sinne. *Ier.* 31, 19. *Ephraim Smote his thigh.*

3 To kill. *Gen.* 32, 11. *Least he will come & smite me.*

to Smite with blindnesse. *sig:* To strike and plague men with darkenesse, not of bodily eyes onely, but of minde; to troubling their wits, and dazeling their sight. *Gen.* 19, 11. *And he smote the men with blindnesse.*

Smoke *sig: pro* The reeke and vapor, arising out of the fire, being hurtfull to the eye; and suddenly vanishing to nothing.

2 The vnstable and vanishing condition of the wicked. *Psal.* 37, 20. *Euen with the Smoake shall they consume away.*

3 A ſloathfull Meſſenger, who is as irkſome and greeuous to him that ſendeth him, as Smoake is to the eye. *Prou.* 10, 26. *As Smoake to the eyes, ſo is a ſloathfull man to him that ſends him.*

3 The hot and fiery anger of God, againſt the wicked. *Pſalme* 18, 8. *Smoke went out at his Noſthrils.*

4 A viſible ſign and Token of Gods preſence. *Eſay* 4, 5. *A cloud, and Smoake by day.*

S. *N.*

Snare. *ſig: pro* 1. A Ginne, or Trap, to catch ſome-thing in priuily.

2 Some ſecret aſſault of an enemy. *Pſal.* 91, 3. *From the Snare of the Hunter.*

3 Sinnefull temptations of Satan, and worldly luſts, wherein ſinners are entrapt and held faſt (as Birds in a ſnare.) 1 *Tim.* 6, 9. *They that will be rich fall into temptations and ſnares.* 2 *Tim.* 2, 26. *And come out of the Snare of the deuill.*

4 Worldly riches & pleaſures, which to wicked (through their owne fault) proaue Snares, by Gods iuſt iudgement. *Pſal.* 69, 2, 22. *Let their table be made a Snare.*

S. *O.*

So. *ſig:* In ſuch ſort, or ſuch wiſe. *Math.* 20, 26. *But it ſhall not be So among you*; that is, not in ſuch ſort & faſhion as it is with earthly Princes.

2 Likeneſſe, or vnlikeneſſe, when it is a note of compariſon. Luke 17, 26. *So ſhall it be in the daies of the Son of Man.*

3 A condition to bee performed. Rom. 8, 18. *If So be ye ſuffer with him.*

Sobrietie. *ſig:* A power, or guift, enabling men to vſe moderately all lawfull pleaſures of this life, and to refraine from all vnlawfull. Titus 2, 12. *To liue Soberly, iuſtly, and godly.* 1 Pet. 5, 8. *Watch, and be Sober.*

2 The moderation of the minde in the vse of inward guifts, without pride or swelling against others. Rom. 12, 5. *Be wise vnto Sobriety.* Actes 26, 25. *I speake the words of truth and Sobriety.*

Sold. *sig: pro*

That which passeth ouer to the possession of another, who with his mony hath purchased the property and vse of it. Acts 5, 1. *Sold a possession.*

Sold vnder sinne. *sig:*

A Bond-man, or one in bondage to sinne, as a Slaue bought with Money is bond to his Lord: Regenerate persons are such in part. Rom. 7, 14. *I am carnall, Sold vnder sinne.* But the wicked are such wholy. 1 Kings 20, 21. *Thou hast Sold thy selfe to doe wickednesse. Ahab* was a voluntary Bond-man vnto sinne, fulfilling the lusts of it with greedinesse. *Paule* was vnuoluntary, being forced to do the wil of sinne, for he did the euill which hee hated and would not haue done, because hee was regenerate in part. Rom. 7, 15, 16.

1. Kings. 21. 25.

Some. *sig:*

The greater number or more part. Rom. 3, 3. *What though some did not beleeue.*

Sonne. *sig: pro*

Any Man-child begotten in lawfull Marriage: as *Isaac* to *Abraham*. Gene. 22, 8. *My Sonne.*

2 A Nephew or a Grand child. Gene. 46, 7. Gene. 31, 43. *These Sonnes are my Sonnes.* 2 Sam. 19, 24. *Mephibosheth* the Sonne of *Saule.*

3 One, that lineally descendeth from the loines of another. Math. 1, 1. *The Sonne of Dauid*; that is, one of his posterity. Jes. 9.

4 A Child, eyther Sonne or Daughter. Rom. 8, 17. *That we are the Sonnes (or Children) of God.* Also verse 18. Reu. 21, 7. *And he shall be my Sonne.*

5 One, spiritually begotten by the preaching of the Gospell. Titus 1, 3. *Titus my Naturall Son.* 1 Tim. 1, 2, 3. *So euery true Christian may be called the Son of his Pastour, which begot him to God.*

6 One, that hath the affection of a Sonne, and submitteth himselfe to another, as a Sonne to his Father.

Father. Phil. 3, 22. *He hath beene with me, as a Son with his Father.* Prou. 3, 1. *Hearken my Sonne.* So is euery good subiect a Sonne to his Ruler. Iosh. 7, 19. *And Iosuah said vnto Achan, my sonne giue*

7 Some most excellent Creature of God, as an Angell, or some other. Cant. 2, 3. *So is my beloued among the Sonnes.*

8 A Successour, one who succeedeth or commeth after another in gouernment. Thus it is written, that *Iehoiakim* begat *Ieconiah*, and his Brethren. Mat. 1, 11. A Legall, and not a Naturall Son.

9 One, which is so called *Ironice* in derision, because he falsly boasted to be a Sonne, when hee was not. Luke 16, 25. *Sonne remember that thou, &c.*

Sonne of God. *sig:* One, begotten of the substance of God, by an vnspeakeable and eternall generation. Math. 3, 17. *This is my welbeloued Sonne.* Iohn 1, 14. *As the glory of the onely begotten Sonne of God.* This is a sonne by Nature; and thus Christ alone is the Sonne of God, according to his Diuine Nature. *Arrians* deny this, most falsly and impudently.

2 The Man Christ, or the Man-hood of Christ, which is the Sonne of God by the grace of personall vnion, beeing vnited vnseparably, to the person of the Sonne of God. Luke 1, 1. *That holie thing which is borne of thee, shall be called the Sonne of God.* A Son by grace of personall vnion.

3 One, that is taken of fauour to be a Sonne, being by Nature a Child of wrath. Iohn 1, 12. Gal. 4, 5. Rom. 8, 14. *As many as are led by the Spirit, they are the Sonnes of God.* Thus euery true beleeuer is a Son, by grace of adoption.

4 One, framed and made after the Image of God, in perfect righteousnesse and holinesse. Luke 3, verse last. *Adam the Sonne of God.* Thus *Adam* was the Sonne of God, a Sonne by Creation. In

this sence also, the Angels are the Sonnes of God. Psalme 89, 6.

5 One, that comes of godly Parents, and is a worshipper of the true God outwardly, though not in truth. Gen. 6, 1. *The Sonnes of God saw, &c.* This is a Son by profession onely.

God hath giuen his Sonne. *sig:* That God, most freely, out of his fauour and eternall mercy (without all respect of our workes and merits) hath bestowed his Sonne vppon vs, to bee our Sauiour. Rom. 8, 32. *God spared not his Sonne, but gaue him for vs.*

Sorrow. *sig:* A naturall affection, whereby the heart is greeued, in respect of some euill thing which troubleth vs. Gen. 37, 34. *And sorrowed for his Sonne a long season.* Gene. 42, 38. *Yee shall bring my Gray-head with Sorrow to the Graue.* This is a naturall Sorrow.

2 A griefe arising out of the feare of punnishment, breeding desperation vnto Death. 2 Cor. 7, 10. *Worldly Sorrow causeth death.* This is worldly Sorrow.

3 The griefe and displeasure of minde, which we feele, for offending God our mercifull Father, by our sinnes. 2 Cor. 7, 10. *Godly Sorrow causeth repentance to Life.* This is godly Sorrow.

4 Misery, which is cause of Sorrow. Reu, 21, 4. *No more crying, nor Sorrow.* **A Metanimie** of the cause for the effect.

Sorrow of death *sig:* A death full of Sorrow, both of body & minde. *Actes* 2, 24. *He loosed the Sorrowes of death.* Deadly Sorrowes, such as a Woman is tormented with in her trauaile: these were loosed by Christs victory ouer, and deliuerance from death, which for a time held downe Christ as one oppressed by those deadly sorrowes.

Souldier. *sig:* One, that fighteth in war against a worldly enemy. Actes 10, 7. Luke 7, 8. *I haue Souldiers vnder me.*

2 A Spirituall Warriour vnder Christ, against Sinne and Sathan. 2 Tim. 2, 34. *Suffer affliction as the Souldier of Iesus Christ.* Such is euery Christian, but especially the Ministers of Christ.

Soule. *sig:* That spirituall and best part of man (which is distinguished from the body) whereby we vnderstand and discourse of thinges. Gen. 2, 7. Mat. 10, 28. *Which is able to destroy Body and Soule.*

2 The whole man, consisting of body and soule. Rom. 13, 1. *Let euery Soule be subiect, &c.* Ezek. 18, 20. *The Soule that Sinneth shall dye.* By a Synecdoche of the part for the whole. Gene. 46, 26, 27. Gen. 27, 6. Also 1 Pet. 1, 9. and 1 Pet. 2, ver. last. *Byshop of your Soules.*

3 The will and affections, whereof the Soule is the seat. Luke 1, 46, 47. *My Soule doth magnifie the Lord.* 1. Samuell. 18, 1. *The Soule of Ionathan was knit to the Soule of Dauid.* 1 Thes. 5, 22. Gene. 34, 8. A Synecdoche of the whole for a part. Heb. 4, 12.

4 Life. Psalme 16, 10. *Thou wilt not leaue my Soule in Hell*; that is, suffer my life to bee alwaies oppresst with Death. Psalme 7, 2. *Least hee deuour my Soule.* And often else-where in the Psalmes, Soule is put for Life, for a mans person and selfe: By a Metaimie of the cause. The soule being cause of life.

5 The breath which men breath in and out. *Acts* 20, 10. *His Soule is in him.*

6 God himselfe. Prouer. 6, 16. *Yea, his Soule abhorreth seauen.*

Note. Soule (in the Hæbrew and Greeke tongue) is often found to signifie the carcase or dead body of a man; also, any liuing thing. As in Leuit. 19, 28. and 21, 11. Reuel. 16, 3.

To Sow. *sig: pro* To scatter Seede in the earth, that it may grow and bring forth fruit. Math. 13, 3. *The Sower went*

out to Sow.

2 To diſperſe worldly goods among the poore. 2 Cor. 9, 6. *He that Soweth ſparingly, ſhall reap ſparingly.*

3. To diſtribute the word by preaching. Luke 8, 5. *And as he Sowed, &c.*

to Sow iniquitie. *ſig:* To performe, and do wicked workes with diligence and pleaſure. Pro. *He that Sowes iniquity, ſhall reape affliction.*

to Sow to the Spirit. *ſig:* To doe good workes by the helpe and aide of the Spirit; or to bring forth the fruits of the Spirit. Gal. 6, 8. *If ye Sow to the Spirit*; that is, if yee doe wiſely and carefully giue your ſelues to ſpirituall exerciſes, that ye may bring forth fruits of the Spirit.

to Sow in teares. *ſig:* To ſerue God through afflictions and heauines. Pſalme. 126, 5. *They which Sow in teares, doe reape with ioy.*

Sower. *ſig: pro* An Husbandman, which Soweth and manureth his ground.

2 A Miniſter, who diſpierſeth the Seede of the word. Math. 13, 7. *The Sower went out to Sow.*

S. P.

Span-long. *ſig:* A ſhort time or ſmall continuance. Pſal. 39, 6. *Thou haſt made my daies as a hand-bredth, or Span long.*

to Spare. *ſig:* To forbeare ſuch as haue ſinned with offence to others, not cenſuring them. 2 Cor. 13, 2. *If I come I will not Spare.* Thus man Spareth man.

2 To hold backe correction from Sinners. Lam. 3, 42. *Thou haſt not Spared.* Thus GOD Spareth Men.

to ſpeak, or to ſay. *ſig: pro* To vtter ſome word with our mouth, thereby to expreſſe the inward thought. Gen. 34, 3. *And he Spake kindly to the Maid.*

2 To declare, witneſſe, and ſignifie ones minde by another. Pſalme 62, 12. *God Spake once or twice.*

Iere.

Ier. 10, 1. Exod. 21, 1. *God Spake theſe words, &c.* Thus God Speaks by his Angels, Miniſters, word, workes, and Signes.

3 To vtter ſome weighty thing with deliberation. Pſa. 49, 3. *My mouth ſhall Speake of wiſedome.*

4 To Preach. *Acts* 14, 1. *He ſo Spake, as many beleeued.* *Actes* 11, 20. *They Spake to the Gracians, and Preached the Lord Ieſus.*

5 To confeſſe with our tongue, before men, what we beleeue with our heart, before God. Pſal. 116, 10. *I beleeued, therefore I Spake.* 2 Cor. 4, 13. *Wee beleeued, therefore we Spake.*

6 To entreat or pray, God for our ſelues or others. 1 Sam. 1, 12, 13. *For Anna Spake in her hart,* and verſe 16. *Of the aboundance of my griefe haue I Spoken hitherto.*

7 To thinke or muſe vpon a thing. The thought of the heart is an inward ſpeach; and the word of the mouth, is as a thought outward or vttered. Mar. 5, 28. *For ſhee ſaid, If I may but touch, &c.* Math. 9, 3. *They ſaid or Spake within themſelues.*

8 To worke and effect ſomthing. Heb. 12, 24. *The blood of Chriſt Speaketh better things.*

Spéede. *ſig:* Succeſſe, good or ill. 2 Iohn 10. *Neither bid him good Speede.*

to Spew. *ſig:* To diſtaſt, loath, and deteſt; or with loathing to reiect one. Reue. 3, 16. *I ſhall Spew thee out of my mouth.* A ſpeech borrowed from a ſtomacke euill affected, which perbreakes and caſteth vp that thing which offends it, and is loathſome to it.

Spices. *ſig:* The graces and fruites of the Spirit, mentioned in Gala. 5. Which for their comfortable taſt and delight, are likned vnto Spices. Cant. 4, 16. *That the Spices may flow out.*

Spiders web. *ſig:* A vaine or trifling thing, which is of no value nor ſtrength. Eſay 59, 5. *And Weaue the Spiders-Web.*

The

Spirit. *sig: pro*

The wind or ayre, breathing or blowing vppon vs with might and secretly. Iohn 3, 8. *The Wind or Spirit bloweth where it list.*

2 The whole Essence of the God-head, as it is common to all the three persons. Iohn 4, 24. *God is a Spirit.* Rom. 1, 5. 1 Tim. 3, verse last. 1 Pet. 3, 18. Heb. 9, 4. Iohn 6, 63.

3 The third person in the Trinity. 1 Iohn 5, 6. *That Spirit is truth:* and verse 7. *Inspiring all good thoughts in our harts.*

4 The guifts and graces of the Spirit. Luke 1, 15. *Iohn was filled with the Spirit.* Also *Acts* 6, 5. and 2, 18. 1 Cor. 14, 32. Gal. 3, 2. *Receiued you the Spirit.* And else-where often. A **Metanimie** of the cause for the effect.

5 The worke of the Spirit; to wit, the new quality of holinesse, created by the Spirit in the hearts of the elect. Gala. 5, 17. *The Flesh lustes against the Spirit.* Also verse 25. *If we liue in the Spirit, let vs walke in the Spirit.* Rom. 8, 1. This is a supreame worke of the Spirit, peculiar to the elect.

6 An excellent and most singuler efficacy and working of the Spirit vnto the sanctification of Christs humaine Nature, filling it with holinesse aboue measure. Rom. 8, 2. *The Law of the Spirit of life, which is in Christ Iesus*; that is, the worke of perfect holinesse wrought in the Man-hood of Christ, by his owne liuely quickning Spirit, which is like a Law, mightily gouerning and moderating.

7 The spirituall worke of the Gospell, beeing set against the carnall shadowish Ceremonies of *Moses* Law. Gala. 3, 3. *That after you haue begun in the Spirit.*

8 An inferior worke of the Spirit; generally, and sleightly enlightning and reforming the reprobate. 1 Sam. 10, 10. *The Spirit of God came vppon him.* 1 Thess. 5, 19. *Quench not the Spirit.* Hebr. 6, 4.

6, 4. *And were made partakers of the holy Ghoſt.* This is an inferiour worke of the Spirit, common to the elect, with many reprobates.

10 The motions of the mind, ſtirred vp by the Spirit. Pſal. 51, 11. *Renew a right Spirit within mee.* Roma. 8, 14. Luke 9, 55. Iudges 3, 10. *And the Spirit of the Lord came vpon him*; that is, hee was ſtirred vp or moued by the Spirit, to doe that hee did.

11 Inſtinction or inſpiration of the Spirit. Mat. 22, 43. *How did Dauid in the Spirit.* Actes 28, 25. Luke 2, 26. *It was declared to him by the holy Ghoſt.* 1 Cor. 14, 14, 15, 16.

12 That which is ſpirituall or pure. Iohn 3, 6. *That which is borne of the Spirit, is Spirit*; that is, cleane, holy, and pure; like to the cauſe whereof it ſpringeth.

13 Reuelation of the Spirit. 1 Cor. 12, 12. *By the Spirit we know what thinges are giuen vs of God. For the Spirits reueale the hidden things of God.* Verſe 10.

14 An holy Angel. Heb. 1, verſe 14. *Are they not all miniſtring Spirits?* Alſo, it ſignifies a wicked Angell; to wit, the Deuill. Actes 12, 43, 45. *Hee tooke ſeauen other Spirits.*

15 The Soule of man. Luke 23, 46. *Father, into thy hands I commend my Spirit.* 1 Pet. 3, 19. *And Preached to the Spirits that are in Priſon*; that is, to the Soules which were in the Priſon of hel, now at this time, when *Peter* wrote this Epiſtle, but were aliue, at what time the Sonne of God did Preach vnto them by his Seruant *Noah*. For in Hell there is no place of Preaching or repentance. Roma. 8, 10.

16 That high and Noble facultie of mans ſoule, called the vnderſtanding, or minde, with the moſt inward cogitations thereof. Luke 1. 47. *My Spirit reioy-*

reioyceth. Rom. 12, 2. *Be renewed in the Spirit of your minde.* 1 Theſſ. 5, 23. 1 Cor. 2, 11. And in all places where Spirit and Soule are mentioned together.

17 Purpoſe, thought, will, and conſent. 1 Cor. 5, 3. *But preſent in Spirit.* Alſo verſe 4.

18 With all the heart, or with a true affection. Rom. 1, 9. *Whom I ſerue in my Spirit*; that is, cheerfully, and with a good will.

19 The conſcience ſanctified and renewed by the Spirit. Rom. 8, 16. *Gods Spirit beareth witneſſe with our Spirit*; that is, to our ſanctified conſcience.

20 The meanes and deuiſes of men, couered and cloaked with pretence of ſpirituall reuelation. 2 Theſſ. 2, 2. *Nor be troubled, neyther by Spirit, nor by word.*

21 The ſpirituall worſhip of God. Iohn 4, 24. *Muſt worſhip him in Spirit and truth.* Phil. 3, 3.

22 The Goſpell. 2 Cor. 3, 6. *Hath made vs able Miniſters of the Spirit.*

23 One, that pretendeth to haue the guift of the Spirit to doe the office of a Prophet and Teacher, yet indeede hath it not. 1 Iohn 4, 1. *Beleeue not euery Spirit.*

24 Doctrine, deliuered by him, which is endewed with the guift of the Spirit, for inſtruction of the Church. 1 Iohn 4, 2. *Euery Spirit which confeſſeth that Ieſus is come in the Fleſh, is of God.* Heere is meant, both doctrine, and perſon that bringes it.

25 Spirituall exerciſes, of Prayer, Meditation, hearing, &c. Gala. 6, 8. *Hee that Sowes to the Spirit*; that is, he that exerciſeth himſelfe in ſpirituall duties.

26 Skill of working in Gold, Siluer, Iron, and Braſſe. Exod. 31, 3. *Whom I filled with the Spirit of God.*

The

Spirits. *sig:* The most inward, and secret conceptions and thoughts of the Soule. 1 Cor. 12, 10. *To another discerning of Spirits.*

Spirit of adoption. *sig:* An effect of the holy Spirit, to wit; a witnessing vnto the beleeuers, that God hath adopted them, and taken them for his Children. Rom. 8, 15. *Yee haue receiued the Spirit of Adoption*; that is, the spirit which witnesseth vnto you your adoption, to be Gods Children.

to bee borne after the spirit. *sig:* To bee borne into this elementary World, by the vertues of Gods promise, and after a spirituall manner, and not by ordinary course of Nature. Gal. 4, 29. *Persecuted him that was borne after the Spirit.*

borne of the spirit. *sig:* One, regenerate and borne into the Christian World by the holy Spirit, the Authour of our new-birth. Iohn 3, 6. *That which is borne of the Spirit.*

Earnest of the Spirit. See **Seale, and Earnest.**

spirit of fear. *sig:* An effect of the Spirit, to wit; feare and terror wrought in the hearts of Men by the holy Spirit, in the Ministry and Preaching of the Law, reuealing our sinnes, and Gods wrath due vnto them. Rom. 8, 15. *Yee haue not receiued the Spirit of feare againe.*

Note. Thus the Spirit of a sound minde, the Spirit of wisedome and meekenesse, the Spirit of knowledge, the Spirit of grace and prayer, the Spirit of Prophesie, and such like, signifie seuerall effects, works, and guifts, together with the Authour and cause, which is the holy Spirit: and on the other side, the Spirit of Pride, Couetousnesse. Fury, vncleannesse, and the like, do signifie these vices, and the Diuell that wicked Spirit the authour of them.

Spirit of the Gods. *sig:* A diuine force and vertue. Gen. 41, 38. *In whom is the Spirit of Gods.*

holy Spirit. *sig:* That Spirit of God, which in himselfe is most holy, and worker of holinesse in all others. Eph. 1, 13.

Ye were ſealed with the holy Spirit.

to bee led by the Spirit. *ſig:* To follow the direction of the Spirit, hauing his good motions for the guide and gouernour of our whole life. Rom. 8, 14. *They that are led by the Spirit, are the Sons of God.*

Spirit lusting against the Flesh. See **Lust.**

miniſtring of the ſpirit. *ſig:* The Preaching of the Goſpell, whereby GOD giueth his quickning Spirit, working the life of Grace in the elect. 2 Cor. 3, 8. *How, ſhall not the Miniſtry of the Spirit be more glorious.*

meaning of the Spirit. *ſig:* Inward ſighes, and earneſt deſires, proceeding from the inſtinct of the Spirit. Rom. 8, 27. *Know the meaning of the Spirit.*

newneſſe of the Spirit. *ſig:* Such a new life, as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God. Rom. 7, 6. *That wee ſhould ſerue God in newneſſe of Spirit.*

Spirit of promiſe. *ſig:* That Spirit, which brings not the Law to terrifie vs, but the promiſe of free adoption to confirme and comfort vs. Ephe. 1, 13. *The holy Spirit of Promiſe.*

Spirits of ỹ Prophets. *ſig:* The doctrine which the Prophets bring through the inſpiration of the holy Spirit. 1 Corin. 14, 32. *The Spirits of the Prophets, are ſubiect to the Prophets.*

to receiue the Spirit. *ſig:* To feele the efficacy and power of the Spirit, working in vs, faith, hope, loue, ioy, feare, greeſe, and ſuch like graces and affections. Rom. 8, 15. *Ye haue not receiued the Spirit of bondage, but ye haue receiued the Spirit of adoption.*

Spirit of ſlumber. *ſig:* Spirituall ſlumber and blindneſſe, cauſed by the wicked Spirit. Eſay 29, 10. *The Lord hath couered you with the Spirit of ſlumber.*

Spirit of ſouthſaying *ſig:* Such an euill Spirit as can tell thinges paſt, and gueſſe at things to com. Acts 16, 16. *Hauing a ſpirit of South-ſaying, or diuination.*

ſword of the Spirit. *ſig:* The word of God, which is a ſpirituall Sword, to de-

defend vs, and offend Sathan. Ephe. 6, 17. *Take to you the Sword of the Spirit.*

Spirit of truth. *sig:* The holy Spirit beeing himselfe most true, euen truth it selfe, also the authour and teacher of truth to all others. Iohn 14, 17. *Euen the Spirit of truth.*

vncleane spirit. *sig:* A wicked Angell or a Deuill, vncleane in himselfe, and authour of vncleanneſſe in others. Math. 10, 1. Luke 9, 1. *And gaue them power against vncleane Spirits.*

to walke after the spirit *sig:* To be led by the Spirit, when we follow (in ordering our liues) the good motions thereof. Rom. 8, 1. *Which walke after the Spirit.*

to worship in Spirit. *sig:* To giue and offer vnto God a ſpirituall ſeruice, agreeable to his Nature, beeing himselfe a Spirit. Iohn 4, 23. *The true Worshippers, shall worship the father in Spirit.*

Spirituall. *sig:* That which is most pure, being giuen not to our bodies onely, but to our very Spirits and ſecret thoughts. Rom. 7, 14. *The Law is Spirituall.*

2 Persons endued with great measure of godly knowledge and ſpirituall graces. 1 Cor. 1, 3. *I cannot speake vnto you, as vnto Spirituall.*

3 One, mightily ruled and gouerned by the Spirit. Gala. 6, 1. *You which are Spirituall, restore such an one.*

4 One, that hath the true ſence and interpretation of the word in his heart, by which he can try all doctrines. 1 Cor. 2, 15. *The Spirituall man discerneth all thinges.* The Papiſtes appropriate this tearme [*Spirituall*] to their Cleargy, which of all other men, are most carnall euery way.

Spiritually *sig:* By the vertue and ſpeciall enlightning of the Spirit. 1 Cor. 2, 24. *Because they are Spiritually discerned.*

Spirtuall thinges. *sig:* The matter of doctrine, and the words whereby it is deliuered and taught, both being ſpirituall and heauenly. *Comparing Spirituall thinges, with*

Spirituall

Spirituall thinges.

Sporting. *sig:* Some token or signe of marriage loue. Gen. 26, 8. *He saw Isaac Sporting with Rebecca.*

Sprinkling of the bloud of Iesus Christ. *sig:* The purifying and cleansing of our consciences from the guilt and filthinesse of sinne, by the merit of Christes bloud-shedding, effectually applyed through the Spirit and Faith. 1 Pet. 1, 2. *Through the Sprinkling of the blood of Iesus Christ.*

S. *T.*

Staffe of Bread. *sig:* The strength of Bread which nourisheth vs. **Our Bread.**

to go with a Staffe. *sig:* To goe simply, barely, without any riches, or sternght, pompe, or power. Gene. 32, 10. *With my Staffe I came, &c. Marke* 6, 8. *A Staffe onely.*

Stained Cloath. *sig:* Vnperfit inherent righteousnesse of the Saintes mingled with many sins, as it were so many staines. Esay 64, 6. *Our righteousnesse is like a filthy or stained Cloath.*

to stand in grace. *sig:* To perseuer and continue in the state of grace. Rom. 5, 2. *In which grace we Stand.* They do erre, whosoeuer, that thinke beleeuers and iustified persons can fall, eyther wholy for a time, or finally for euer, from the grace of Reconciliation with God.

to Stand in the liberty of Christ. *sig:* To settle the affections of our heart fast in our Christian liberty (as it were) in a Station wherein Christ our Captaine hath placed vs. Gal. 5, 1. *Stand fast in the liberty, &c.*

Starre. *sig: pro* A bright Creature, set in the Firmament to adorne and giue light to vs heere below. Gene. 1, 15, Iob 25, 5. and 38, 31.

2 A Minister of the Gospell, shining as a Star, by his pure doctrine and good life. Reuela. 1, 20. *The seauen Stars are the Angels of the seauen Churches.*

to shine as the Starres *sig:* To be cloathed with heauenly glory. Dan. 12, 3. *And they that turne many vnto righteousnesse, shal shine as the Stars, for euer and euer.*

The

Day-Star. *sig:* The cleare doctrine of the Gospell. 2 Pet. 1, 19. *The Day-Starre arise in your hearts.* How then? do the Papistes well to keepe the Scriptures from the people of God, vnder pretence of obscuritie and darkenesse?

wandring Starre. *sig:* An vnstable man, or one of an vnconstant mind. Iude 13. *They are wandring Starres.*

Steward. *sig: pro* An officer in a great family, put in trust with dispensing and laying out of his Maisters goods. Luk. 16, 1. *A certaine man had a Steward, &c.*

2 Euery Christian which hath receiued a calling and guifts from God, but especially the Ministers of the Gospell, trusted with the Mysteries of Christ, to dispose and dispence them to the people. Luke 16, 2. *For thou mayest be no longer Steward.* And 12, 42. *Who is a faithfull Steward, and wise.*

to Stir vp. *sig:* To foster and keepe burning, the fire of Gods Grace, which Sathan and the Flesh goe about to put out and quench. 2 Tim. 1, 6. *That thou Stir vp the guift of God which is in thee.*

2 To bring one into the World, aduance him to authority, and to harden him in his Sin, as a punishment of his former lustes. Rom. 9, 17, *For this same purpose haue I stirred thee vp.*

Stone. *sig: pro* A Creature so called, being strong, hard, and stiffe, whereof there be many kinds.

2 Hardnesse of hart, or a stiffe and vnyeelding that. Ezek. 36, 26. *I will take from you your hearts of Stone.*

how Christ is called a Stone. 3 Christ, who is likened to a Stone, because he beares vp the whole building of the Church, & ioynes together Iewes and Gentiles, as two Wals in one. Hence he is called the Head-stone, or the the Corner-Stone. Math. 21, 42. And because this Srone is not set vp by man, but sent by God, therefore he is said to be a Stone cut out of the Mountaines without handes. Dan. 2, 45. And because

Vnbeleeuers refuse to be laid vpon this Stone, and so perish; therefore it is called, *A Stone of offence.* Esay 8, 4. 1 Pet. 2, 8. *A Stone to stumble at, and a Rocke of offence.* Moreouer, because he is of exceeding great value and excellency: thence is he called an elect and precious Stone. 1 Pet. 2, 6. *Behold, I put in Sion a cheefe Corner-Stone, elect and precious.* Whereunto adde this, that he is tearmed a Liuing Stone, because by his euer-liuing vertue, hee preserues in life of grace all the faithfull, till he bring them to the life of glorie. 1 Pet. 2, 4. *To whom wee come, as to a liuing Stone.* Lastly, because the most perfit prouidence of GOD watcheth ouer the Church, and euery faithfull person built vppon this Stone; therefore it is saide, that seauen eyes shall bee vppon it. Zacha. 3, 9. *Vpon one Stone shall be seuen eyes.* Zach. 4, 10.

Stone of Israell. *sig:* God, who was the strength and refuge of Israels people. Gene. 49, 24. *By the Stone of Israell.*

Liuing Stones. *sig:* All true beleeuers, which by the doctrine of the Gospell, are quickned with the life of God, beeing founded vpon Christ the Head-Stone. 1 Pet. 2, 5. *As liuing Stones are made a Spirituall House.*

White Stones. *sig: pro* A Stone of this colour, giuen in olde time, to witnesse the acquitting or absolution of one from some crime, vniustly laid to him.

2 Absolution of Sinners, which doe beleeue in Christ, from guilt and punnishment of all their sinnes. Reuelation 2, 17. *I will giue him a white Stone.*

Straight gate. *sig:* Mortification of our euill lusts, or deniall of our selues, when our reason and will are made subiect to Gods word. Math. 7, 13. *Enter in at the streight gate.*

Stranger. *sig:* One, that is not a *Iew*, but of some other Nation. Math. 27, 7. *To bury Strangers in.*

2 One that comes to vs from another Countrey,

trey, though he be a Iew. Heb. 13, 2. *Be not forgetfull to entertaine strangers.*

3 A Woman that is not a mans owne Wife. Prou. 5, 20. *Why shouldst thou embrace the bosome of a Stranger?*

4 One, that vseth this World as if hee vsed it not, setting his mind vpon his Countrey, which is aboue. 1 Pet. 2, 11. *I beseech you as Pilgrims and Strangers.* Heb. 11, 13. *Confessed they were Strangers and Pilgrims vpon earth.*

5 Vncircumcised Gentiles, who had nothing to doe with the Couenant of Saluation by Christ. Ephe. 2, 12. *And were Strangers from the Couenants of Promise.*

To Stretch the hand. See hand.

Subiection, or submission. *sig: pro*

The placing and setting one thing vnder another in a due order, as the Water vnder the Earth, the Earth vnder the Ayre, the Ayre vnder the Firmament, and this vnder the third Heauen: children vnder Fathers, Seruants vnder Maisters, Subiects vnder Princes, &c.

2 That obedience that all Creatures yeeld vnto their Soueraigne Christ, eyther voluntarily, or vnuoluntarily. Ephe. 1, 22. *He hath made all things subiect vnder his feete.* Phillip. 2, 10. *That at the Name of Iesus euery knee should bow.*

3 Reuerence and obedience toward God. Heb. 12, 9. *Be in Subiection to the Father.*

4 The willing obedience yeelded in word or deede, by doing and suffering, from Inferiours towardes their Superiours. Rom. 13, 1. Ephe. 5, 22. *Wiues, Submit your selues to your Husbands.*

5 Inordinate and preposterous, yeelding to the wicked desires of others, or to the bondage of such things as ought not to rule ouer our consciences. Gala. 2, 5. *To whom we gaue no place by Subiection.* 1 Cor. 6, 12. *I will not be brought vnder the power of*

any thing.

to Submit. *sig:* To yeelde obedience to all lawfull Gouernors, with a willing acknowledgement of their iuſt authority ouer vs. Colo. 3, 18. *Wiues Submit your ſelues to your Husbands.*

2 To ſerue one another through loue for Gods ſake. Ephe. 5, 21. *Submitting your ſelues one to another in the feare of God.*

Subtiltie. *sig:* A ſinguler wit or naturall pollicy, where-with Serpents were indued at their Creation. Gen. 3, 1. *And the Serpent was more ſubtile then any Beaſt of the Fielde*; That is, more prouident and wiſe: for Subtilty heere is taken in good part, becauſe the Serpent was thus made of God, and God made euery thing good, but Sathan abuſed this good quality, to a bad end.

2 Craft and wicked wilineſſe, whereby men are made fit to deceiue others. Acts 13, 10. *O full of all Subtilty and miſchiefe.* Heere the word [*Subtilty*] is taken in ill part for guile and deceit.

to Suffer. *sig:* To giue leaue to doe a thing. Luke 9, 59. *Suffer me firſt to goe bury my Father.*

2 To endure paine with patience. 2 Tim. 2, 3. *Suffer affliction as a good Souldier, &c.*

to Suffer in the flesh. *sig:* To dye a painefull death according to his humaine Nature. 1 Pet. 4, 1. *Forſomuch as Chriſt hath Suffered in the fleſh.*

2 To mortifie our ſinfull corruption, which is ſo painefull a thing, as may well bee called a ſuffering. 1 Pet. 4, 1. *He that hath Suffered in the fleſh, hath ceaſed from Sinne.*

to Suffer with Christ. *sig:* Either to be a Companion with Chriſt in ſuffering, or to endure patiently painefull things for his ſake. Rom. 8, 18. *If ſo be you Suffer with him.*

Sufferings of Christ. *sig:* All the painefull and reproachfull afflictions which Chriſt felt in his owne perſon, for our Redemption; or with his members, to wit; the faithfull

full doe feele for exercise and tryall of their fayth, patience, and loue. Col. 1, 24. *Fulfill the rest of the Sufferings, or afflictions of Christ.* 1 Pet. 1, 11. *Of* **passion and Affliction.**

Summer. *sig:* The hottest season in the yeare. Gen. 8, 22. *And Summer and Winter.*

2 Opportunity and fit time to doe thinges in. Prou. 6, 8. *Prepareth her meate in Summer.*

Drought of Summer. *sig:* Extreame drinesse. Psa. 31, 4. *My moysture was consumed into drought of Summer.*

Sunne. *sig:* That great light, which giueth light by day, a most pure, bright, and glorious creature. Gen. 1, 16. *The Sunne to rule the day.*

2 Christ Iesus, the Sunne and light of the world. Iohn 1, 5. *And that light shineth in darknesse.*

3 The bright and glorious presence of God. Reuel. 21, 23. *This Cittie hath no neede of the Sunne, for the glory of God did light it, or was a Sun to it.*

4 Worldly prosperity. Iob 31, 26. *I did not regard the shining of the Sun.*

5 The inward beauty and purity of the Church of God. Cant. 6, 9. *Pure as the Sunne.*

Supererogation. *sig:* A worke of Counsell, done by perfect ones, being more then they were bound vnto, by any precept of the Law of God. [Popish.]

Superscription. *sig:* A Title written ouer ones head, shewing the cause of his death. Luke 23, 38. *This Superscription was written ouer him.*

2 A Title engrauen in Coyne, to shew whose it is. Mat. 22, 21. *Whose Image or Superscription is this?*

Superstition. *sig:* A forme of Diuine worship, deuised by men, beside, or beyond the Commandement of God, breeding in the followers of it a seruile feare. Actes 17, 22. *I perceiue you are in all thinges too Superstitious.*

2 True Religion, reproached and slandered with the name of Superstition. Acts 25, 19. *About some wordes of their Superstition.* Thus the Heathen

man tearmed the Religion of *Mose:*.

Supremacy *sig:* That high and Soueraigne power and authority which Kinges and Princes haue vnder and from God immediatly, as cheefe and Supreame Gouernours ouer all persons, and in all causes temporall and Eccleſiasticall, according to the word of God, and good customes of seuerall Countries where they raigne. This doth that man of Sin most falsly claim to himselfe, by vertue of Succession to *Peter* the Apostle, who was subiect to seculer power in his life and death.

to sup with Christ. *sig:* To communicate in all the Spirituall delicates of Christ (as they which sup together, partake in bodily food.) Reuel. 3, 20. *He shall Sup with me.*

Christs supping with vs. *sig:* His cheering and delighting himselfe, with his owne graces and guifts of his Spirit, bestowed vpon vs (as one that eateth sweet and pleasant meat.) Reuel. 3, 23. *I will come and Sup with him.*

Supper of the Lord. *sig:* The Sacrament of Bread and Wine ordained by the Lord. 1 Cor. 11, 20. *This is not to eate the Lords Supper.* This Sacrament is called a Supper, because Christ ordained it at his last Supper. Secondlie, because it is a spirituall banquet, or soule-Feast. Mat. 26, 26. *And as they did eate, Iesus tooke the Bread, &c.*

to sustaine or support. *sig:* To beare or hold vp a thing, as a prop or shore, to keepe it from falling.

pro 2 To vphold one, eyther that hee take not a fall by sin and calamity, or that he take no hurt by such fals. Psal. 3, 4. *The Lord Sustained me. Psalme* 23, 1, 3.

Sure. *sig:* Certaine, firme, and constant. 2 Pet. 1, 19. *Wee haue a most Sure word of the Prophets.* Ver. 10. *Make your election Sure*; that is, firme to your selues.

Suretie. *sig:* One, that vndertaketh for the debt of another Man. Pro. 6, 1. *If thou be Surety for thy Neighbour.*

2 Christ, who vndertooke to answere the debt of

of our ſinnes to Gods Iuſtice, by his obedience to death. Heb. 7, 22. *Ieſus is made Suerty.*

S. W.

to Sweare. *ſig:* To vſe the Name of God in mouth, to witneſſe ſome matter in controuerſie, for the ending of ſtrife. This may be done, eyther vainely and falſely, or reuerently and truely. Math. 5, 34. *Sweare not at all.* Zache. 5, 3. Deut. 10, 20. Eccle. 9, 1.

2 To worſhip and ſerue God, whereof lawfull Swearing is a part. Deut. 6, 13. *Thou ſhalt Sweare by my Name.*

to Sweare vnto ỹ Lord *ſig:* By ſollemne Oath, to binde out ſelues wholy vnto God, to ſerue him onely with a pure heart. 2 Chron. 15, 14. *And they Sware vnto the Lord.* Alſo verſe 15.

to Sweare by the Lord *ſig:* To call vpon the name of the Lord, as a witneſſe and iudge againſt vs, if we do not deale and ſpeake truely. Ioſh. 2, 12.

to Sweare by Malchan *ſig:* To halt betweene the ſeruice of the true God and Idols. Zeph. 1, 5.

Sweate of face. *ſig.* Great labour and hard paines, ſuch as cauſe ſweate and wearineſſe. Gene. 3, 19. *Thou ſhalt eate thy Bread in the Sweate of thy face.*

Swéete. *ſig:* Gratefull, acceptable. Leuit. 1, 9. *An offering of Sweete odour vnto the Lord.* Here it is taken in good part.

2 Pleaſant and delightfull. Thus is wickednes Sweete vnto the mouth of a wicked man. Iob 20, 12. Heere it is taken in ill part, and Gods Statutes to the Soule of a righteous man. Pſal. 19, 10.

Swine. *ſig:* Obſtinate and deſperate Sinners, which ſcorne and deride the word of admonition, rouling and tumbling with pleaſure, in the mire of their old, filthy, and rotten conuerſation. Math. 7, 6. *Caſt not Pearles before Swine.*

Sword. *ſig: pro* A ſharpe Inſtrument of Iron, made for defence and offence. Luke 22, 49. *Shall wee Smite with the Sword?*

2 The word of God. Ephe. 6, 17. *The Sword of the Spirit, &c.* Heb. 4, 12. *For the word of God is liuely, and mighty in operation, and sharper then any two edged Sword.*

3 An Instrument of Iustice, or ensigne of publike authority. Rom. 13, 3. *They beare not the sword in vaine.*

4 The iudgement of warre. Leu. 26, 25. *I will send a Sword.*

5 The sharp iustice and vengeance of GOD, hewing downe Sinners. Deut. 32, 41, 42. *I will whet my glittering Sword, and my Sword shall eat their flesh.*

6 Death executed by the Sword. Exod. 18, 1. *And deliuered me from the Sword of Pharaoh.*

to liue by the Sword. *sig:* To lead a restlesse life, being driuen to maintain his owne by warre. Gen. 27, 40. *He shall liue by the Sword.*

T. A.

Tabernacle *sig:*

A Place, purposely built and appointed vnder the Law, therein to doe Sacrifice, and to serue God openly, as afterward was done in the Temple, and as we now vse to do in our Churches. It was made like a Tent, to remooue too and fro as occasion required; it had in it one roome, called the Holiest of al, wherein the High-Priest entred once a year: And another roome called the holy place. Heb. 9, 2, 3, 4. *For the first Tabernacle was made, wherein was the Candlesticke: And after the second vaile was the Tabernacle, which is called the holiest of all.* This was the publike Tabernacle, for publike vses of diuine seruice.

2 A place or Tent to dwell in. Math. 17, 4. *Make vs three Tabernacles.* Psal. 132, 3. This was a priuate Tabernacle for priuate vse of humaine life.

3 Christs humaine Nature, which is the true incorruptible Tabernacle, wherein the Sonne of God dwelt substantially. Heb. 9, 11. And 8, 2. *And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitcht, and not man.*

4 Our naturall body, wherein our Soule dwelleth for a time, as in a fraile brittle Tabernacle. 2. Corin. 5, 1. *When our earthly Tabernacles be dissolued.*

5 Heauen, which is appointed to be the euerlasting Tabernacle and habitation for the Saints to

dwell

dwell in. Reuel. 21, 3. *Behold the Tabernacle of God is with men, he will dwell with them.*

6 The visible Militant Church-way, faring as a Pilgrime heere vpon earth. Psalme 15, 1. *Lord who shall dwell in thy Tabernacle.* The Church is called a Tabernacle, because of many mutations and changes it is subiect vnto, and because it hath heere no abiding place.

Tabernacle of Congregation. *sig:* That part of the Tabernacle, whether the people resorted and gathered together at an appointed time; or else, whether God resorted to speake with *Moses* and his Successours. *Exodus.* 27, 21. *Numb.* 7. 89. *When Moses should enter into the Tabernacle of the Congregation to talke with God.* This part was called the Sanctuary.

Tabernacle of Dauid. *sig:* The Kingdome of our Lord Iesus Christ, which is as a Tabernacle or place of refuge to the godlie, howsoeuer it bee contemptible in the eyes of the World. Amos 9, 11. *In that day I will raise vp the Tabernacle of Dauid which is fallen.*

feast of Tabernacles. *sig:* That Feast, at which the Iewes dwelt seauen daies in Tentes, to put them in remembrance, that God made their Fathers to dwell in Tentes when he brought them out of *Ægipt*, and that here they had no abiding place. Iohn 7, 2. *Now the Feast of Tabernacles drew neere.* Leuit. 23, 34.

Table. *sig:* A frame of Wood, made to eate meate vpon.

pro 2 All earthly benefits, seruing for necessity, or honest delight and ornament. Psal. 23, 5. *Thou hast prepared a Table for me. Psal.* 69, 22.

Table of Deuils. *sig:* Fellowship with Deuils, by being present at the Sacrifices offered vnto Idols. 1 Corin. 10, 20, 21. *These thinges that the Gentiles Sacrifice, they Sacrifice to Deuils. Ye cannot be partakers of the Lords Table, and the Table of Deuils.*

to eate and to drinke at Christs table. *sig:* To communicate and haue fellowshippe with Christ in heauenly ioyes. Luke 22, 30. *That ye may drinke*

drinke at my Table, in my Kingdome.

the table of the Lord. *sig:* The company of Gods people, assembled to partake in the Lords Supper. 1 Cor. 10, 21. *Ye cannot partake of the Lordes Table*; that is, yee cannot haue society and fellowshippe with Christ and his members in the Sacrament of the Lordes Supper, if you partake of the Table of Deuils. What reason haue Papists to scoffe at our Communion-Tables, seeing Scriptures beare out this Name. Haue not we cause rather to abhorre their sacrificing Altars?

to sit or be at Table. *sig:* To partake or haue society with others, in eating and drinking. Iohn 13, 28. *But one of them that were at Table, knew for what cause hee spake it vnto him.*

to spread, or prepare a Table. *sig:* To make liberall prouision of meat and drinke, and of other necessaries for this life. Psalm 78, 19. *Can God prepare a Table in the wildernesse?*

Tables of testimonie. *sig:* The two Stones (as two Tables) wherein the Law was written, which bare testimony of Gods will. Exod. 32, 15. *And Moses returning, descended from the Mountaine with the two Tables of testimony in his hand.*

to Take in ill part. *sig:* To wrest wordes and actions to an ill purpose, when they might bee taken well. Rom. 1, 29. *Taking all things in euill part.*

to Take the armour of God. *sig:* To put on all our spirituall Harnesse, fitting it close to our hearts, and vsing it for our defence and safety against sinne and Sathan. Ephe. 6, 13, 11. *For this cause take to you the whole Armour of God.*

to Take the Foxes. *sig:* To remooue, or take out of the way whatsoeuer hurteth the Church, in doctrine or manners. *Cant.* 2, 15. *Take the Foxes.*

to Take heede. *sig:* To be wary or watchfull, for the preuenting of some sin or danger. Ephe. 5, 15. Luke 12, 28. *Take heede and beware of Couetousnesse.*

to Take thought. *sig:* To vex and disquiet the hart with feare & griefe. Luke 12, 25, 26. *Why take you thought for the remnant?*

To

to Take in vaine. *sig:* To abuse a thing, by vsing it rashly or to wicked purpose. *Exod.* 20, 7. *Thou shalt not take the Name of the Lord thy God in vaine*; that is, eyther lightlie, or wickedly.

tale-bearer. *sig:* One that goeth about (as a Pedler with wares) with reports and tales. Leuit. 16, 19. Prou. 20, 19.

Talent. *sig:* A certaine peece of Golde, which weyed sixtie pound, as the common Talent did, or 120. pound, as did the Talent of the Temple. 2 Samuel. 12, 30. Exod. 25, 39. *Of a Talent of pure Golde thou shalt make it.*

2 A free and franke guift of God, bestowed on men, in a certaine portion and measure, to be vsed to his owne glory, and the profit of others. Mathew 25, 15. *And to one hee gaue fiue Talents.* There is no man but hath some Talent committed to him, whereof he must make vse heere, and account heere-after.

Tares. *sig: pro* A kinde of graine in the East-Countries, so like to Wheate (whiles it is in the blade) as hardlie the one can be discerned from the other, being also a very hurtfull thing.

2 The Children of this World, but especiallie Hypocrites. Math. 13, 36. *The Tares are the Children of that wicked one.*

3 All offences in manners and doctrine, being so coloured and disguized, as hardly can vertues be knowne from vices, and errors from truth. Mat. 13, 25. *And sowed Tares among the Wheate.* False doctrine when it is disguized, is fitly signified by Tares, both because it is the root and seede of wicked men: Also, for that it doth besot the minde, as Tares (being taken in drinke or bread) doe make giddy the braine.

to Tast. *sig: pro* Take some slender tryall of meates or drinkes, how good they be, before we receiue them into our bodies.

2 Slight-

2 Slightly to know and beleeue generally, the doctrine and promiſe of Chriſt, as a man that Taſteth of a Cup and drinks not; or as a Cooke, who Taſteth the meate, and eateth it not; or laſtly, as a ſicke man, who doth Taſt meate, which he dooth puke backe, or caſt vp againe. Heb. 6,4.5. *For it is impoſſible, that they which were once enlightned, and haue taſted of the heauenly gift.*

3 To take experience of a thing, hauing indeed tried it. Pſalm 34, 9. *Taſt and ſee how good the Lord is.*

to Taſt death. *ſig:* To die, or to feele death. Mat. 16, 28. *There be ſome heere that ſhall not taſt of death.*

T. *E.*

to Teach. *ſig:* To cauſe to learne; which God doth effectually, by enlightning the hart vnto knowledge & faith of the word: and men inſtrumentally, by interpreting the word, and by propounding inſtructions to the outward eare. Iere. 13, 13. *They ſhall be all taught of God.* Pſalm 119, 26. *Teach me thy Statutes.* Acts 20, 21. Math. 28, 9. *Goe Teach all Nations.* Teaching, is by publike and priuate perſons; by words, workes, ſignes, and Creatures &c.

Teacher. *ſig:* A publike Miniſter, which by wholeſome Doctrine inſtructeth the Church, beating downe errours. Ephe. 4, 11. *He gaue ſome to be Teachers.*

2 Such, as by priuate inſtruction helpe others to know the thinges of God. *Titus* 2, 3. *Teachers of honeſt thinges.* Thus Parents, and Maiſters, and common Chriſtians, are Teachers: The former by publike: the latter by priuate authority.

Teare. *ſig: pro* A Water iſſuing out of the eye from the moyſtneſſe of the braine, as witneſſe of ſome inward griefe. *Pſal.* 6, 6. *I water my couch with my Teares.* And 42, 3. *My Teares are, &c.*

2 Sorrow and afflictions, the cauſe of Teares. *Reue.* 21, 4. *All Teares ſhall bee wiped from their eyes.*

eyes. *Pſal.* 126, 5. *If ye ſow in Teares, &c.*

to Teare in peeces. *ſig:* To deſtroy vtterly and vnrecouerably, as when a Lamb is torne in peeces of a Lyon or Beare. *Pſalm* 50, 22. *Leaſt I Teare you in peeces.*

temperance *ſig:* A moderation of the minde in the vſe of outward bleſſings, holding vs backe from exceſſe, cauſing vs rather to refraine from that we may lawfully haue, then in our delights and pleaſures to go ſo farre, as our abilities, eſtates, and the times would giue vs leaue. 2 Pet. 1, 6. *Ioyne with your knowledge, Temperance.* Gal. 5, 23. See Sobrietie.

Temple. *ſig:* Material houſe, built of Stone & Timber, to worſhip God publikely therein. Actes 7, 48. *God dwels not in temples made with hands.* An external temple.

2 The whole outward Legall ſeruice, to be performed in the Temple by the commaundement of God: Alſo, the promiſes made vnto the Temple, and his worſhippers there. Ier. 7, 4. *The Temple of the Lord, the Temple of the Lord.*

3 The bodies and ſoules of the faithfull, wherein God dwelleth, as in an houſe or Temple. 1 Cor. 6, 19. *Know yee not that your bodies are the Temple of the holy ghoſt.* 2 Cor. 6, 16. This is a ſpiritual temple.

4 The inward, pure, and ſpirituall worſhippe, whereof the ceremoniall law was a tipe. Reu. 11, 1. *A rod to meaſure the Temple.*

5 The moſt mighty and holy God, full of Maieſtie, power, and glory, communicating himſelfe to the Saintes and Angels in Heauen, for their full happineſſe. *Reue.* 21, 22. *For the Almighty and the Lamb, are the Temple of it.*

Holy Temple. *ſig:* An houſe appointed to holy vſes, euen to the ſeruice of the moſt holy God. *Pſal.* 5, 7. *I will worſhip towards thine holy Temple.*

Temple of Idols. *ſig:* An houſe erected for the ſeruice of Idols. 1 Cor. 8, 10. *Sit at Table in the Idols Temple.*

to Tempt. *ſig:* To make proofe of a thing, by queſtion, or otherwiſe for knowledge ſake.

2. To make triall and proofe of our faith, patience, and loue towards God. Gene. 22, 1. *GOD Tempted Abraham*. This Temptation is commonly by prosperity or affliction: and the end of it is to make it knowne to our selues what is in vs, eyther good or bad. Deut. 8, 2. *Tempting thee, that hee might know what is in thy heart*; that is, make it knowne to thy selfe, for the all-seeing God cannot bee ignorant what is in vs. Thus God is saide to Tempt.

3. To sift vs by subtill suggestions, that all grace may be shaken out of our harts, & nothing left but the Branne or Chaffe of corruption. 1 Thess. 3, 5. *Least the Tempter had Tempted you in any sort*. Thus Sathan Tempteth, not to try, but to destroy.

4 To entice and mooue one to sin. *Iames* 1, 4. And euery man is tempted when he is drawn aside of his owne concupiscence. Thus Lust Tempteth; but God tempteth not thus.

5 To make triall of Gods power and iustice, whether he can and wil help, or hurt. Exod. 17, 2. *Wherefore doe ye Tempt the Lord?* Thus men Tempt God through distrust.

6 To forsake the ordinary meanes of our good, presuming too much vpon Gods helpe. Math. 4, 7. *Thou shalt not Tempt the Lord thy God*. Thus men Tempt God by curiosity and presumption, to trie whether God will vse any way to succour them, other then is appointed.

7 To seeke matter and occasion against other men, for which to reprehend and accuse them. Mat. 16, 1. *Then came the Pharisies to Tempt him*. Thus Man Tempteth Man, by captious and subtile questions.

temptation. *sig:* Probation, trial, or proofe, of any thing or person, to get the true knowledge of it, for knowledge is the end of Temptation.

2 Afflic-

2 Afflictions and crosses, by which men are tried. Iames 1, 2, 14. *Count it exceeding ioy when ye fal into sundry Temptations.* This is Tentation of probation.

3 Inward suggestions of Sathan, or outward prosperity of life, as baites and Snares to catch vs. Math. 6, 13. *Lead vs not into Temptation.* Math. 26, 41. *Pray, least yee fall into Temptation.* Luke 4, 13. *When he had ended his Temptation*; that is, Tentation to perdition.

to fall into temptation. *sig:* To be ouercome, when through weakneſſe wee yeeld vnto wicked motions and affections, and vnto occasions of euill. Math. 26, 4. *Least ye fall into Temptation, for the flesh is weake.*

Humaine temptation. *sig:* Some tryall, wherein doth appear great weaknes, such as accompanies the Nature of man. 1 Cor. 10, 13. *No Temptation hath taken you, but such as is humaine, or which pertaineth vnto Men.* The meaning is, that the Christians of *Corinth*, which for feare of giuing offence to their Idolatrous Neighbours, went into their Temples of Idols, there to eate meate sacrificed to Idols, had herein shewed themselues men, yeilding to humaine frailety; & therefore it behooued them to be more constant afterwardes, that God might be with them in all Temptations that should befall them, for the time to come.

to lead into temptation. *sig:* To put or bring one in the power of Sathan the Tempter, deliuering him as a iust iudge, to the will and pleasure of the Deuill, to be carried Captiue of him. Math. 6, 13. *Lead vs not into Temptation.* God puts one in the power of Sathan, as a Iudge dooth put a malefactor ouer vnto the Hang-man.

the tempter *sig:* The Deuill, by his wicked suggestions prooving and seeking whom he may destroy. 1 Thess. 3, 5. *Least the Tempter had Tempted you in any sort.* 1. *Pet.* 5, 8. *Mat.* 4, 3. *Then the Tempter came to him.*

Ten daies. *sig:* A certaine ſpace of time (very ſhort) wherein God would afflict his Church. Reuel. 2, 10. *And ye ſhall haue tribulation Ten daies.* Gene. 31, 7. Numb. 14, 22. Iob 13, 3. *Ten times, put for oftentimes.* A finite number, put for an indefinite.

Ten hornes *sig:* Many Kinges and Prouinces, which did giue their authority, power, and force, (meant by the Hornes wherein lyeth the ſtrength of Beaſts) to erect, enlarge, and eſtabliſh the tyranny of Eccleſiaſticall *Rome. Reu.* 17, 12, 13. *And the Ten Hornes which thou ſaweſt, are ten Kings.*

ten virgins. *sig:* The viſible Church, conſiſting of wiſe and fooliſh; that is, godly and wicked. Math. 25, 1. *Then the Kingdome of Heauen ſhall be likened vnto ten Virgins.*

Tender mercies. *sig:* Moſt inward feeling and affectionate compaſſions, like vnto motherly pittifulneſſe and kindneſſe, which is hard to tell how tender and great it is. Luke 1, 7, 8. *The Teuder mercies of our God.*

Tent. *sig:* A place to dwell in, ſo made, as it might bee remooued and carried too and fro. *Numb.* 5, 3. *Gen.* 4, 20. *Iuball was the Father of ſuch as dwelt in Tents. Exod.* 18, 7. See Tabernacle.

Tentes of wickednelle *sig:* A place without the Church of God, wherein dwels no goodneſſe nor holineſſe. Pſalme 84, 10. *Then to dwell in the Tentes of wickedneſſe*; that is, among Infidels and wicked men.

to liue in Tents. *sig:* To exerciſe the Trade of a Shepheard. Gen. 25, 27. *Iacob dwelt in Tents.*

2 To looke vnto Houſhold affaires, that they be well gouerned. Gen. 4, 20. *Iuball was the Father of thoſe which dwell (or liue) in Tents.*

Teſtament *sig:* That which we commonly call a mans wil, and appointment for the beſtowing of his goodes amongſt his Children, or Kindred and Friends. Gal. 3, 15. *Though it be but a Mans Teſtament. Heb.* 9, 16, 17.

2 An appointment or agreement between God and Man, touching free ſaluation by faith in Chriſt. Math. 26, 28. *For this is my blood of the New Teſtament.* This is called a Teſtament, becauſe it was ratified and confirmed by the death and blood-ſhed of him, who made the Couenant or agreement with vs; to wit, of Chriſt, and containeth (as it were) his laſt will written downe.

Old Teſtament. *ſig:* The agreement or Couenant of God, which is called [*Old*] in regard of the firſt diſpenſation of it by *Moſes*, toward the Iewes, in many figures and ſhaddowes of Rites and Sacrifices, and with other obſcure and darke Reuelations by Propheſies; which diſpenſation is now ended. Hebr. 8, 13. *In that he ſaith, a New Teſtament, he hath abrogated the Old.*

New Teſtament. *ſig:* The Couenant of God, in regard of the diſpenſation of it vnder the Goſpell, by Chriſt, towards Chriſtian people, without ſuch Tipes and Propheſies. Alſo, with few Ceremonies, and with more cleereneſſe and fuller reuelation of the truth, and more plentifull graces of the Spirite, to endure alwaies new, and the ſame, to the end of the World. Iere. 31, 33, 34. Acts 2, 17, 18. This diuers manner of adminiſtration & deliuery of the Couenant or Teſtament, cauſeth it, that beeing but one in ſubſtance (to wit, ſaluation by faith in Chriſt) yet it is called Olde and New Teſtament, as if it were two. Heb. 8, 8, 9, 10. **See Couenant.**

to Teſtifie. *ſig:* To beare witneſſe of any perſon or thing, by word or worke. 1 Iohn 5, 9. *Which he Teſtified of his Sonne.*

Teſtimony *ſig:* The whole Scripture or word of God. Pſal. 19, 7. *The Teſtimony of the Lord is ſure, and giueth wiſedome vnto the ſimple.* The word of God is called a Teſtimony, becauſe it containeth Articles of the Teſtament or Couenant, both on Gods part and

ours;

ours; witnessing his good will to vs, and our dutie to him, what good hee meanes vs, and what dutie we should doe to him. Sometime this word [*Testimony*] signifies doctrine, agreeable to the word. Thess. 1, 10.

2 The word of precepts and commandements, which are witnesses of Gods will what he would haue vs do. Psal. 119, 2. *Blessed are they which keepe his Testimonies. Psal.* 25, 9.

3 The Arke. *Exod.* 16, 34. *So Aaron laid it before the Testimony.*

4 A good report from others, witnessing well. 2 Tim. 1, 8. Acts 16, 2.

5 The two Tables of Stone wherein the Law was written. *Exod.* 10, 20. *And he tooke and put the Testimony in the Arke.*

Arke of Testimony. *sig:* A Chest, wherein were put the Tables of Stone containing the Lawe, which is the Testimony of his will. Exod. 30, 6. *After thou shalt set it before the vaile that is neere the Arke of the Testimony.* Also God did there vse to giue his people visible Testimonies of his presence.

T. *H.*

Thankesgiuing. *sig:* An acknowledging and confessing, with gladnesse, of the benefits and deliuerances of God, both towards our selues and others, to the praise of his Name. 1 Tim. 2, 2. *Let supplication, and Prayer, and Thankesgiuing, bee made for all men.* 1 Thess. 1, 4.

Note. Thankesgiuing hath in it. 1. Remembrance of the good done to vs. 2. Mention of it. 3. Confessing God to be the Author and giuer of it. 4. Cheerefulnesse, being glad of an occasion to praise him, and doing it gladly, with ioy.

to Thanke. *sig:* To recompence a gift freely giuen. Luke 17, 9. *Doth he Thanke that Seruant?*

That. *sig:* The excellency of some particular person or thing, good or euill, as that light, that Sonne of

God, That Lambe of God, That life, That Antichriſt, &c. That notable aduerſary of Chriſt. 2. Theſſ. 2, 3. *That Man of ſinne*; that is, That moſt notorious Sinner, exceeding all other in ſinne. Oftentime [*That*] is read without any Emphaſis, onely to note ſome ordinary thing, or perſon.

Theft or ſtealing. *ſig:* The with-holding of that which is another mans, againſt the owners will; the drawing vnto vs other mens goods by iniury, or not diſtributing that which is our owne when neede requires. Hoſe 4, 2. *By ſwearing, and lying, and killing, and ſtealing.* Exod. 20, 15. *Thou ſhalt not ſteale.* All manner of wrong, done to our ſelues, in reſpect of our owne ſubſtance, or to the ſubſtance of others, is Stealing.

Thefe. *ſig:* One, that taketh to himſelfe the goods of other men without the priuity of the owner. Pro. 6, 30. *Men do not deſpiſe a Thiefe which ſtealeth to ſatisfie his Soule.*

2 One, that dealeth vnrighteouſly in his owne temporall goods, or ſpirituall guifts, by keeping in and hiding them from ſuch, to whom we owe them by vertue of our calling: or one, who behaues himſelfe vniuſtly in other mens goods, impairing them, either by deceit or violence. Iohn 12, 6, 1. Cor. 6, 10. *Theeues, Extortioners.*

3 A Seducer, which by corrupt gloſſes and falſe interpretations, ſteales from the Chuch of GOD the true meaning and doctrine of the Scripture; ſo ſpoyling Soules, as Thieues ſpoile mens bodies. Iohn 10, 8. *All which came before me, are Theeues.* Hoſe 6, 9. Iere. 32.

4 Hipocrites, which vnder ſhew of Piety, ſeek their owne gaine with the loſſe of others. Mathew 21, 13. *Ye haue made it a Denne of Theeues.*

Then. *ſig:* That a thing is ſo, or ſeeing it is ſo. Rom. 6, 1. Alſo 7, 7. *What ſhall we ſay Then?*

2 Some certaine time wherein ſomething was done. Math. 4, 1. *Then was Ieſus led aſide.* And elſewhere often it is thus taken, to note a certaine time.

3 Therefore, and is a note of an inference or concluſion, gathered from ſome promiſes. Rom. 8, 1. *Now Then there is no condemnation.*

Theraphim *ſig:* An Image, made in the likeneſſe of a man: and all inſtruments belonging to falſe Religion. Iudges 17, 5. *Made an Ephod and Theraphim.*

Thing. *ſig:* Some reall ſubſtance or quality, eyther good or euill. Ephe. 1, 11. *Which worketh all thinges after the counſell of his will.*

2 Some word ſpoken of God, touching that which was after to be done. Luke 1, 37. *With God ſhall nothing be vnpoſſible.* In the Greeke Text it is read (no word ſhall be impoſſible.)

3 The doctrine of the Goſpell. Actes 17, 32. *We will heare thee againe of this Thing.*

to Thinke any Thing. *ſig:* To conceiue or haue in our mindes a good thought, pertaining to ſaluation. 2 Cor. 3, 5. *Not that wee are ſufficient of our ſelues to thinke any thing, as of our ſelues.*

2 To iudge, and certainely determine. 1 Cor. 7, verſe laſt. *I thinke I haue the Spirit of God.*

3 To make our thoughts knowne by boaſting and glorying. Math. 3, 9. *Thinke not to ſay in your hearts.*

to Thirſt. *ſig: pro.* To deſire drinke, out of a feeling or want thereof by ſome naturall drought or drineſſe. Iohn 19, 28. *I Thirſt.*

2 Very earneſtly to deſire and long for Chriſt and his ſpirituall graces, out of a ſenſe of our ſins and miſeries. Math. 5, 6. Iohn 7, 37. *If any Man thirſt, &c.* Eſay 55, 1. *Ho, euery one that Thirſteth come.*

to Thirſt no more. *ſig:* To finde al contentment and ſatisfaction to our

soules in Christ onely, without seeking further for it then in him alone. Iohn 6, 35. *Hee that beleeueth in me shall Thirst no more.*

Thought. *sig:* The least motion and stirring of our minde: which, when it is by the holy Ghost made agreeable to Gods word, then it is a good thought, but if the motion be from our corrupt hart, and be disagreeable to the word, then it is an euill thought, whatsoeuer good pretence it haue. Math. 15, 19. *For out of the heart comes euill Thoughts.*

2 Our counsels, touching matters to be done, or not done. Psalme 146, 4. *Then his Thoughtes perish.*

3 The griefe of an afflicted minde. Psal. *Amidst the Thoughts of my heart, thy comforts haue refreshed my Soule.*

4 Reasoning inwardly in the Soule. Luke 9, 46, 47. *When Iesus saw the Thoughtes of their harts.*

5 Purpose ioyned with indeuour. Gen. 50, 20. *When you Thought to doe me euill.*

6 Carking, or immoderate care, or care with anxiety. Math. 6, 31. *Take no Thought.* Mat. 19. *Take no Thought what ye speake.*

Referred to God. 7 The will, counsell, purpose, or decree of God, touching all things which he will doe, or not doe. Psalme 33, 11. *The Thoughts of his heart (shall stand) for euer.* It doth sometime signifie Gods disposition, when his purpose is executed and brought vnto effect. As Gen. 50, 20. *But God Thought, &c.* So *Tremelius* translates it.

Thousand yeares. *sig:* The space of ten hundred yeares.

2 An exceeding large space of time, a finite number being put for an indefinite. Psalme 90, 4. *A thousand yeares is but as yesterday, when it is past.* 2 Pet. 3, 8. *A thousand yeares as one day.*

Through, or by, in the doctrine of iustification. *sig.* The cheefe efficient cause; to wit, the grace & free fauour of God. Rom. 3, 24. *Wee are iustified free-*

freely, by, or Through his grace.

2 The outward meritorious cause; to wit, Christ Iesus our redeemer. *Rom.* 3, 24. *Through the redemption which is in Christ.* Ephe. 1, 7. *Through his bloud.*

3 The inward instrumentall cause; to wit, our Faith. Rom. 3, 28. *We are iustified Through Faith, without the workes of the Law.* Verse 25. *Through Faith in his Bloud.*

4 The signes and fruits of our iustification; to wit, good workes. Iames 2, 21. *Was not Abraham iustified Through workes?*

Through him. *sig:* By his administration or powerfull gouernment. Rom. 11, 36. *Through him are all things.*

Thorny ground. *sig:* An heart stuffed with the cares of this World, which choake the seede of the word, as Thornes choake the Corne springing out of the ground. Mat. 13, 22. *That which fell among Thornes, or thorny ground.*

Threatning. *sig:* A denunciation of some iudgement, temporall or eternal, from God.

2 Hard and cruell speeches from one man to another. Actes 14, 17. *Let vs Threaten and charge them.* 1 Pet. 2, 23. *When hee suffered, he Threatned not.*

to Thresh the Mountaines. *sig:* To destroy and afflict greeuously, euen strong and mighty enemies. Esay 41, 15. *Thou shalt Thresh the Mountaines, and bring them to pouder.*

Throne. *sig:* A high Seate, full of Maiesty and glory, fit for earthly Kinges or Iudges. 1 Kings 10, 18. *Then the Kings made a great Throne of Iuory, and the Throne had sixe steps.*

2 Some visible token or representation of Gods power and Maiesty. Reue. 4, 9. *They gaue honour to him that sate on the Throne.* Reuel. 15, 1. Metaphor.

Thunder. *sig:* A great noyse and sound caused in the Clouds, by the breaking out of hot and dry exhalations,

beating against the edge of the Cloud. Psalm 18, 13. *The Lord Thundred in the Heauen.* Exo. 16,19. *There were Thundrings and lightnings.* Thunder, is a witnesse of Gods power, and serueth to strike terrour and feare in men; that the godly may bee humbled, and the better subdued vnto God; and the wicked confounded and left without excuse.

T. *I.*

Time. *sig: pro* Some certaine space, as houre, day, weeke, yeare, &c. Dan. 2, 21. *Hee changeth the Times and seasons. Dan.* 4, 20. *And let his portion be among the Beastes, till seauen Times passe ouer him*; that is, seuen yeares. Exod. 2, 23.

2 Tearme, period, and shutting vp of ones life. Psalme 31, 15. *My Times are in thy handes O Lord.*

3 Opportunity, or fit and conuenient season to doe thinges in. Iohn 7, 6. *My Time is not yet come.* Acts 1, 7. *The Times and seasons.*

4 The whole tearme or space which a man liueth. Psal. 90, 10. *The Time of our life, is threescore yeares and ten, &c.*

Time, and times, and part of time *sig:* Three yeares, and ten daies. Dan. 7, 25. *And they shall bee giuen into his handes vntill a Time, and Times, and the diuiding (or part) of Time.*

Tithes. *sig:* The tenth part of our goods. Deut. 14, 28. Heb. 7, 8. *Men that did receiue Tithes.*

T. *O.*

To. *sig:* The meanes that lead to the end. Ephe. 2, 11. *Created To good workes.*

2 The end and finall cause. Rom. 9, 22. *Prepared To destruction.* 1 *Thess.* 5, 9. *Appointed To saluation.* Ephe. 1, 6. *To the praise of his grace.*

To day. *sig:* All the time that the doctrine of grace is Preached. Psalme 95, 7. *To day if ye will heare his voice.*

the morrow *sig.* Time to come. Mat. 6, 34. *Care not then for the Morrow.*

The

Tongue. *sig: pro*

The prinicipall instrument of speech. Psalm 45, verse 1. *My tongue is the pen of a ready Writer.* *Iames* 3, 5. *The Tongue is a little member.*

2 Speech it selfe. Iam. 3, 6. *The Tongue is fire.* *Iere.* 18, 18. *Smite him with the Tongue.* A **Metonimie**, of the cause for the effect.

3 Strange language, or the guift of speaking with a strange language. 1 Cor. 14, 2. *He that speaketh a Tongue.*

deceitfull Tongue. *sig:*

A tongue, vttering crafty and guilefull wordes. Psalme 52, 4. *Thou louest all wordes that may destroy, ô deceitfull Tongue.*; that is, a man speaking deceite with his Tonguc.

Tongue imagineth mischiefe. *sig:*

The Tongue to bee the Instrument to vtter that mischiefe which the heart hath thought and imagined. Psalme 52, 2. *Thy Tongue imagineth mischiefe.*

Tongue of the learned. *sig:*

That singuler skill which Christ had in his owne person, aboue measure, and which hee gaue to his Ministers (according to measure) that they might know how to comfort and pacifie afflicted consciences. Esay 50, 4. *The Lord hath giuen me a toong of the learned.*

Tongues of men and Angels. *sig:*

Such an excellent faculty of speach, as might not only become men, but euen the Angels if they could speake: yet were it nothing worth, vnlesse it were imployed (through loue) vnto the edification of others. 1 Cor. 13, 1. *If I could speake with the Tongue of Men and Angels, and had not loue, I were as sounding Brasse, and tinkling Cimball.* An **Hiperbole.**

to smite with the Tongue. *sig:*

To vtter malicious and slanderous words, which hurt a mans name (as blows or strokes hurt a mans body.) Ier. 18, 18. *Let vs smite him with the toong.* **Metaphor.**

to Touch. *sig:*

To feele a thing lightly with the finger. Luke 8, 44. *She Touched the Hem of his Garment.*

2 To hurt or offer the least violence. Psalme 105. *Touch not mine annointed, doe my Prophets no harme.*

T. *R.*

Tradition. *sig:* A doctrine, first deliuered from God by speach, and written downe afterward in his Booke for the vse of the Church. 1 Cor. 11, 2. *And keepe the ordinances (or Tradition)* for so it is in the Originall. This is a written Tradition, wee are bound to beleeue this absolutely.

2 An humaine ordinance, not written in the word, but deliuered from man to man. Math. 15, 2. *The Tradition of the Elders.* Tradition so taken, is either good or euill, according to the subiect, matter, and intention of men. This is an vnwritten Tradition. This we must beleeue conditionally, as it agreeth with the word.

Transgression. *sig:* That which goes beyond, and exceedes due bounds and limits.

2 Euery sinne, small and great. 1 Iohn 3, 4. *Transgression of the Law is sinne.* Hebr. 2, 2. Sinne is called Transgression, because it exceedes the boundes and markes which God by his Law hath appointed vnto vs, for the moderatting of our desires and actions.

Trauaile. *sig:* Iournying or passing on foot or by Horse, from place to place.

2 The paine of Child-birth. 1 *Thess.* 5, 3. *As trauaile vpon a woman with Childe.*

3 Troubles, dangers and euils, which happen in ones iourney. Exod. 18, 8. *He told all the trauaile had hapned to them.*

Treasure. *sig:* Some earthly thing of price, which men make great account of, and therefore lay it vp till afterward. Math. 6, 19, 21. *Lay not vp Treasure for your selfe in Earth.* Math. 13, 44. *An earthly Treasure.*

2 The wholesome precious doctrine of the word.

2. Cor.

2 Cor. 4, 7. *We haue this Treasure in earthly Vessels.* Metaphor. An heauenly Treasure.

3 Euerlasting life, with the graces and good workes that lead thither, and shall be there freelie rewarded. Math. 6, 20. *Lay vp Treasures for your selues in Heauen.* When Christians do carefully imploy their graces, studying to abound in good workes, they doe heerein Treasure and hoord vp ioyes, in life heauenly, and euerlasting.

Good and euill Treasures. *sig:* The abundance, eyther of graces or vices, stored vp in the hearts of men, good and euill, to bee vented and vttered by their Tongues. Mat. 34, 35. *A good Man, out of the good Treasure of his heart, bringeth forth good things, &c.*

to treasure vp. *sig:* To gather together into one heape. Rom. 2, 5. *Ye Treasure vp vengeance against the day of vengeance.* The meaning is, that wicked men by continuing in sinne, heape and stacke vp punnishment; euen as worldly men doe heap vp and gather treasure.

Transubstantiation. *sig:* A change of one substance into another: as of Bread into the body of Christ; of Wine, into the bloud of Christ, according to that monstrous doctrine of Popery, & contrary to the wholsom words of Christ, which teach, Sacraments to bee not the things themselues whereof they bee pledges and Seales.

Tree. *sig: pro* A Plant, growne vp to a great height and measure.

2 Euery person, Man or Woman, good or bad. Math. 3, 10. *Euery Tree that bringeth not forth good fruit.* Metaphor.

Corrupt Trees. *sig:* Vngodly persons, that are vnfruitfull and good for nothing, like to rotten and dead Trees. Iude 12. *Corrupt Trees, and without fruit.*

tree of knowledge, of good and euill. *sig:* The miserable experience, of good lost, and of euil which should come vpon *Adam* and *Eue*, and

all

all mankind, by breaking Gods commaundement, in eating of that Tree, which was forbidden them to eate of. Gen. 2, 9. *The Tree of Knowledge, of good and euill.*

many trées. *fig:* A multitude of people, to bee refreshed with the spirituall water of the word. Ezek. 47, 7. *At the brinke of the Riuer were very many Trees.*

Trée of life. *fig:* That happy life that *Adam* receiued of God by Creation, wherein he was to be confirmed, by eating the Tree of life, which was appointed to be a Sacrament thereof. Gene. 2, 9. *And the Tree of life in the middle of the Garden.*

2 Christ Iesus, who himselfe is the eternall life, and from whom the faithfull receiue it. Reue. 2, 7. *Was the Tree of life.*

trée planted by the Riuers, &c. *fig:* A faithfull person, ingrafted into Christ, to bee made one with him by regeneration, and to become fruitfull in good workes. Psalme 1, 3. *Hee shall be like to a Tree planted by the Riuers of Water.*

Trées of righteousnesse. *fig:* Righteous Men and Women, who being iustified by Faith in Christ, doe liue righteously, and bring foorth much good fruit. Esay 61, 3. *That they may be called Trees of righteousnesse.*

Trespasse. *fig:* An hurt doone to our Neighbour in his estate, name, or person. Numb. 5, 6. Leuit. 6, 2, 4. Mat. 6, 15. *If you doe not forgiue Men their trespasses.*

2 Any sin or offence, eyther against God or man. Math. 16, 15. *Neither will your Father forgiue you your trespasses.*

To Try. *fig:* To search, examine, and prooue euery thing, to finde out what is good, what euill; what true, what false, that wee may embrace the one, and eschew the other. Thes. 5, 21. *Try all thinges.* 1. Iohn 4, 7. *Try the Spirit.*

2 To looke into one neerly, to take knowledge of him, and his cause. Psal. 26, 2. *Proue me, try me O Lord.*

Affli-

Triall of Faith. *sig:* Afflictions which are sent of God, for tryall and proofe of our faith. 1 Peter 1, 7. *The Tryall of your faith being much more precious then Gold.*

Fiery tryal. *sig:* Most sharpe, bitter, and grieuous afflictions. 1 Pet. 4, 12. *Thinke it not strange concerning the fierie Triall.*

tribulation. *sig:* A temporall affliction in this life, eyther inward to the Soule, or outward to the body. Rom. 5, 4. *We reioyce in Tribulations.* This sometime hapneth for tryall, sometimes is a fore-runner of Hell.

2 Part of that eternall paine and torment, reserued for the wicked in Hel. *Rom. 2, 9. Tribulation and anguish shall be vpon the Soule of euery Man that doth euill.*

Tribute. *sig:* A summe of Money paid vnto Princes (for their better maintenance) according to the proportion of mens substance. Rom. 13, 6. *For this cause yee pay Tribute.*

*** Trinity.** *sig:* The distinction of the persons, in the Vnity of the God-head; one, and the selfe-same God in Essence, being for substance three; to wit, the Father, the Sonne, and the Holy Ghost. 1 Iohn 5, 7. *And these three are one.* How three, remaining three, may yet be one; and one abiding one, be three, & all this at once. This is a Mystery, rather to be religiously adored, then curiously searched into; requiring rather faith to beleeue, then reason to comprehend and iudge it.

Trumpet. *sig:* An hollow Instrument, of Siluer, Brasse, or some other Metall, giuing a great sound through the breath of a mans mouth, wherewith publicke Magistrates are wont to proclaime their Lawes in the time of peace. Dan. 4. 2, 3, 4. *After the example of God.* Exod. 19, 16. *And the sound of the Trumpet exceeding loud.* Also, Captaines were wont to encourage their Souldiers in the time of warre, after the example of *Gedion.* Iudges 7, 18. And Hippo-

critical

criticall Phariſes did call the poore together to receiue their Almes. Mat. 6, 2. *When thou giueſt thine Almes, make not a Trumpet to be blowne before thee.* This is a materiall Trumpet, whereof we reade in Scripture of their good vſes; and of one abuſe.

2 The Prophets, Apoſtles, and Miniſters of the word, which are commaunded to publiſh the meſſage and minde of Chriſt to his people, with great vehemency of voice. Eſay 58, 1. *Cry aloud, ſpare not, lift vp thy voice like a Trumpet.* *Reuel.* 8, 2. *And to them were giuen ſeauen Trumpets.* This is by ſome expounded, of the Miniſters of the Goſpell, whereof there was a tipe and figure vnder the Law in the Siluer Trumpets, by the noyſe whereof, the people of God were called to the publique aſſemblies in Earth, as now by the Preachers of the word, they are called to the Kingdome of Heauen. Numb. 10, 2. *Make two Trumpets of Siluer, for the aſſembling of the Congregation.* An immateriall and heauenlie Trumpet, whereof there is direct vſe for ſaluation.

the trumpet of God. *ſig:* Amoſt mightie noyſe (like to the noyſe of a Trumpet) made of God extraordinarily, for the quickning or raiſing vp of the dead. 1 Theſſ. 4, 16. *The Lord ſhall come with the Trumpet of God.* 1 Cor. 15, 52. *The Trump ſhall blow, and the dead ſhall riſe.* This is expounded to bee the voice of Chriſt himſelfe. In Iohn 5, 28. *All that are in the Graue ſhall heare his voice.*

to blow a Trumpet before vs. *ſig:* To ſeeke fame and renowne of men, by doing of good thinges. Math. 6, 2. *When thou giueſt thine Almes, thou ſhalt not make a Trumpet to be blown before thee.*

not to blow a Trumpet before vs. *ſig:* To doe the works of mercy, and all other good workes, as ſecretly as we can, without ſeeking any vaine glory from man, or receiuing it beeing profered. Mat. 6, 2. *When thou giueſt thine Almes, make*

not

not a Trumpet to be blowne before thee. This is the same meaning of that (*Let not thy left hand knowe what thy right hand doth.*)

Truſt. *ſig:* The credit which one of vs puts in another, in our mutuall worldly dealings. *Prouer.* 31, 11. *The heart of her Husband Truſtes in her.* This is ciuill Truſt.

2 The affiance and confidence of our harts, relying vppon the mercifull and true promiſes, and moſt powerfull, wiſe, & good prouidence of God, both for the remooving and keeping from vs euill thinges, and for the giuing and beſtowing good things. *Pſalme* 37, 3. *Truſt thou in the Lord.* And 34, 22. *None that Truſts in him ſhall periſh.* 1 Tim. 6, 17. This truſt is religious, and cannot be put in any creature without Idolatry. Hence we are forbidden to truſt in riches, in the arme of fleſh, in Princes, or in any Son of man.

Truth. *ſig:* The moſt perfect Eſſence of any thing, or the moſt abſolute perfection it ſelfe of any matter. *Iohn* 18, 38. *What is Truth?*

2 The moſt perfect Diuine Eſſence; which is Truth it ſelfe, and the Authour of all Truth in his Creatures. Pſalme 31, 5. *Thou haſt redeemed mee ô Lord GOD of Truth.* Iohn 14, 6, *I am the Truth, &c. Exod.* 34, 6.

3 The conſtancy of God, in keeping his promiſes. Rom. 3, 7. *If the Truth of God hath more abounded through my lie.* The word [*Truth*] is taken in this ſence in all places of Scripture, where Mercy and Truth are matched and mentioned together.

4 The ſubſtance and body of that, that was ſhaddowed vnder the Ceremonies of *Moſes* Lawe. *Iohn.* 4, 23. *The true worſhippers, ſhall worſhip the Father in Truth.*

5. The whole word of God, both Law and Goſpell;

Gospell; which is called [*the Truth*] because it containeth the firme and sure doctrine, which teacheth the true way how to attaine eternall saluation. Iohn 17, 17. *Thy word is Truth.* Iohn 8, 31, 32. Col. 1, 5. Whereof you haue heard before by the word of Truth, which is the Gospell.

6 Christ and his doctrine. 2 *Iohn* 1. *But also all that haue knowne the Truth.*

7 The true vnderstanding of thinges necessary to saluation. *Iohn* 17, 17. *Sanctifie them with thy Truth.*

8 That light of Nature, left in man since his fall, to helpe him to know God, so farre as to leaue him without excuse (but not so farre as is needefull to saluation.) Rom. 1, 18. *Which with-hold the truth in vnrighteousnesse. Rom.* 2, 8.

9 True Religion. Gala. 3, 1. *Who hath bewitched you, that you should not obey the Truth. Titus* 1, 1.

10 Integrity of life, or vprightnesse and sincerity, void of deceit and counterfeiting. 1. Cor. 5, 8. *With the vnleauened Bread of sincerity and truth.* Ephe. 4, 24. Esay 38, 3. *I haue walked before thee in Truth.*

11 Iustice or righteousnesse, as it is contrary to iniquity. 1 Cor. 13, 6. *It reioyceth not in iniquitie, but in Truth. Psal.* 51, 6. *Thou loueſt Truth in the inward parts.* It is a part of the Image of God. See Ephe. 4, 24.

12 Fidelity and faithfulnesse between man and man, in keeping iust couenants, promises, and bargaines. *Iere.* 5, 1, 3. *O Lord are not thine eies set vpon Truth.*

13 A iust and true sentence, pronounced by a Magistrate in cases of Iustice. Pro. 20, 28. *Mercie and Truth preserues the King.*

14 Plainnesse and simplicity of speech, when thinges

thinges are vttered as they bee, without fraud and falshood. Psalm. 15, 2. *Hee that speaketh the Truth from his hart.* Ephe. 4, 25. *Speake Truth one to another.*

15 Most True, and farre from all deceit. Psal. 19, 9. *The iudgements of the Lord are Truth.*

16 Indeed, and in good earnest; when the inward beleefe and obedience of the heart, doth answere the outward profession. Ephe. 4, 21. *And haue beene taught in him, as the Truth is in Iesus.*

Word of Truth. *sig:* The Gospell, Preached and published by the true Ministers thereof. 2 Cor. 6, 7. *By the word of truth.* Col. 1, 5. *Whereof ye haue heard by the word of truth; that is, the Gospell.*

True. *sig:* That which is perfect, faithfull, sound, and sure, not counterfeit nor false. Psalm 119, 151. *Thy Commandements are True.* Ro. 3, 4. *Let God be True, &c.*

Truelie. *sig:* Sincerely and vprightly, without lies and deceit. Math. 22, 16. *Thou teachest the way of God, Truely*; that is, true doctrine, for the matter; and sinceritie for the manner. 1 Iohn 1, 6. *They lie and do not truly*; that is, they play the Hipocrites.

to do Truth *sig:* To deale truely and sincerely, leading an honest life, void of all craft and deceiuing. Iohn 3, 21. *He that doth Trush, comes to the light.*

Full of Truth. *sig:* One, full of the very substance of Truth; to wit, Christ, being the perfection and accomplishment of all Legall Ceremonies. Iohn 1, 14. *Full of Grace & Truth.*

Truth of the Gospell. *sig:* The true and sincere doctrine of the Gospell. Gal. 2, 5. *That the Truth of the Gospell might continue in you.*

to hold the Truth in vnrighteousnesse. *sig:* To suppresse the light of knowledge, naturally shining in mens hearts, forcibly keeping it backe from shewing it selfe, in words and deedes, as it desires to doe. Rom. 1, 18. *Wrath of God is reuealed from Heauen vpon men, which hold the Truth in vnrighteousnesse.*

to tell the whole truth *sig:* To declare and lay open the whole matter as it was doone. Marke 5, 33. *Shee told him the whole Truth.*

to walke in Truth. *sig:* To liue vprightly, without Hypocrisie. 1 Kinges 2, 4. *That they walke before me in Truth.*

to worship God in Truth. *sig:* To serue God with an inward pure worship, & without such Ceremonies as were vnder the Law. Iohn 4, 24. *And will bee worshipped in Spirit and Truth.*

T. *V.*

to Turne. *sig:* To call one backe that erreth, into the right way. Iames 5 19. *He that Turneth a Sinner, saueth a soule.* Thus Ministers and Christians Turne one another.

2 To endeuour our selues to leaue the by-path of sinne, and to turne to God by repentance. Actes 3, 19. *Turne, that your sinnes may be put away.* Thus are men said to turne themselues. Ionas 3, 10. *They Turned from their euill waies.*

3 To change mans heart from euill to good, by putting into it the grace of repentance. Iere. 31, 18. *Turne vs ô Lord, and we will returne.* Thus God alone turneth Sinners. Acts 26, 18. 2 Cor. 3, 16. *When their heart shall be Turned to the Lord.*

4 To giue some mercy after some iudgement, as if God did Turne and change his mind. Psalme 8, 7. *Turne vs againe.* *Lament.* 3, 21. *Ionas* 3, 9. In these and many other places, the word [*Turne*] signifieth, to restore such as bee in calamity, shewing some new fauour after some affliction.

T. *W.*

Two. *sig:* The least number, consisting of Two Vnites, or Two ones. Luke 10, 1. *He sent them out Two by Two.*

2 Many ioyned together in society. Eccle. 4, 9. *Two are better then one:* that is, society is better then a solitary life, though this be especially meant of marriage society.

The

They two shall be one. *sig:* The strait and most neere coniunction between Man and Wife, by the band of mariage, which maketh Two to be (as it were) one person. Mat. 19,5. *They Two shall be one flesh.*

Two Witnesses. *sig:* A competent or sufficient number of Witnesses, to testifie any truth, Humaine or Diuine; Ciuill or Religious. Deu. 19,15. *In the mouth of Two Witnesses shall the matter bee stablished.* *Ruel.* 11, 3. *I will giue power to my Two Witnesses.* Which the *Remists* doe falsly expound, of *Henoch* and *Eliah*, preaching and striuing against Antichrist, and by him to bee martyred, &c. All meere forgeries, without warrant of Scripture.

V. A.

Vagabonds *fig:*

SVch Companions, as do nothing but walke the ſtreets; which commonly be called the Raſcals and Dunghil-Knaues of all Townes and Citties. *Acts* 17, 5. *The Iewes tooke vnto them certain Vagabonds.*

Vaile. *fig: pro*

A certaine cloath, hanged before the light to hide it from our eyes, or put vpon womens heades for a Couert, in token of ſubiection to their Huſbands. *Gen.* 24, 65. *So ſhe tooke a Vaile and couered her.*

2 A coſtly and precious hanging, made of purple and blew Silke, Scarlet, and fine twined Linnen, &c. whereby the moſt holy place was diuided and ſeparated from the holy place. *Exod.* 26, 31, 32, 33. *And the Vaile ſhall make you a ſeparation from the Holy place, and the moſt holy place.* This was the Vaile that rent in twaine at the death of Chriſt, to ſhew the determination and end of the whole Leuiticall and Ceremoniall Law, as one ſaith. *In morte Chriſti omnia legaliter minantur*, a bodily, materiall, and Typicall Vaile.

3 Blindneſſe and hardneſſe of heart. 2 *Cor.* 3, 16 *When their hearts ſhall be turned to the Lord, the Vaile ſhall be taken away.* As the Vaile kept men from looking vpon the thinges which were in the Holy of Holyeſt; ſo the hardneſſe of heart, and vnbeleefe, kept the Iewes from acknowledging and ſub-

submitting them-ſelues to Chriſt. A Spirituall Vaile.

4 The defence and preſeruation, which Huſbands owe vnto, and affoord their wiues, agaynſt the iniuries of others. *Gen.* 20,16. *He is the Vayle of thine eyes to all that are with thee, and to all others.* A Metaphor. A ciuill Vaile.

Vaine. *ſig:* Something which is not firme and conſtant, but ſubiect to decay, being of a periſhing and vaniſhing condition. *Pſal.* 108, 12. *Vaine is the helpe of man.*

2 Vnprofitable and needleſſe, of no vſe, and to no purpoſe. Pſal. 127, 1. *Except the Lord builde the houſe, they labour in vaine that build it.*

Vanitie. *ſig:* A thing of no force, vſe, or continuance. 1 *Sa.* 20,23. *Why will you follow vanity, which profiteth not, nor can deliuer?* In this ſence, Idols are often called Vanity. Ionas 2, 8. Rom. 8, 20. *The Creature is ſubiect to Vanity*; that is, to a vaniſhing and fleeting eſtate.

Vanitie of Vanities. *ſig:* Moſt vaine, and exceeding full of vanity. *Eccl.* 1, 2. *Vanity of Vanities* (*ſaith the Preacher.*) In the Hæbrew phraſe, two poſitiues be equiualent to the ſuperlatiue: As Seruant of Seruants, Vanity of vanities; ſignifies moſt ſeruile, moſt vaine.

Vapor. *ſig:* A dewy Miſt, as the ſmoake of a ſeething pot.

pro 2 The frailty of mans life, being of ſhort continuance, and ſuddainly extinct and put out (like a Vapor) Iames 4,14. *It is euen a Vapor that appeares for a little time.*

V. *E.*

Vengeance *ſig:* Law, and diuine right. Acts 28, 4. *Vengeance hath not ſuffered him to liue.*

2 Punniſhment, inflicted and taken vppon the wicked for their wickedneſſe. *Rom.* 12, 19. *Vengeance is mine.* Rom. 13,3. *To take Vengeance on them which do euill.*

The

Vertue. *sig: pro* The naturall vigour and ſtrength which is put into euery creature, for ſuch vſe as it is appointed vnto of God; as the Vertue of Hearbes, Plantes, &c.

2 Power and might, or the effect of power. *Luke* 8,46. *Vertue is gone out of me*; that is, there is ſome healthfull effect wrought by my power.

3 Honeſty of life, and good maners. *Phil.* 4,8. *If there be any Vertue, &c.*

4 Chriſtian Valour, Courage, and Fortitude, (as *Virtus* is deriued of *Vir*) 2. Pet. 1,6. *Ioyn to your faith, Vertue.*

Veſſell. *sig: pro* Any inſtrument of vſe in an houſe, for the good of this life. 2 *Titus* 2, 20. *In a great houſe are Veſſels of Wood and of earth.* Theſe ſeruing to common vſe, were prophane Inſtruments. Mark 11,16. *Neither would he ſuffer them to carry Veſſels through the Temple.*

2 Naturall Inſtruments, which receiue & containe the matter of generation. 1 *Sam.* 21. *And the Veſſels of the young men were holy.* 1 Theſſ. 4,4. *That you know how to keepe your Veſſels in holineſſe and honour.* A Metaphor.

3 Wiues, which howſoeuer they be the weaker ſex, yet are Inſtruments of great and manifold vſe. 1 *Pet.* 3, 7, 8. *Giuing honour vnto the woman as vnto the weaker Veſſell.* A Metaphor.

Veſſels of earth. *sig:* Fraile and brittle men, ſubiect to mortality. 2. *Cor.* 4, 7. *We haue this Treaſure in earthen Veſſels.*

Veſſelles of mercy. *sig:* Elect and choſen ones, ordained to Mercy, euen to obtaine honor and ſaluation in heauen, through Chriſt. 9, 23. *That hee might ſhew the Riches of his glory vpon the veſſels of mercy.* Theſe bee alſo called veſſels of honor. Verſe 21.

Veſſelles of wrath. *sig:* Perſons, men and women prepared to deſtruction. *Rom.* 9,22. *What if God would to ſhew his wrath, and to make his power known ſuffer with long patience*

the Vessels of wrath prepared to destruction. These are also called Vessels made to dishonor. Verse 21.

V. I.

Vile. *sig:* That which is of no worth, or price, being contrary to precious. As Vile Sacrifice.

2 Base, rotten, corruptible, being set against glorious. *Phil.* 3,21. *Our Vile bodies shall be like the glorious bodies, &c.*

Vine. *sig: pro* A Tree or Plant, bearing Grapes, whereof wine is made.

2 A Countrey abounding with Vines and Pastures. Gen. 49,11. *He shall binde his Asses Foale to the Vine.*

3 Christ, who is like a Vine, resembling it in property, giuing life of grace to all his members, as a Vine giues iuice and life to all his branches. *Iohn* 15,1. *I am that true Vine.* A Metaphor.

4 Particuler Men and Women, which bring foorth fruite (as Grapes) according as the persons are, good or bad. *Deut.* 32,33. *Their Vine excels the Vine of Sodom, &c.* Esay 5,1,2,3.

5 The visible Church. *Psalme.* 80, 9. *Thou hast brought a Vine out,* &c. Verse 14. *Visit this Vine.*

empty vine *sig:* The wicked *Israelites,* who resting from afflictions, gathered strength to bring forth new wickednesse instead of being better by their corrections: euen as Vines after Grapes bee gathered, being empty, renew their strength to bring foorth more Grapes next yeare. *Osee* 10, 1. *Israell is an emptie Vine.*

Vineger *sig: pro.* A sharpe, sower, Tart, liquor, made of Wine. *Math.* 27,48. *And presently when one of them running had filled a Spunge with Vineger.*

2 Any bitternesse, or greeuous affliction of body or soule. *Psal.* 69, 21. *In my thirst they gaue mee Vineger to drinke.* Spoken of such as vex the afflicted.

The

Vineyard. *sig:* The visible Church in earth, like a Vineyard in many respects; as for spreading, fruitfulnesse, manner of husbanding, exposition to danger, &c. *Esay* 5,12. *Psalme* 80,15. *Behold and Visite this Vine.*

Vintage. *sig:* The time of gathering, or the acte of gathering Grapes.

2 Many ouercome in battell or fight. *Iudg.* 8,2. *Are not the gleanings of the Ephramites better then the vintage of the Abihhezerits.*

Viper. *sig: pro* A poysonful creature, so called, which is brought forth very violently with the death of the Dam, by gnawing out her bowels.

2 Cruell, vnnaturall, & vngratefull men, which wrong their Parents, Teachers, and Benefactors, &c. *Math.* 3,7. *O generation of Vipers.*

Virgin. *sig: pro* One that keepeth her selfe chast in a single life. 1 *Cor.* 7,37. *And hath so decreed in his heart, that he will keepe his Virgin.*

2 One, who keepes himselfe to Christ, by pure beleefe, and vncorrupt Doctrine; either person, or particular Church. 2 *Cor.* 11,2. *To present you as a pure Virgin to Christ.* Thus euery godly person is a Virgin.

3. The whole company of faithfull, whose consciences are preserued without spot. Psalm. 45, 14. *The Virgins that follow after, &c.* Thus the holye Catholicke Church is a Virgin.

Vision. *sig:* An extraordinary action of God, manifesting himselfe and his will to his Prophets, to bee seene and throughly knowne of them. *Numb.* 12,6. *If there be a Prophet of the Lorde among you, I will bee knowne to him in vision.*

2 An ordinarie action of the Prophets and Ministers, declaring the minde of God to the people that they may see, and know it. Prou. 29,18. *When vision faileth, the people perish.*

to Visit. *sig:* To performe some promised good thing. *Gen.*

21,1. *God Visited Sara.* 1,68. *Hath Visited his people,&c.* that is, sent the Redeemer promised.

2 To fulfill some threatned euill. *Exod.* 29,5. *I will Visit the sinnes of the Fathers vpon the Children.* Gods visiting vs; is eyther by benefites, or iudgements.

3 To looke into, and view throughly the estate of the flock,& charges vnder vs. *Acts* 13,13. Thus Apostles visited Churches.

V. N.

Unbeleefe. *sig:* A priuation, and vtter want of faith, when Gods promises are wholly distrusted. *Hebr.* 3,12. *An heart of vnbeleefe.* This is totall vnbeleefe: the next, is partiall, or but in part.

2 Infirmity and weakenesse of faith. *Mat.*9,24 *Lord helpe my Vnbeleefe.*

3 Perfidiousnesse and Rebellion against God. Ro. 3,3. *Shall their Vnbeleefe make the Faith of God of none effect?*

Unbeléeuer or Infidell. *sig:* An vnconuerted Idolatrous Gentile. 2 *Cor.* 6, 14. *Be not Vnequally yoaked with the Infidels.*

2 A Christian, whose heart is hardened by vnbeleefe. 2 Cor.4,4. *Blinded the minds of Infidels.*

Unblameable or with out blame, reproofe, or vnrebukeable. *sig:* An vpright person, whose life cannot bee noted and charged with any raigning finne, after his calling. *Luke* 1,6. *Both were iust before GOD, and vnblameable, or without reproofe.* Such are the Saintes in this life by inherent righteousnesse.

2 A person that cannot bee charged, with ought that is amisse in him, being voyde of all faults. *Eph.* 5,27. *A glorious Church, not hauing spot or wrinkle: but that it should be holy and vnblameable.* Such the Saints are now, by imputed righteousnesse; & such they shall bee in Heauen, by proper and personall holinesse.

Uncircumcised. *sig:* Persons, in whom the whole corruption of mans Nature is vnreformed, but powerfully breaketh out

out in thoughts, words, lookes, deeds, and ſences. *Acts 7, 51. Ye ſtifnecked and of vncircumciſed harts and eares.* Theſe Iewes were circumciſed outwardly; yet becauſe their harts were not renewed, they were inwardly vncircumciſed. *

2 Gentiles, which had not the fore-skinne of their fleſh cut off. *Epheſ. 2, 11. Ye being in times paſt Gentiles in the fleſh, called vncircumciſion.* 1 Sam. 17, 26. *Who is this vncircumciſed Philiſtim?* This is the proper ſignification of the worde vncircumciſed. *

Uncircumciſion. *ſig:* The Gentiles, euen all people which were not *Iewes.* Ro. 3, 30. *And vncircumciſion through faith.* Ephe. 2, 11.

2 The skin of the ſecret partes, with the eſtate and condition of vncircumciſed men. *Rom. 2, 25. Thy circumciſion is made Vncircumciſion.*

Uncleane. *ſig:* Such perſons or thinges as are Ceremoniouſly polluted by touching a deade carkaſſe of man or beaſt, &c. *Hag. 2, 14. If he that is polluted touch any of theſe things, ſhall it be vncleane?* Leuit. 13, 46. *He ſhall be polluted, for he is Vncleane.* Actes 10, 14. *Any thing which is polluted or Vnclean;* that is, which may not be eaten.

2 Such as are ſpiritually defiled with ſin, eyther totally, as the wicked, which ſtill (like Hogges in the myre) wallow in the filthineſſe of ſin; or in part onely, not hauing the corruption of their ſin wholy purged out, as the godly. *Eſay 64, 6. We haue all beene as an Vncleane thing.*

Uncleane ſpirits *ſig:* The Diuell, who is himſelfe moſt Vnclean and foule; alſo hee inſpireth vncleanneſſe into others. *Math. 10, 1. And gaue them power againſt Vncleane Spirits.*

2 The vices of couetouſneſſe, drunkenneſſe, infidelity, whoredome, hypocriſie, &c. by which the Diuell holds poſſeſſion of mens hearts. *Mat. 12, 43*

When

When the euill Spirit is gone out of a man. Metonimie of the cause for the effect.

three Vnclean spirits *sig:* A strong number of the Ambassadors of Satan. *Reuel.* 16, 13. *And I saw three Vneleane Spirits (like Frogges) come out of the mouth of the Dragon.*

Vncleanneſſe. *sig:* Generally all sinnes whatsoeuer, which make Vnclean both our selues and euery thing we touch; but particularly, such sinnes as tend to our wicked pleasure and commodity. *Rom.* 6, 19. *Zechariah* 13, 1. *For sinne, and for vncleanneſſe*; that is, for sin which is it selfe vncleane, and maketh vs vncleane.

vnder grace *sig:* One, to whom sinne is graciously pardoned by the merit of Christ, and who is also freed from the dominion and strength of sin by the ayde of Gods grace and spirit. *Rom.* 2, 14. *Yee are vnder Grace.*

Under the hand of God. *sig:* One chastened and iudged for sinne, to his humbling. *Iudg.* 2, 15.

2 One that is defended by the great power and prouidence of God. 1 *Peter.* 5, 6. *Humble your selues Vnder the hand of God.*

Under hope *sig:* One, not without hope; or one who hopeth well in respect of Gods power and promise. *Rom.* 4, 18. *Which Abraham, aboue hope, beleeued vnder hope.* Vnder hope, in respect of God; aboue hope, in respect of man.

Under the Law. *sig:* One, subiect to the doctrine, instruction, and gouernment of the Law. *Rom.* 3, 69. *Gala.* 3, 23. *We were kept Vnder the Law.*

2 One subiect to the Curse, rigor and compulsion of the Law, and, as it is the strength of sin; And not to be Vnder the law, is to be freed from al these by faith in Christ, and his sanctifying spirit. *Rom.* 6, 14. *For ye are not vnder the Law, but Vnder grace.*

Under Tutors. *sig:* A Childe in his nonage, being vnder the tuition of a Gouernor or Guardian. *Gal.* 4, 2. *But is Vnder Tutors and Gouernors.*

2 One subiect to the regiment of the Ceremoniall

niall Law (as to a ſutor) *Gal.* 4, 2.

Vnder the vniuſt. *ſig:* Before the vniuſt in their Courts, and at their iudgement ſeat. 1 *Cor.* 6, 1. *Dare any of you hauing buſineſſe againſt another, be iudged Vnder the vniuſt.*

Vngodly. *ſig:* Euery ſinner that is vnregenerate, whether hee be Elect or Reprobate. *Rom.* 4, 5. and 5, 6. *Chriſt dyed for the Vngodly.* Such we are all from our birth, euen the Infant new borne.

2. A perſon of yeares, who is a wicked liuer, in whom Birth-ſinne ſtill raigneth. *Pſal.* 1. verſe laſt. *The way of the Vngodly ſhall periſh.* Iude 15. *To rebuke all the Vngodly among them, of all their wicked deeds.*

vngodlines *ſig:* Wickedneſſe or ſinne, immediatly done againſt God in the breach of the firſt Table. *Titus* 2, 11. *Teach vs to deny Vngodlineſſe and worldly luſts.* Rom. 1, 18.

all Vngodlineſſe. *ſig:* All kinde of Vngodlineſſe, or Vngodlineſſe of all ſorts: for Vngodlineſſe hath ſundry partes and branches; as Ignorance, Infidelity, Superſtition, Idolatry, Hypocriſie, Contempt of God, Prophanation of his Name and Sabaoths, &c. *Rom.* 1, 18. *The wrath of God is reuealed from heauen againſt all Vngodlineſſe.*

Union of 2 natures. *ſig:* An action of God the Father, by the ſecret and mighty worke of the Spirit; ioyning the manhood vnto the perſon of his ſonne, vnſeparably, at the inſtant of his conception. *Luke* 1, 31. *Loe thou ſhalt conceiue in thy wombe, and beare a Son, and ſhalt call his Name Ieſus.* Rom 1, 3. *Concerning his Son Ieſus which was borne of the Seede of Dauid.*

Vniuſt, or Vnrighteous. *ſig:* An Infidell, or Pagan. 1 *Cor.* 6, 1. *Before the Vniuſt.*

2 A Sinner voyde of all righteouſneſſe, euen from his birth. 1 *Pet.* 3, 18. *He dyed, the iuſt, for the Vniuſt.* Vniuſt by Nature.

3 One, who being of yeares, doth lead his life Vnrigh-

Vnrighteouſly, doing wrong to others in their dignity, perſon, wife, ſubſtance, or name. 1 *Cor.* 6,9. *The vniuſt* (or Vnrighteous) *ſhall not inherite the kingdome of heauen.* Vniuſt both by Nature and action.

Vnknown. *ſig:* One which is hid from vs, or of whom we are ignorant. *Acts* 17,13. *To the Vnknowne God.* Gal. 1,21.

2 One obſcure, and vnrenowned, or that careth not to be renowned and famous. 1 *Cor.* 6,9. *As Vnknowne, yet knowne.*

Vnlearned. *ſig:* One, that is voide of learning; a vulgar or vnlettered perſon. *Acts* 4,13. 1 *Cor.* 14, 23. *There come in they that are Vnlearned.*

Vnrighteouſneſſe. *ſig:* The violation and breach of the ſecond Table of the Law. *Rom.* 1,18. *And Vnrighteouſneſſe.*

2 Perfidiouſneſſe of Vnbeleeuers. Rom. 3,5. *If our Vnrighteouſneſſe commend, &c.*

Vntill. *ſig.* A certaine and appointed time. *Gen.* 44,10. *Vntill Shiloh come.* Rom. 11, 25. *Vntill the time of the Gentiles be fulfilled.* Heere and elſe-where it dooth note a determinate time, with an excluſion & ſhutting out of ſucceeding time.

2 Infinite, without end or ceaſing, where there is no time following. 2 *Sam.* 6, 23. *Micholl had no childe Vntill her death*; that is, ſhee neuer had any. *Math.* 28, 20. *I am with you alwayes, Vntill the end of the world*; that is, for euer. *Pſalme* 110, 1. & 123, 2. In which of theſe two ſignifications, wee ſhould vnderſtand, that in *Math.* 1, verſe laſt. *Vntill ſhe had brought forth her firſt begotten Son.* As it is doubtfull among Diuines: ſo is it not needfull for vs to know, being no Article of our fayth, nor any branch of the Morrall Law; yet it is commonly receiued (as I take it) that *Marie* was a Virgin before the birth; in the byrth; and euer after the birth; but not by the Vow of perpetuall virginity, where-

whereof there is no ground in all Scripture.

Unwise. *sig:* Such as either wholly want the knowledge of the word, or hauing it, doo not submit themselues to be ruled by it. *Ephes.* 5, 17. *Be not Unwise.*

2 An vnlettered and ignorant man. *Rom.* 1, 14. *A debter to the wise and Unwise.*

unworthily *sig:* Vnmeerely, or other-wise then is beseeming, without due reuerence and regard. 1 *Cor.* 11, 27. *He that eateth the Bread of the Lord Unworthily.*

Unitie of spirit. *sig:* Godly agreement, both in Religion and Affection, whereof the Holye Spirite is the Authour. *Ephes.* 4, 3. *Endeauouring to keepe the Vnitie of the Spirit.*

V. *O.*

Vocation. *sig:* The common calling of Christianity. *Ephe.* 4, 1. *Walke worthy of the Vocation whereunto you are called.* This is a generall Vocation, whereby the elect are called to bee faithfull and holy, as God is Holy.

2 The particular calling and course of life, wherein euery Christian liueth; as a Magistrate, or Minister, Captaine, souldier, &c. 1 *Cor.* 7, 29. *Let euery man abide in the same vocation wherein he was called.* This is our speciall calling.

heauenly Vocation. *sig:* A calling from Heauen, tending to Heauenlie glory and blisse, and requiring a heauenly conuersation, ledde according to the Lawes of Heauen. *Heb.* 3, 1. *Partakers of the Heauenly Vocation.*

Vow. *sig:* *pro* A wish, or desire.

2 An holy promise made vnto God of Thankfulnesse for his benefits, either by words of prayse, or by offering something to his seruice. *Psal.* 50, 14. *Pay thy Vowes to the Lord.* Ecc. 5, 3. Deut. 23, 21 *When thou hast vowed a Vow to the Lord, be not slacke to pay it.*

3 Some guift freely promised by Vowe, and offered to God. *Leuit.* 7, 16. *If the Sacrifice of his Of-*

Offering be a Vow.

What a Vow is.

A Vowe, is a teſtification of a willing promiſe, made deuoutly and properly vnto God, of ſome lawfull thinges which doo belong vnto God, and being in our owne power, vnto the ſeruice and honor of his name. Such a Vow, is either Legal, appertaining to the Law, or Euangelicall pertayning to the Goſpell; and this latter is either generall to all Chriſtians, as that of our baptiſme; or elſe particular and ſpeciall; as when wee binde our ſelues to a greater endeuour to leaue ſome ſinne, or to do ſome dutie. *Pſalme* 116, 18. Eccl. 5,4. The Vowes of perpetuall Chaſtity in ſingle life, of wilfull pouerty, and the like, they are vnlawful, as not being in our owne power, nor required of God; much more vnlawfull are the promiſes and Vowes of maſſacring Innocent Chriſtians, and killing lawfull Kinges, vnder pretence of aduancing the Holy Catholicke faith, as they falſely call their Romiſh Idolatrous Religion.

Of Popiſh Vowes.

Voyce. *ſig. pro*

The ſpeech of one calling vs to him, or calling vnto one. *Acts* 9, 7. *Hearing his Voyce, but they ſaw no man.* A Naturall created voice.

2 The Doctrine of Chriſt, vttered by his owne, or by the Voyce of the Apoſtles, Prophets, and Miniſters. *Pſalme* 95, 7. *If yee will heare his Voyce.* Iohn 10, 27. *My Sheepe heare my Voice.* And *Iohn* 5, 15. A Spirituall Voyce, or Voyce of Doctrine. It alſo ſignifieth the Statutes and Commaundements of the Law. Exod. 19, 5. *If yee will heare my Voyce.*

3 An exceeding great tetrible ſound of words, made of God at the deliuery of the Law. *Heb.* 12, 26. *Whoſe Voyce then ſhooke the earth?* An vncreated ſupernaturall Voyce.

4 The dreadfull noyſe of Thunder. *Pſal.* 29, 3.

The

The Voyce of the Lord is aboue the waters, the God of glory makes it to Thunder. Also verse 4, 5. *Voyce of Thunder.*

5 Almighty, lowd, and vnexpressable noise, by speech or wordes, which Christ shall vtter at his comming for the raising of the dead. *Iohn* 5, 28. *The houre shall come, in which all that are in the graue shall heare his Voyce.* An extraordinary supernatural Voyce.

6 Words of Counsell and aduise. *Exod.* 18, 24. *Moyses obeyed the Voyce of his Father.*

V. *P.*

Upright. *sig:* One godly sincere, when the heart is right both towards God and men, studying to doo all duties in soundnesse and trueth, for the pleasing of God, and not for by-respects. *Gen.* 6, 9, *Noah was vpright in his time.* This is generall Vprightnesse, belonging to the whole life of a man, and cannot be but in Gods children.

2 One innocent, in some one particular case and matter. *Gen.* 20, 5. *With an Vpright minde haue I done this.* This is speciall Vprightnesse, in some one thing, and may be in the wicked ones.

V. *R.*

Urim and Thummim *sig:* A light of the knowledge of Christ, by the word, together with perfection of vertue and holy manners. Exod. 28, 30. *Thou shalt put in the Breast-plate of Iudgement the Urim and the Thummim.* Who made this (*Urim* and *Thummim*) what it was, and of what it was made, is verie harde, if not vnpossible to finde out.

V. *S.*

Usury. *sig.* Biting, (in the Hæbrewe tongue) because the gaine which is taken for Money or Wares, in respect of lending, doth gnaw, bite, and wring him that giueth it; especially if he be a poore man, and bringeth home a bit or morsell from the rich man.

Note. *Pſal.* 15, 5. *He that lendeth his Money vpon Vſurie.* The worde [*Vſury*] is neuer vſed in good ſence or part by the Scripture; where alſo no Vſurie is to be found but one; to wit, a biting and gnawing Vſury, which is neuer practiſed without hurt, either to rich or poore; to priuate perſonnes, or publicke weale.

What Vſury is.

Vſury, is any encreaſe or vantage, for lone of Money, or other things, impoſed or layde by the lender vpon the borrower onely, in conſideration of the lending. Ezek. 18, 5, 6. *Deut.* 13, 19, 20. Or more breefely thus: Vſury, is a certaine gaine aboue the principall, exacted vppon Couenant for the vſe of money, or other things lent. Exod. 22, 25. *Thou ſhalt not impoſe Vſury vpon him.* Thus it is in the Hæbrew Text.

Fiue things belonging to Vſury.

Vnto Vſurie theſe fiue things are neceſſarily required. 1. A principall, as wares, or ſum of money. 2. Lending. 3. Gaine. 4. A chiefe purpoſe by lending to encreaſe our ſtocke. 5. a Couenant for that end.

Note. As the verie deſire and expectation of gaine, for lending onely, is mentall and intentionall Vſurie: ſo the impoſing, or by Couenant before hand, agreeing for encreaſe aboue the principall, is of the Nature of actuall Vſury.

In all theſe three caſes, there is no Impoſition of encreaſe, that is, no fore-Couenant, binding abſolutely the borrower to pay gaine with the ſtocke.

Note. There are three caſes wherein encreaſe may bee taken by a lender without danger of Vſury. Firſt, when the borrower hauing by lawfull meanes, made ſome great gaine by money freely lent, doth by

by way of Thankefulneſſe, out of the voluntary motion of his owne heart, returne ſome-thing aboue the principall vnto the lender, by whoſe means he had ſuch a bleſſing.

2 When it may be duly and apparantly proued, without pretence and colluſion, that the borrower by holding backe the money lent him after the day agreed vpon for paiment, without the leaue of the lender, doth become heereby a direct and effectual cauſe of hinderance to the Lender, either by damage ariſing to him, or by fore-going ſome commoditie which he might well haue made with his money, had it come home at the appointed time.

3 When the Lender is content to hazard the principall, and to beare part of the loſſe, if any fal to the borrower, without his owne default. Heere he lawfully may take part of the gain which commeth by good meanes.

W. A.

Wages. *sig: pro*

HIre, due to one for the merit of his labour, vpon compact or bargaine. *Rom.* 4, 23. *To him that worketh, Wages is not counted by fauour, but by debt.* Haggai. 1, 6. *Hee that earneth Wages.*

2 A recompence or reward, giuen to Souldiers in liew of their ſeruice in Warre. Hence the puniſhment of æternall death, due by the deſert of ſeruing ſinne, is called Wages. Rom. 9, 19. *The wages of ſinne is death.* Thus Wages in a borrowed ſenſe, doth ſignifie æternall life due to the merit of workes (if one could doe them) or æternall death, merited by the ſeruice of ſinne.

Waiting. *sig:*

Abiding with patience, and expectation of help from God. Pſal. 40, 1. *I Waited patiently vppon the Lord, &c.*

2 Vehement and continuall looking for ſome thing. Rom. 8, 19. *The Creature Waiteth when the Sonnes of God ſhall be reuealed.*

3 Gods patience, expecting long the repentance of a Sinner.

Walking. *sig: pro*

A motion of the body, going forward from one place to another. Mark 16, 12. *As they Walked into the Countrey.*

2 The whole courſe or progreſſe of a mans life, from ſtep to ſtep, till he come to the end of his

race. It is applyed to those, which take eyther a good or a bad course. Psalme. 1. *Blessed is the man that doth not Walke in the counsell of the vngodly.* Psa. 119, 1. Leuit. 26, 27. *But Walke against mee stubbornely.*

3 The proceeding of Gods prouidence, either for our good or euill. Leuit. 26, 28. *Then I will Walke stubbornely in mine anger against you.* And ver. 12. *I will Walke among you and be your God.*

4 The presence of God. Gene. 3, 8. *When they heard the voice of the Lord Walking in the Garden.*

to Walke by Faith. *sig:* To liue & passe ouer our daies here, in beleefe of such thinges as are promised in the word, and not yet performed, but by hope looked for. 2 Cor. 5, 7. *We Walke by faith, not by sight.*

to Walke after the flesh. *sig:* To set and order the course of our life after our corrupt reason and affections, following them as our guids. Rom. 8, 1. *Which walke not after the Flesh.*

to Walke in the flesh. *sig:* To be Weake and feeble, like vnto other Men. 2 Cor. 10, 3. *Though we Walke in the Flesh: yet wee doe not warre after the flesh.*

to Walke with God. *sig:* To liue a godly life through continuall Meditation of Gods presence, whom we haue to be Witnesse of all; euen our most inward thoughts. Gen. 5, 24. *Henoch Walked with God.* We be, or Walke with God, two waies. First, when wee desire to please him and depend vpon him, because wee are perswaded that he seeth vs, and careth for vs. Secondly, when we are held backe by a secret bridle of his grace, wee little thinking of him. Psa. 73, 23.

to Walke after the spirit. *sig:* To order and dispose our conuersation, according to the motions and affections stirred vp in vs by the holy Spirit, or to liue in newnesse of life. Rom. 8, 1. See Spirit.

to Walk in the darke. *sig:* To liue without the bright shining light of Gods word. 1 Iohn 2, 11.

Wall. *sig:* Some frame of Wood or Stone, reared and built,

either for diuision of places, or defence of persons.

2 The cause of diuision which was betweene the Iewes and Gentiles, by the Ceremoniall Law. Ephe. 2, 14. *And hath broken the stop of the partition Wall*; that is, the Law of Ceremonies, which did deuide betweene the Iewes and Gentiles.

3 Safeguard and defence, affoorded from one man to another. 1 Sam. 25, 16. *They were as a Wal to vs by night and by day.*

4 The surety and strength of a politicall estate, as good Lawes, execution of Iustice, good education of Children, Magistrates, Riches, &c. Psalme 51, 18. *Build vp the Wals of Ieruſalem.*

5 A spirituall Citty, consisting of Iewes and Gentiles (as the Inhabitants.) Cant. 8, 9, 10. *I am a Wall.* By a Synecdoche and Metaphor.

Wantonnesse. *sig:* Rankenesse in bodily Lust, effeminate liuing in Letchery. 1 Pet. 4, 4. *In Wantonneſſe.*

Wantons. *sig:* Effeminate persons, giuen to ribauldry and lust, and delighting in soft and delicious things. 1 Cor. 6, 10. *Wantons.*

Warre. *sig:* Battaile and fight, betweene two Princes and their people. Eccle. 3, 8. *A time of Warre, and a time of peace.* Luke 14. Worldly war, which is lawfull or vnlawfull, according as the occasion is.

2 The conflict and strife of godly Ministers with the World, to subdue it vnto Christ. 2 Cor. 10, 3. *Yet we doe not Warre after the fleſh.* A spirituall War, simply, and alwaies lawfull.

3 Taking part, and fighting for our owne vnlawfull lusts. *Iames* 4, 2. *Ye fight and Warre, and get nothing.* This is a carnall Warre, alway, and simply vnlawfull.

War after the flesh. *sig:* To striue and fight, not (as men doe) with such strength as may be resisted, either by craft or force: but with diuine and inuincible Weapons, which cannot be matched with humaine power and polli-

cy. 2 Cor. 10, 3, 4. *We warre not after the Flesh, for the weapons of our Warfare are mighty through the power of God, &c.*

Warfare. *sig:* Condition, of such as liue and serue in the wars. 1 Cor. 9, 9. *Who goes to Warfare.*

2 The course and condition of a mans whole life, being subiect to outward and inward battailes and conflicts. Iob 1.

3 The condition of the Ministers of God, in regard of the strong opposition and resistance made against them by Sathan and the wicked. 2. Cor. 10, 4. *The Weapons of our Warfare.* 2 Timo. 2, 3.

Waste. *sig:* Superfluous expence and cost vpon things lawfull, or charge vpon thinges vnlawfull. Lu. 15, 13. *He wasted his goods vpon Harlots.* Math. 26, 8. *What needed this Waste.*

2 Ouerthrowne and quite destroyed, when God threatneth to lay Waste their Citties and Houses. Leuit. 26, 33. *And your Lands shall be Waste.*

Washing. *sig:* Ceremonious cleansing from Legall pollution and vncleanesse, through the touching of dead Corpes, &c. Exod. 19, 10. *Let them Wash their Clothes.* Exod. 30, 18. *A Lauer to Wash.*

2 Iustification or Remission of sinnes, beeing cleansed & forgiuen in the merits of Christs bloud. Psalme 51, 7, *Wash mee, and I shall bee whiter then Snow.*

3 Sanctification or newnesse of life, through the worke of the Spirit. Psal. 51, 2. *Wash me from my sinnes.* This Washing and the former, are Gods proper worke.

4 Serious repentance for daily and particular slips and spots. Esay 1, 16. *Wash you, make you clean.* This Washing is our endeuour, to make our selues cleane. Of these four Washings. The first is Legall; the three last Euangelicall. The second of Iustifica-

tion.

tion. The third, of Sanctification. The fourth, of daily Repentance.

to Wash ones feete. *sig: pro*

To endeuour the continuall purging of our selues from our daily sinnes. **See Feet.** Iohn 23,10. *Needs not, saue to Wash his feete.*

2 To shew foorth the workes of mercy and Christian loue. 1 Cor. 5, 10. *If she haue Washed the Saints feete.* **A Synecdoche.**

to Wash ones hands. *sig:*

To liue purely, or to lead a pure conuersation among men. Psal. 26, 6. *I Wash my handes in innocency.* Psalm 23, 13. Iob 9, 30. Hands, being chiefe Instrument of action, are put for our outward doings towardes men, which when they are vpright, then our hands are washed. **A Metapho; and Synecdoche.**

to Watch. *sig: pro*

To keepe ones selfe awake, to shake of naturall sleepe. Luke 2, 5, *Keeping Watch by night.* Mat. 26, 40. *Could you not Watch with me one houre?* This is bodily Watching.

2 To shake off security, as one would shake off sleepe, taking all good heede and care, least Satan or sinne deceiue vs, and ouercome vs. Mat. 25, 13. *Watch, &c.* 1 Pet. 5, 8. *Watch, and be sober.* Math. 26, 41. 1 Thess. 5, 4. This is spirituall Watching.

3 To lay in waite, obseruing how to accuse & hurt others. Thus the Pharises watched Christ, and the wicked Watch the righteous. Luke 11, 54. *Laying waite for him, or Watching him:* This is Diabolicall Watching.

watchman. *sig: pro*

One, who in the night keepeth Watch in a Citty or Army, to warne others of dangers if any be. A ciuill Watch-man.

2 Gods Prophets and carefull Ministers of Christ, which warne the people of spirituall daungers and enemies. Ezek. 3 17. Esay 52, 8. The *voice of thy Watchmen shal be heard.* A religious faithfull Watch-man.

3 Care-

3 Careleſſe guides, which are Watch men in Name, but not in Truth. Eſay 56, 10. *Their Watchmen are all blinde.* A rechleſſe and ſecure Watchman.

4 An Angell of God, euer ready to doe his will, Dan.

Watchfulueſſe. *ſig:*

An earneſt care and bending of the minde, to liue euery day as one would liue vpon his dying, or vpon his iudgement day, which may fall out to bee euery day, for ought we know. This is true Chriſtian watchfulneſſe.

Water. *ſig: pro*

An element cold and moyſt, contrary to fire. Pſa. 65, 9. *The Riuers of God is full of Water.* Iohn 13, 5. *Poured Water into the Baſon.*

2 Afflictions and troubles which threaten dangers, as Waters doe threaten drowning. Reue. 12, 15. *The Serpent caſt out of his mouth Water after the Woman.* Pſalme 69, 1. *The Waters are entred euen into my Soule.* Often in the Pſalmes and elſe-where it is ſo vſed. Here is the phraſe in the goſpel, of being baptized with Chriſtes Baptiſme; that is, dipped and plunged into afflictions as he was. Math. 20, 22. *Are ye able to be baptized with the Baptiſme that I ſhall be Baptized with.*

3 Seuerall Countries and Nations, which are the gathering of many people into one place, as the Sea is the gathering together of many Waters. Reue. 17, 1. *The great Whore ſits vpon many waters;* that is, hath rule and power ouer many Nations & people.

4 The true doctrine of the word, and the holy Spirit with his ſauing graces. Eſay 55, 1. *Euery one that thirſteth, come vnto the Waters.* Eze. 36, 15. *I will poure cleane Water vpon you.* Ioell 2, 28. *I will powre out of my Spirit, &c.*

5 Iuſtification by Chriſt, when his perfit righteouſneſſe is imputed to ſuch as beleeue. 1 Iohn 5,

6. *This*

6. This is that Iesus Christ that came by Water and Blood.

6 The efficacy of the holy Ghost, cleansing the Soule, as Water doth the body. Iohn 3, 5.

7 Abundance of teares. Iere. 9, 1. *O that my head were full of Water, and mine eies a Fountaine of teares.*

8 *Iacob*, of whom (as from a Fountaine the Israelites did descend and come. Esay 48, 1. *Which came out of the Waters of Iuda.* Deut. 33, 28. *The Fountaine of Iacob.*

9 All kinde of drinke. Exod 23, 25. *Hee shall blesse thy Water.*

deepe Waters. *sig:* The Sea. Psal. 107 23. *And occupy by the great Waters, and see his Wonders in the deepe.*

2 The hidden drifts and counsels of mans hart. Prou. 20, 5. *The counsell in the heart of man, is deepe Waters.*

3 Most grieuous dangers and great afflictions. Psalme 42, 7. *One deepe cals another deepe, &c. Psal. 69, 2. I am come into deepe Waters.*

4 Great plenty and store of most pure Water. Ezek. 34, 18. *And to haue drunke of the deepe Waters.*

Waters of a full Cup. *sig:* Many and bitter afflictions. *Psal. 73, 10. Waters of a full Cup wrung to them*; that is, a great portion of sharp troubles.

liuing Waters, or waters of life. *sig: pro.* Springing and running Waters. Gene. 26, 19. *And found there a Well of liuing Water.*

2 The benefits of Christ communicated to the faithfull vnto eternall life, by the Fort of the holie Spirit. Iohn 4, 10. *And he would haue giuen thee water of life.*

still waters. *sig:* Pleasant and refreshing Waters. *Psal. 23. 2. He leadeth me by the still Waters.*

fountaine of liuing Water. *sig:* God himselfe, the Authour and Giuer of true life, and of all thinges that belong thereunto. Iere. 2, 13.

2, 13. *They haue forſaken mee the Fountaine of liuing Water.*

ſwelling Waters. *ſig:* Moſt mighty, cruell, and fierce perſecutours and Enemies. *Pſal.* 24, 5. *Then had the ſwelling Waters gone ouer our Soules.*

Waues. *ſig: pro* The variable ſtirring and ſwelling of great waters, moued and tumbled too and fro ragingly, with the violence of the winde. Math. 8, 24. *Couered with Waues.*

2 Vnſtable men, of vnconſtant minds. Iames 1, 6. *He that wauereth like a Waue of the Sea, ſhal receiue nothing.*

3 Greeuous afflictions ſucceeding one another (like Waues) and putting men in danger. *Pſalme* 42, 7. *All thy waues are gone ouer me.*

4 Vngodly cruell men. *Iude* 13. *They are the raging Waues of the Sea.*

wauering. *ſig:* The vnſetled vnſtedineſſe of vnbeleeuers. *Iames* 1, 6. *He that wauereth, is like a waue of the Sea*; that is, he is of an vnſetled and vnſteddy mind.

Way. *ſig: pro* That path, wherein men goe and trauaile from place to place. Luke 10, 31. *There came downe a Prieſt that ſame way.*

2 Conuerſation or courſe of life. *Prou.* 21, 2. *Euery Mans way is cleane in his own eye. Prou.* 21 8. *Pſalme* 119, 1. *Bleſſed are they which are vpright in their way.*

3 A good conuerſation or godly life. *Pſalme* 2, 6. *God knoweth the way of the righteous.* Mathew 7, 14. *Narrow is the way that leadeth to life.* This is called by ſundry names; as way of righteouſneſſe, way of wiſedome, way of the Lord, good and right way, way of light, &c.

4 An euill conuerſation. *Pſal.* 1, 1. *Nor ſtand in the way of Sinners.* And verſe 6. *The way of the wicked ſhall periſh.* This way, alſo hath ſundry Names & additions in Scripture; as euill way, broad way,

way

way of wickednesse, &c.

5 Godly profession or doctrine of Christ. *Acts* 19, 9. *Speaking euill of the way of God.* The doctrine of the Gospel is as a way to lead vs vnto God: (so we beleeue it.)

6 The worke which men are to doe, eyther in Religion or common life. Exod. 18, 20. *Shew them the way*; that is, *the worke.*

7 The Commaundements of God, which are (as the way) to lead vs vnto our Countrey aboue, so we walke in them. Rom 3, 12. *They are all gone out of the way.* *Psalme* 119, 1. *Blessed are they that are vpright in their way, and walke in the Law of the Lord.*

8 Christ, by whom alone (as the true way) euen in this life wee come to God to bee one with him. Iohn 14, 6. *I am the way, no man commeth to the father but by me.*

9 Custome. Ios. 23, 14. *I do enter into the way of all the earth.* 1 *Kings* 2, 2. That is to say, *I dy shortly, after the custome of all other men.*

Waies of darknesse. *sig:* Wicked and crooked Waies, or Waies of Sinne. Pro. 2, 13. *To walke in the waies of darknesse.*

Gods Waies. *sig:* The deepe and vnsearchable counsels of God. Rom. 11, 33. *His Waies are past finding out.*

2 His workes of Mercy and Iudgement; his blessings or punnishments. Psalme 145. Verse 17. *The Lord is righteous in all his waies.* This is the Way of Gods prouidence, whereby hee comes to vs.

3 The word of God, in the promises and precepts thereof. *Psal.* 51, 15. *I will teach Sinners thy way.* Psal. 25, 4. This is the way whereby we go to God.

God waie. *sig:* Euery dutie or good worke, as a steppe of our way to Heauen. Prou. 2, 9. *Euerie good Path or Way.*

To

to go out of the Way. *sig.*

To turne aside, and play Apostate from God, his Law, and worship Idolatry. *Rom.* 3, 12. *They are al gone out of the way.*

Wayes of iudgement. *sig:*

Approued and righteous wayes, such as can abide the tryall of the light. *Prou.* 2, 8. *That they may keepe the wayes of Iudgement.* These also in ver. 13. *Are called the Wages of righteousnesse.*

the Way of man. *sig:*

The successe or euent of a mans purposes or actions. *Ier.* 10, 23. *The Way of man is not in himselfe.*

the Way of peace. *sig:*

A peaceable quiet life. *Rom.* 3, 17. *And the way of peace they haue not knowne.*

to come in the way of righteousnesse. *sig:*

To lead a righteous life, being of vpright life, and good conuersation. *Math.* 21, 33. *For Iohn came in the way of Righteousnesse.*

their Way. *sig:*

The euent and successe of their course of life. *Psal.* 49, 13. *This their Way, vttereth their foolishnesse.*

W. F.

Weake. *sig:*

One, who is made feeble, & brought low with sickenesse. *Psal.* 6, 2. *Haue mercie on me Lord, for I am weake.* And 38, 8. *Bodily weakenesse.*

2 One of little faith and knowledge. Rom. 14, 1 *He that is weake in the Faith, receiue vnto you.* Spirituall weaknesse in part.

3 One, who wants all strength bodily and spirituall. 1 *Cor.* 15, 43. *It is sowne in Weakenesse.* Rom. 5, 6. *When we were yet weak* (or of no strength.) This is spirituall Weakenesse totally, vnto which, al men from their birth, be subiect.

Weak flesh *sig:*

Corruption of Nature, which makes vs Weake either to do good, or to resist euill. Math. 26, 41. *The flesh is Weake.* **Metonimie** of the cause.

Weaned Childe. *sig:*

One of a lowly and humble mind. *Psal.* 131, 2. *I am in my selfe, as one that is Weaned.*

Weapons *sig: pro*

Instruments of Warre.

2 All the faculties of soule or bodie, fighting eyther for sinne in a man vnregenerate, or against sin

in

in one regenerate. Rom. 6, 12. *Neither giue your members as weapons of vnrighteousnesse to sinne, but giue your Members as Weapons of Righteousnesse to God.*

3 Preaching of the Word, Prayer, Patience in suffering, &c. 2 *Cor.* 10, 3. *The Weapons of our warfare are mighty through God.*

Weary. *sig: pro* One made faint with labour and trauell. *Iohn.* 4, 6. *He thus sate on the well Weary.* Bodily Wearinesse.

2 A soule faint and burdened with the loade of sinne, being as desirous of ease by forgiuenesse, as a wearie man is of rest after great labour. *Mat.* 11, 28. *Come vnto me all ye as are wearie.* Spiritual wearinesse.

3 Slacke, carelesse, and fainting in well-doing. *Gal.* 6, 7. *Be not Weary of well-doing.* Carnall Wearinesse.

Wedding Garment. *sig:* Christ Iesus himselfe, whom we put on by faith. *Math.* 22, 11. *Which had not on the wedding Garment.* Rom. 13, 14. *Put ye on the Lord Iesus.* The Papists do erre, in iudging loue and Good-Workes to be this Wedding Garment.

Weeke. *sig:* The space of seauen dayes. 1 *Cor.* 16, 1. *Euerie first day of the Weeke.*

2 The number of seauen yeares. Thus seauenty Weekes in *Leuit.* 25, 8. signifies seuenty times seuen yeares. Also *Dan.* 9, 25.

Welles of saluation. *sig:* Eyther the Doctrine of the Gospell, wherewith afflicted Consciences are refreshed (as with water out of a Well) or the plentifull graces of the Spirit, powred out, as water out of a Well. *Esay* 12, 3. *Ye shall draw waters out of the Welles of Saluation.*

Wel of water springing vp. *sig:* The exceeding rich loue of God, continually ministring to the faithfull new supply of healthfull graces. *Iohn* 4, 14. *Shall bee in him a Well of water, springing vp to eternall life.*

False

Wels with out water. *sig:* False Prophets, which be voide of wholesome Doctrine. 2 *Peter.* 2, 17. *These are Welles without water.* *W.* *H.*

Wheate. *sig: pro.* A precious Graine, whereof bread is made for the strengthening of mans heart. 1 *Cor.* 15, 37. *Bare Corne of Wheate, or some other.*

2 All elect and faithful persons, which are fruitfull in good workes. *Math.* 3, 12. *The Wheate hee will gather into his Barne.*

Wheele. *sig:* An Instrument of wood, or Iron, turning round, seruing either for worke or punishment.

2 Punishment it selfe, inflicted vppon malefactors. *Prou.* 20, 26. *A righteous King will turne the Wheele vpon the vngodly.*

3 The whole masse and body of all things vnder heauen, subiect to continuall change and mutation. *Ezek.* 1, 15. *There appeared a Wheele vnto me vpon the earth, by the Beastes, hauing foure faces.*

Wherefore *sig:* A Consequent, or that which followes, as an effect of some foregoing cause. Rom. 1; 24. *Wherefore also God gaue them vp, &c.* Heere it is an Illatiue particle.

2 A cause or reason of some thing. Rom. 1, 21. *Wherefore* (or because) *when, &c.*

to Whet the sword. *sig:* To prepare, and make readie some great Iudgement. *Psal.* 7, 12. *He hath whet his sword.*

Whetting their teeth. *sig:* Indignation, or wrath of the wicked. *Psalme* 112, 10. *The wicked whets his teeth at the Righteous.*

White. *sig: pro.* A colour, bright, and lightsome, contrarie to blacke.

2 That which is pure, without blemish, or glorious without infirmity. *Reu.* 3, 18. *White Rayment.* Math. 28, 3. *His Rayment white as Snow.* It is vsual in Scripture [*by white*] to signifie, Purity and Glory. **See Rayment and Robe.**

3 Ripe and ready to be cut downe, and carried into

into the barne. *Iohn* 4,35. *They are white already to the Harueſt.*

white horſe *ſig:* The Miniſters of the Goſpel, made pure by Chriſt, and preaching Chriſt purely. *Reuel.* 6,2. *Loe, there was a White horſe.*

Wholeſom *ſig:* Sound or healthful, making ſpiritually ſound, or bringing health to the ſoule. 1 *Tim.*6,3. *And conſented not to the wholeſome words of Chriſt.* Tit. 2,1. *Wholeſome Doctrine.*

Whore. *ſig:* An vnchaſt woman, taking money for the vſe of her body. *Deut.* 23,17,18. *There ſhall bee no Whore of the Daughters of Iſraell, nor any hyre of a whore brought into the houſe of God.*

2 The Sinagogue of Anti-chriſt, or the *Romiſh* Church, as it ſtandeth now corrupt, with horrible Idolatry and Hereſie, obſtinately maintained. *Reu.* 17,1. *I will ſhewe thee the condemnation of the great Whore.*

Whoredom *ſig:* The vncleanneſſe of ſuch as make their bodies common for money. *Deut.*21,23.

2 Generally, all vncleanneſſe about generation. *Heb.* 13,14. *Hoſea.* 4,11. *Whoredome and new Wine take away the heart.*

3 Idolatry, in the worſhip of ſtrange Gods, or in the ſtrange worſhip of the true God. *Reu.*17,5. *That Mother of Whoredome.* Ezek. 16,25. *And multiplyed thy Whoredome.* Verſe 17. *And madeſt to thy ſelfe Images of men, and diddeſt commit whoredom with them.*

to go a Whoring. *ſig.* To fixe our affection vpon the creatures (more then the Creator) and eſpecially to put our truſt & confidence in worldly men, and worldly thinges. *Pſa.* 73,27. *Thou deſtroyeſt all them which go a Whoring from thee.* All confidence in the creature. It is a ſpirituall whoredome.

2 To fall in loue with Idols, and to worſhippe contrary to our faith, plight with God. Ezek.16.

Wicked. *sig:* Euery Naturall man, who is not regenerate. *Ro.* 4, 5. *Iustifieth the Wicked.*

2 All impenitent persons, who keepes on in a sinfull course, without returning to God. *Psa.*51, 13. *I will teach thy Waies vnto the Wicked.* Psal.1,1. and 112, 10. *The Wicked shall see it.*

3 That which is vngodly or against God. *Iude* 15. *Of all their Wicked deeds which they haue vngodly committed.*

Wickednes. *sig:* An vngodly worke. *Gen.* 39,9. *How can I doo this great Wickednesse?* Acts 8, 22.

2 A course of Iniquity, continued without Repentance. *Daniell* 9, 5. *We haue done Wickedly.* Psal. 125, 3. *Least the righteous put out their hand to wickednesse.* Psal. 52, 1. *Why doost thou boast thy selfe in thy Wickednesse?*

Wife. *sig:* A maried woman; or the Church, being maried to Christ. *Ephes.* 5; 23. *The Husband is the Wiues head, as Christ is the head of the Church, &c.* Heere the married woman is called a wife, explicite or expressely; the Church is so called implicite, & by consequence.

Will. *sig:* A faculty of mans soule, mouing and inclining it selfe freely to choose such things as it doth embrace, or to eschew freely such things as it dooth refuse. Or more breefely thus: Will, is that facultie of our soule, whereby we will and nill things. It is of the Nature of will, to wil freely, whatsoeuer it wils; for the will cannot be compeld. It is vnable (til it be chaunged by grace) to mooue it selfe toward God, and to will any good thing pleasing to him. Simply to will any thing, is of Nature; but to will well, is of Grace. Our will being free in respect of sinnefull actes, but bond in respect of Good-workes, till it be set free by Christ. *Iohn* 8, 36. *If that Sonne therefore shall make you free, you*

Note.

shall

shall be free indeede. Iohn 15, 3. *Without mee you can doo nothing.* Therefore, the * Popish Doctrine of free-will to that which is good, is to be abhorred, as contrary to the Scripture, and the Doctrine of the Church of God. *Aug. voluntas libera quia liberata libera ad peccatum, serua ad iustitia.*

When grace is offered, wee may refuse it, if we will: and if we will, wee may receiue it: This is popish Diuinity.

2 Motions and purposes to good, or good affections. *Phill.* 2,13. *God worketh in you the Will and the deede.* These be the effects of a renued VVill. 2. *Cor.* 8, 9. Rom. 7, 15, 16.

3 VVicked desires and Lustes, flowing out of Corrupt Nature. *Ephes.* 2, 3. *In fulfilling the Will of the Flesh.* Iohn 1, 13. These be the fruits of an vnregenerate VVill. Metonimie.

4 Naturall inclination of any creature. Rom. 8, 20. *Not of it one Will.*

5 Thoughts and endeuour of the heart. Rom. 11, 16. *It is not in him that Willeth.*

Wil of God *sig:* The purpose and decree of GOD, touching all things. Ephes. 1, 11. *After the Counsell of his Will.* Rom. 9, 15, 18. *Whom he Will he hardeneth.* This is the wil of his good pleasure, which is secret till euents declare it.

2 The worde of God, Promising or Commaunding. *Mathew.* 7, 21. *Hee that dooth my Fathers Will.* Romans. 12, 2. This is his reuealed or signifyed VVill, which is knowne by the VVorde, as our VVill is manifested by our speech.

Wildernes *sig. pro* A wast and desart place, not inhabited. *Psalme* 95, 8. *As in the Wilderneſſe. Psalme* 107, 33, And 35. Mat. 15, 33. *Whence shall we haue so much bread in the Wilderneſſe?*

2 A Countrey full of Hils, Mountaines, and Forrests, like to a Wilderneſſe. Math. 3, 1. *He preached in the Wilderneſſe of Iudea.* This Wilderneſſe had some Inhabitants. *Zachary* dwelt there. Luke

1,40. Alſo, *Ioab* had his houſe there. 1 Kinges 2, 34. And there are ſixe Townes being in this Wilderneſſe, rehearſed in Ioſh. 15,61. Therefore, from hence there is no ground for Popiſh Heremites, that liue in ſolitary places.

3 The Countrey of Heathen and Pagan people, which were void of grace, and barren in good workes (as a Wilderneſſe.) Eſay 35, 1. *The Wilderneſſe ſhall reioyce.* And 41,18. *I will make the Wilderneſſe (as a poole of water.)* A Metaphor.

Wind. *ſig: pro* The mooving of the ayre too and fro, which if it be temperate, it refreſheth with his blaſtes; if violent, it prooues troubleſome and daungerous. Acts 2, 2. *As of a ruſhing and mighty winde.* Gene. 3, 8. Math. 8, 26. *He rebuked the Winds.*

2 The mighty and powerfull working of Gods Spirit, quickning or reuiuing our hearts to Godward. Iohn 3, 8. *The winde bloweth where it liſteth. Actes 2, 2.*

3 The doctrine of the Goſpell, and the Preaching thereof. Reu. 7, 1. *Holding the Winde that it ſhould not blow vpon the earth.*

4 All manner of temptations. Math. 7, 27. *The Winds blow, &c.*

5 Parts and quarters of the World. Iere. 49, 32. *I will ſcatter them to all winds.*

Wind of doctrine. *ſig:* Mens deuiſes, which carry away vnſtable men, as a Boate is carried away with the Wind. Ephe. 4, 14. *With euery wind of doctrine.*

to hold the windes. *ſig:* To ſtoppe and hinder the paſſage and courſe of heauenly doctrine. Reuel. 7, 1. *Holding the Winde that it ſhould not blow vpon the earth.*

to ſow the Wind. *ſig:* To buſie and beſtirre our ſelues in thinges that profit not, as Idolatours doe, who muſt reape according as they ſow. Hoſe 8, 7. *They haue ſowne the Winde, or to the Winde.*

to walke in the Wind. *ſig:* To be a raſh and vnfaithfull Teacher. Micah. 2, 11.

11. *If a man walke in the winde.*

Wine. *sig:* The fruit of the Vine, or the iuyce of the Grapes. 1 Tim. 5, 23. *Drink a little Wine for thy ſtomack.* Mat. 26, 29. *I will not drinke henceforth of the fruit of this Vine.*

2 The bloud of Chriſt ſhed to death, reioycing the faithfull Soule, as the Wine doth the heart. Math. 26, 28. *For this [Wine] is the bloud of the New Teſtament, which is ſhed for many.* See Mark 14, 24, 25. **A Metanimie.**

3 The comfortable doctrine of free ſaluation, by faith in the bloudſhed of Chriſt. Cant. 2, 4. *He brought me into the Seller of Wine.* **A Metaphor.**

4 The graces and fruits of the Spirit, which are ſweete and delightfull, as Wine. Eſay 55, 1. *Come buy Wine and Milke without Money.* **A Metaphor.**

5 Gluttony, or exceſſe in eating and drinking. Oſe 4, 11. *Wine taketh away the hart of man.* Here it is taken in ill part.

6 Vngodly and vnrighteous workes, as the bitter fruit of impenitent and obſtinate Sinners. Deu. 32, 33. *Their Wine is the poyſon of Dragons, and the cruell Gaule of Aſpes.* It is alſo taken in ill part here.

to drinke wine. *sig:* To fare liberally. Iob 1, 13. *Were eating and drinking Wine, in their elder Brothers houſe.* Here it is vſed in good part.

2 To haue the heart cheared with godly ioy. Zac. 9, 10. *Their harts ſhall reioyce as one that drinketh wine.* Heere it is taken in good part.

3 To play the Glutton and the Drunkard. Eſay 5, 22. *Woe bee them that are mighty to drinke wine.* Here it is taken in ill part.

to drinke the wine of giddineſſe. *sig:* To trouble and aſtoniſh the minde (as men are troubled with exceſſiue drinking of New Wine.) Pſal. 60, 3. *Thou haſt made vs drinke of the Wine of Giddineſſe.*

Wine mixed with water. *fig:* The chiefe Rulers and Gouernours of the people, to haue beene corrupted and peruerted. Esay 1, 22. *Thy Wine is mixed with Water.*

wine of violence. *fig:* Wine, gotten by oppression and extreamity, or violence. Prou. 4, 17. *And they drinke the Wine of violence.*

Wing. *fig:* That part of a Bird wherewith it flyeth, and vnder which it hideth her young. Math. 23, 37. *As a Hen gathereth her young vnder her wings.*

2 The protection of Almighty God, vnder which his people be (as it were) hid, and kept safe. *Psalme* 91, 8. *He will couer thee vnder his wing. Psa.* 17, 8. *Hide me vnder the shaddow of thy wings. Ruth.* 2, 12. *Vnder whose wings thou art come to trust.*

3 The great readinesse of the Angels, performing the will of God with all speede and celeritie. Esay 6, 2. *Euery one had sixe wings.*

4 The defence, which Princes, Rulers, Magistrates, Maisters, and Husbands, &c. doe affoord vnto their inferiors. Ruth 3, 9. *Spread the Wing of thy garment ouer thine hand-maide.*

Eagles wing. See Eagles.

to take wings. *fig:* Speedily and suddenly to depart and fly away. *Prouer.* 2, 5. *Riches take vnto them winges.* Prosopopœia.

to walk vpon ỹ wings of the wind. *fig:* To vse great celerity and speede, in executing his workes of iudgement and mercy. *Psal.* 104, 3. *He walketh vpon the wings of the wind. Psal.* 18, 10. *He came flying vpon the wings of the wind.*

To win. *fig:* To gaine, or to get worldly thinges by our labour. Mat. 16, 26. *What shall it profit a Man, though he win the whole world, and loose his soule.*

2 To gaine a Soule to God. 1 Cor. 9, 22. *That I may winne the weake. 1 Pet.* 3, 1.

to Wipe all teares. *fig:* To deliuer perfectly and fully from all teares, & all sins, sorrowes, and miseries, the cause of teares. Reuel. 21, 5. *I will wipe teares from your eies.*

One,

Wise. *sig:* One, prudent and circumspect, who can forecast dangers and euils to preuent them. Mat. 10, 16. *Be wise as Serpents.*

2 Euery godly person which feareth God and obeyeth his word. *Pro.* 10, 1. *A wise Sonne maketh a glad Father.* And 9, 9, 10. *Giue admonition to the wise. Ephe.* 5, 15.

3 One which swelleth, and is puft vp with opinion of wisedome. 2 Cor. 11, 19. *Because that ye are wise.* **An Ironie.**

4 Astronomers and Priestes of the *Persians.* Math. 2, 1. *There came wisedome from the East*; that is, such as were learned in the sciences of this World. Rom. 1, 14.

5 One, subtile and crafty. Exod. 1, 10. *Let vs worke wisely.* 2 *Sam.* 14, 2. *And brought thence a wise Woman, and said to her.*

6 A cunning Artificer. Exod. 28, 3. And 35, 10. *And all the wise hearted among you shall come.*

7. Sorcerers and Magicians. Exod. 7, 11. *Pharaoh called forth the wise men.* Gene. 41, 8.

to be Wise for thy selfe. *sig:* To apply thy wisedome for thine own good and benefit. *Prou.* 9, 12. *Thou shalt be wise for thy selfe*; that is, make vse of thy wisedome: not for others onely, but the right direction of thine owne waies.

Wise to saluation. *sig:* A true beleeuer, who by the eye of faith, doth behold and know, Iesus to bee the Christ and his owne Sauiour. 2 Tim. 3, 15. *Which is able to make thee wise to saluation through faith.*

wise Steward. *sig:* A Minister of Christ, hauing skil to fit & giue euery one within his charge, his due portion of food agreeable to his strength and age; Milke to whom Milke, and strong meate, to whom strong meate belongs. Luke 12, 42. *Who is a faithfull Steward and wise.*

wise to that which is good *sig:* One, furnished with knowledge and wisedome,

to embrace good, and eschew euill, to bewray and beware the deceit, both of sinne and of false Prophets. Ro. 16, 19. *I would haue you wise to that which is good.*

Wisedome. *sig:* The Diuine Essence, beholding and infinitely knowing himselfe and all thinges else, which hee most wisely disposeth, being Authour of wisedome in all others. *Psal.* 147, 5. *His wisedome is infinite.* 1 Tim, 1, 16. *To God onely wise.*

2 Christ Iesus (as God) by whom the counsell of God touching mans saluation, is declared. *Pro.* 8, 14. *I haue counsell and wisedome.*

3 The most perfect knowledge, which Christ (as Man) hath of the will of his Father, imputed to the faithfull, to couer their ignorance of God. 1 Cor. 1, 30. *He is made vnto vs of God wisedome.*

4 The Scriptures or word of God written, which are called wisedome, because they teach true wisedome, and lead vs to God the Fountaine of true wisedome. Luke 11, 49. *Therefore said the wisedome of God, I will send them Prophets.*

5 The knowledge of faith, whereby the elect see and behold God to bee their Father in Christ. This is the cheefe Wisedome. Ephe. 1, 8. *He hath abounded towardes vs in all Wisedome.* 2 Timothy 3, 15.

6 The doctrine of the Gospell. 1 Cor. 2, 6, 7. *We speake the wisedome of God in a Mystery.*

7 The sound vnderstanding and knowledge of the word. *Prou.* 4, 5, 7. *Get wisedome, get vnderstanding. Pro.* 14, 6. *A Scorner seekes wisedome, and findeth it not.*

8 True godlinesse, or the sincere feare of God, wherein consists a great part of wisedome. *Prou.* 10, 21. *The Fooles shall dye for want of wisedome.* Also verse 13, 23. *Prou.* 1, 7. *Fooles despise wisedome. Psalme* 90, 13. *We may apply our Heartes to VVisedome.*

9 Pru-

9 Prudence and discretion, enabling men to perceiue what is fit to bee done, according to the circumstances of time, place, persons, manners, & end of doing. Eccle. 2, 13, 14. *I saw that there is profit in wisedome, for the wise Mans eies are in his head.* Knowledge directes vs to see what is to be done, and what not to be done; but wisedome directs vs how to doe things duely conueniently, and fitly. Knowledge is of genetals; Wisedom of particulars.

10 That gift, whereby a publique person, Prince, or Counsellour, is enabled to aduise soundly and readily, of matters of State and Common-wealth. 1 Kinges 3, 28. *And they saw the wisedome of GOD was in him to doe Iustice. Prouer.* 21, 30. *There is no Wisedome, nor vnderstanding, nor counsell against the Lord. Achitophell* had this kinde of Wisedome as well as *Salomon.*

11 Humaine learning, or skill of prophane Arts and Sciences. Actes 7, 22. *Learned in all the wisedome of the Ægiptians.* This Wisedome also is common, both to good and bad.

12 Affection, lust, desire, or study. Rom. 8, 6. *Wisedome of the flesh is death*; that is, lust of sin leadeth to death.

Earthly wisedome. *sig:* Such Wisedome as earthly minded men haue, which they learne not from God, but from the Deuill. Iames 3, 15. *This wisedome descends not from aboue, but is earthly, sensuall, and deuilliſh.*

wisedom of the flesh. *sig:* Such Wisedome as vnregenerate men are indued withall, whose wit and reason, as well as their will and affections, sauours onely of earthly thinges. Rom. 8, 6, 7. *The Wisedome of the Flesh is death.*

hid wisedome. *sig:* The Gospell which is hid from all naturall men. 1 Cor. 2, 7. *We speake the hid Wisedome.*

wisedome of God. *sig:* Singular and excellent Wisedome. 1 Kinges 3, 28. *The Wisedome of God was in them.*

Such

meeknesse of Wisedome. *sig:* Such Wisedome as maketh meeke, and is ioyned with meeknesse. Iames 3, 13. *Let him shew his workes with meeknesse of wisedome.*

Spirit of Wisedome. *sig:* That liuely faith, whereby wee embrace Christ, offered in the Gospell, by the guift and working of the Spirit. Ephe. 1, 17. *Might giue vnto you the spirit of Wisedome*; that is, of true & liuely faith, which maketh wise to saluation.

2 Great cunning and skill, to doe the worke of the Tabernacle, through the guift of Gods Spirit. Exod. 28, 3. *Whom I haue filled with the Spirit of Wisedome.*

to sit in the seat of wisedome. *sig:* To be a cheese Counsellour of Estate vnto any King. 2 Sam 23, 8. *He that sate in the Seate of Wisedome.*

treasures of Wisedome. *sig:* Exceeding great plenty and store of heauenlie and diuine knowledge. Col. 1, 3. *In whom are hid all the treasures of Wisedome and knowledge.*

wisedome of the world. *sig:* Such vnderstanding of diuine thinges, as men may attaine to by vertue of naturall wit, without reuelation of the Spirit. 1 Cor. 2, 6. *We speake not the wisedom of this World*: or that is the knowledge of things pertaining vnto this World.

Wisedome of words. *sig:* Affected eloquence, or pompous and painted speach, whereby carnall men vse to shew foorth their carnall wisedome. 1 Cor. 1, 17. *Not with wisedome of wordes.* 1 Cor. 2, 1, 4. *Excellency of wordes, and words of mans wisedome.*

Witnesse. *sig:* One, called to testifie a truth in any matter. 1 Iohn 5, 8, 9. Iohn 8, 18. *I beare Witnesse of my selfe.*

2 The true record and Testimony that GOD beareth of Christ, and Christ of himselfe. 1 Iohn 5, 9. This is the witnesse of God, which he testified of his Son. Iohn 8, 14. And 18.

3 The record which Gods Spirit and a sanctified conscience doe beare to the godly, of their owne adopti-

adoption. Rom. 8, 16. *The ſame Spirit beares Witneſſe with our Spirit, that wee are the Sonnes of God.*

4 The true Miniſters of Chriſt, who by their doctrine, liues, and death, do beare witneſſe vnto the doctrine of Chriſt. *Iohn.* 15, 27. *Ye ſhall beare witneſſe alſo. Reue.* 11, 3.

faithfull witneſſe. *ſig:* One, which plainely and ſincerely doth vtter the whole needefull truth, eſchewing deceit and falſhood. Prou, 14, 5. *A faithfull Witneſſe will not lie.* This is a ciuill Witneſſe.

2 Chriſt Ieſus, who beareth a true Teſtimony of his Fathers will. Reue. 3, 14. *The faithfull and true Witneſſe.* This is a Diuine Witneſſe.

falſe Witneſſe. *ſig:* One, who in the record and Witneſſe which he beares, dooth vtter lies, or conceales a neceſſarie truth. Prouerbs 14 5. *But a falſe Witneſſe wil ſpeake lyes. Prouer.* 12, 17. *But a falſe Witneſſe ſpeaketh deceit.*

2 One which wreſteth the words ſpoken by another man, vnto a contrary meaning. Math. 26, 60, 61. *At the laſt came two falſe Witneſſes, &c.*

A Witch. *ſig:* One, which coniectureth by the Clouds at things to come, giuing too much to obſeruation of times and daies. Leuit. 19, 26. *Ye ſhall vſe no Witch-craft, nor obſerue times.*

2 One, that exerciſeth deuilliſh and wicked Artes, ſuch as bee named in Deutro. 18, 10. Exod. 22, 18. *Thou ſhalt not ſuffer a Witch to liue.*

W. *O.*

Woe. *ſig:* The threatning or denouncing of iudgements. Ezek. 2, 10. *There was [Woe] written therein.*

2 The iudgements threatned, either temporal or eternall. Math. 23, 23, 25. *Woe vnto you Scribes and Phariſes, Hipocrites.* 1 Cor. 9, 16. *Woe to me if I Preach not.*

3 Sorrow of heart, in regard of ſome ſin commit-

mitted and iudgement deserued. Lam. 5, 16. *Woe now vnto vs that we haue sinned.*

Wolfe. *sig: pro*

A cruell and sauage Beast, delighting in slaughter, bloud, and deuouring.

2 Vnregenerate men, which be of a fierce and cruell disposition, like Wolues. Esay 11, 6. *The Wolfe and the Lambe shall feede together.* Also Chap. 65, 25.

3 A false Prophet or hereticall Teacher, which with his errors and lies, seekes greedily how to destroy soules. Acts 20, 29. *Wolues shall come in among you.*

4 A valiant and terrible Captain, snatching & diuiding his pray among his Souldiers, as a Wolfe among his Whelpes and young ones. Gen. 49, 27. *Beniamin is a rauening Wolfe.*

5 A Tyrant or cruell persecutor. Iohn 10, 12. *Seeth the Wolfe comming and flyeth.*

a Wolfe in sheeps cloathing. *sig:*

A false Prophet, setting abroach damnable errors, to the destruction of mens soules, vnder pretence of truth. Math. 7, 15. *Beware of false Prophees, which come vnto you in Sheepes cloathing, but inwardly they are rauening Wolues.*

Wolues in the euening *sig:*

Tyrannous Rulers, and most cruell Enemies, exercised to mischiefe, like vnto an old Wolfe, beaten and long exercised to spoile in the euening. Iere. 5, 6. Zepha. 3, 3. *Her Iudges are as Wolues in the euening.*

Rauening Wolues. *sig:*

Most sauage, fierce, and cruell men, whose pleasure is in hurting the saluation of others. Math. 7, 15. *Are rauening Wolues.*

Woman. *sig: pro*

A Female by Sex, made of God to be an Helper to man. Gen. 2.

2 A Wife ioyned in Marriage to a Man. 1 Peter 3, 5. *Thus holy women did attire themselues, and were subiect to their Husbands.*

3 A Virgin, being a Mother. Ier. 31, 22. *A woman*

man shall compasse a man.

4 The visible Church of God Militant in earth. Reuel. 12, 1. *A Woman cloathed with the Sunne*; that is, the Church compassed about with Christ the Son of righteousnesse. This is the true Church, decked spiritually with heauenly Ornaments.

5 The Pope, and the whole body and masse of his filthy Creatures, Cardinals, Massing-Priests, Monkes, Friers, and Iesuites. Reuel. 17, 3. *And I saw a Woman sitting vppon a Scarlet coloured Beast, full of Names of Blasphemie, &c.* Verse 5. *In her forehead was a Name written, [Mystery.]* This is plain, that it cannot be meant but of the Romish Church, that false Church, decked, not with spirituall Garments, hid from the eyes of the World, but outwardly with Gold, Pearle, Purple, Scarlet, Crimson, and all pompous apparrell, glorious to the eie of Flesh, being inwardly most filthy and full of abhominations.

a foolish Woman. *sig:* Wicked Teachers, who set foorth their deuises in stead of Gods word. Prou. 9 13.

a strange Woman. *sig:* One, who is not thy owne Wife, being a Strumpet. Prou. 2, 16. *He shall deliuer thee from the strange Woman.*

a vertuous Woman. *sig:* A Woman endued with honest and holy manners. Prouer. 31, 10. *Who shall finde a vertuous Woman.*

Wombe. *sig:* That part of a Woman, wherein she containeth and nourisheth her Infant, before it be borne. Luk. 1, 31. *Thou shalt conceiue in thy Wombe, and beare a Son.* Luke 21, 23.

2 The Church, wherein (as in a Womb) the elect are borne againe, by the incorruptible Seede of the word. *Psal.* 110, 3. *The youth of thy Wombe shall be as the morning dew.*

from the Wombe. *sig:* From the time of our birth, euer since we were borne. *Psal.* 58, 3. *The wicked are strangers from the*

the Wombe.

to shut and open the womb *sig:* To make one barren and Childlesse, or to giue one Children. 1 Sa. 1, 6. *The Lord had shut her womb.*

Wonder. *sig:* Some strange vnwonted worke of God, mouing and deseruing admiration. Actes 2, 19. *I will shew wonders in Heauen aboue. Acts* 4, 30.

lying wonders. *sig:* A false iugling wonder, or a true wonder and miracle, done to confirme false doctrine. 2 Thess. 2, 9. *With all power, and signes, and lying wonders.*

Word. Some speach vttered by the mouth, to declare the intent and meaning of the heart. *Psalme* 52, 4. *Thou louest all words, &c.* This is a naturall word.

2 The Sonne of God, the second person in the Trinitity, by whom the will of God is declared to the Church, as our mindes are expresst to other men by our wordes. John 1, 1, 14. *The Word was made Flesh.* This is the Essentiall, Diuine, and vncreated word.

3 The Scriptures of Old and New Testament. Luke 11, 28. *Blessed are they that heare the Word. Acts* 11, 19. This is the inspired and created word.

4 The decree, ordinance, will, and becke of God, touching any thing that he wil do, or not do. Mat. 4, 4. *Man liues by euery word that comes out of the mouth of God.* Heb. 1, 3. *Beareth vp all things with his mighty Word.* This is the word of Gods ordinance and purpose.

5 The diuine Law, teaching and commaunding good things, and forbidding euill. *Psal.* 119, 101. *I haue refrained my feete from euery euill way, that I might keepe thy word.* This is the Word of precept and commaundement.

6 Euery promise of God, touching any good things temporall, and eternall. But especially, the promise of free Iustification by Christ, receiued by faith. *Psa.* 119, 8, 9. *I Waite for thy word.* Also V. 25 *Thy Word hath quickned me.* Luke 1 38. Eph. 5, 26.

By the washing of water through the Word. This is the word of free promise, whereof in Rom. 10, 8.

7 A word of prediction or fore-telling thinges that are to come. *Esay* 2, 1. *The Worde which Esay saw vpon Iudah.* Ezek. 3, 4. *Declare vnto them my Words.* This is the word of Prophesie.

8 A Commandement for dooing any thing in the matters of this life. *Luke* 5, 5. *At thy Word wee will let downe our Nets.* Luke 7, 7. *Say the Word, & my Seruant shall be whole.* This is a worde of Authority, charging things to be done effectually.

9 A Graue, wise, and pithy sentence. *Prou.* 1, 6. *To vnderstand the Words of the wise, and their darke sayings.* Eccl. 10, 11. *The Words of the wise, are like Goads.* Acts 20, 35. This is a word of godly instruction and perswasion.

10 Any thing or matter, that is either sayde or done. *Luke* 1, 65. *And all these Wordes were noysed abroad throughout all the Hill-Country.*

11 The voice of God, calling a man to do the worke of a Prophet. *Ier.* 1, 4. Ezek. 1, 3. This is the word of Vocation.

the Word of faith. *sig:* The Gospell or the Doctrine of free saluation, vpon condition we beleeue. Rom. 10, 8. *This is the Word of faith which we preach.*

vole Word *sig:* A vaine vnprofitable speech whereof there is no vse for soule or body; for this life or the life to come; for our selues or others. Math. 12, 36. *Men shall giue an account for euery idle worde which they speake.*

A Worke. *sig:* Some outward deede or action, Diuine or Humaine, Good or Euill. *Gen.* 2, 2. *When God had made an end of all his Worke.* Iames 2, 18. *Thou hast the Faith and I haue Workes; Shew mee thy Faith out of thy Workes.* Reuel. 2, 23. *I will render to euerie one of ye according to your Workes.*

2 The free reward, which followes Good-

workes.

Workes, in life euerlasting. *Reuel.* 14, 13. *And their Workes follow them.*

3 Such seruile worke, as is proper to euerie mans calling, which may be done in the six daies. *Exod.* 4, 5. Also Exod. 20, 9. *Thou shalt doo all thy workes.*

4 Merit, or deseruing by works. *Ro.* 3, 20. *Therefore by the Workes of the Law shall no flesh be iustified.* Verse 28. Chap. 4. 2. Also 11, 6. *If it be of Grace, no more of workes.* Thus is [*Worke*] taken in all places, where it is opposed and set against Faith or Grace.

5 VVicked and vnhoneſt manners. *Titus* 1, 16. *They deny him in their Workes.*

6 Stuffe or matter, needfull to builde withall. Prou. 24, 27. *Prepare thy Worke without.*

Workes of darkenesse. *sig:* Sinfull workes which come from ignorance and vnbeleefe. Ephe. 5, 11. See Darkenesse.

Worke of faith. *sig:* A true liuely faith, which is the worke of Gods wonderfull power in the elect. 2 *Thess.* 1, 11. *The Worke of Faith with power.* Iohn 6, 29. *This is the Worke of God, that ye beleeue in him, whom hee hath sent.*

Workes of the flesh. See Flesh.

Workes of God. *sig:* Such deeds, as God commands, allowes, loues, and will reward. *Iohn* 6, 28. *What shall we doo, that we might Worke the workes of God.*

2 The actions of Gods mercies toward the Elect, and of his iudgement toward the wicked. *Psa.* 145, 17. *The Lord is holy in all his workes.* Also verse 5, and 10. *All thy Workes praise thee.*

Good-Workes. *sig:* All maner of duties inward and outward, as wel thoughts, as words and actions, towarde God or man, which are commanded in the Lawe of God, and come from a pure heart, and faith vnfaigned, being referred to Gods glory. Ephe. 2, 10. *Created to Good Workes.* Blinde Christians, which think only Almesdeeds to be Good-works, or our outward

actions

actions at vtmoſt, be deceiued.

Worke of the ministry *sig:* The whole duty which a Miniſter by vertue of his calling is bound to performe to his Flocke; as to Preach, to Rule, to Pray, to adminiſter the Sacraments, to exhort and comfort priuately, &c. Ephe. 4, 12. *For the Worke of the Ministry.*

according to our workes *sig:* As our VVorkes ſhall be good or euill, ſo ſhall our iudgement and doome be. *Rom.* 2, 6. *Who will reward euery man according to his Workes.* Pſa. 62, 12 Mat. 16, 27. Howſoeuer, the forme of the ſentence at laſt day ſhall paſſe according to the condition of our workes, yet workes merit not as cauſes, but witneſſe as Tokens.

to Worke, referred to God. *sig:* To execute and fulfill ſomething, decreed from euerlaſting in Gods Counſell. Eph. 1, 11. *God worketh all things after the Counſell of his will.*

2 To gouerne and rule the world by ordinarie adminiſtration. *Iohn* 5, 17. *My Father worketh hitherto, and I worke.*

3 To do ſome extraordinary thing, which may in a ſpeciall manner, declare, either Gods mercy or wrath. *Actes* 13, 41. *I Worke a worke in your dayes; a worke, which ye will not beleeue if a man would tell it you.*

to Worke, referred to men. *sig:* To do ſome good action approoued of God, and pleaſing to him. *Iohn* 6, 28. *That we might Work the workes of God.*

2 To deſerue ſomething by his work, or to reſt vpon the merit of his worke. Rom. 4, 4. *To him that worketh, wages is counted by debt.*

3 Diligently to labour in a good vocation. *Acts* 18, 3. *He abode with them and wrought, for their craft was to make Tents.*

to Worke out. *sig.* To be conſtant in doing Good-workes to the end of ones life. *Phil.* 2, 12. *Worke out* (or make an end) *of your ſaluation, with feare and trembling.*

Working together. *sig:* The meeting of many cauſes, to bring forth one

common effect. Rom. 8,29. *All things vvorke together, &c.*

Worke of our hands. *sig:* The duties, both of our generall calling, as wee are Christians; to wit, to beleeue in Christ, and to repent of our sinnes, bringing foorth the fruites thereof by a godly and vpright life; and also of our speciall and particular callings, as wee are Magistrates, Ministers, Fathers, Maisters, Subiectes, Children, &c. *Psal.* 90, 18. *Direct thou the workes of our hands vpon vs.*

World. *sig:* The whole frame of heauen and earth, with all Creatures aboue and below. *Iohn* 1, 10. *The world was made by him.* Heb. 11,3. This is the Elementary VVorld.

2 All the people or inhabitants of the worlde, men and women, euen whole mankind. Rom. 5,12 *By one man sinne entered into the World.* 2 Pet. 1,14. *Lusts which be in the World.* A Metanimie. This is the reasonable world, or world of men.

3 All vnregenerate men, bee they Elect or Reprobate. *Iohn* 15,18,19. *I haue chosen you out of the world.* 1 Iohn 5, 19. *The worlde lies in wickednesse.* This is the world of the wicked.

4 The Elect onely. *Iohn* 3,16. *God so loued the world.* 2 Cor. 5,19. *God was in Christ, reconciling the world.* This is the world of the Elect. *Iohn* 3,16.

5 The company of true beleeuers onely, whether they be Iewes or Gentiles. 1 *Iohn* 2,2. *Not for our sinnes, but for the sinnes of the whole worldo.* This is the world of the faithfull, or beleeuers.

6 The Reprobate onely, and the whole company of them. *Iohn* 17,9. *I pray not for the world.* Iohn 14, 17, 22. *Whom the world cannot receiue.* This is the world of the Reprobate.

7 VVicked lusts, such as raigne in euill men, the children of this world. 1 *Iohn* 2,16. *Loue not the world, nor the things of the world.* Often it signifieth

that

that sinfull and miserable condition which all men lye vnder, through *Adams* fall. Iohn 14, 15. and else-where.

8 The condition and state of this terrene earthly life. 1 *Cor.* 7, 33. *Careth for the things of the world.* That is, thinges which belong to releeue vs whiles we liue heere in this fraile contention.

9 Earth it selfe. *Math* 4, 8. *And shewed him all the Kingdomes of the worlde.* This is the Terrestriall world.

10 The vnbeleeuing Gentiles onely, being dispersst throughout the world. Rom. 8, 10. *If the fall of them be the Riches of the world.* Synecdoche of a part for the whole.

11 Euery person indefinitely, without respect of sex, age, degree, or countrey. *Iohn* 18, 20. *I spake openly to the world.* Iohn 3, 17. *That the world through him might be saued*; that is, whatsoeuer persones should beleeue in him at any time.

12 The pompe and glory that is in men, and in all earthly things. *Gala.* 6, 14. *Whereby the worlde is crucified to me, and I to the world.*

13 The things that God giues vs heere to vse, for the maintenance of this life. 1 *Cor:* 7, 31. *They that vse this world, as if they vsed it not.* This is worldly goods.

14 The state and condition of such as shall bee glorified in heauen. *Luke* 20, 35. *They that shall bee counted worthy to enioy that worlde.* This is the Celestiall world.

al the world *sig.* Beleeuers of al sexes, ages, times, Countreyes or degrees. 1 *Iohn* 2, 2. *Of all the World.*

ends of the World. *sig:* The latter dayes and times of the world. *Hebr.* 9, 26. *But now in the end of the World hath bee beene made manifest.*

12 The certaine period and point of time, when the world (as it now standeth) shall bee dissolued.

Math. 24, 4. *And of the end of the World.*

foundation of the world *sig:* The beginning of heauen and earth; or the time when they were first framed. *Hebr.* 9, 26. *For then must he often haue suffered since the foundation of the World.*

God of this world. *sig:* The deuill, or Satan, whom wicked men serue and obey as their God, and in whom he rules and workes effectually, as in his owne people and subiects. 2 *Cor.* 4, 4 *In whom the God of this worlde hath blinded their minde.*

a friend of the world. *sig:* One, that loueth and embraceth the lustes and pleasures of sinne, *Iames* 4, 4. *Whosoeuer will bee a friend of the World, makes himselfe an enemy to God.*

goods of this world *sig:* Riches, wealth, euen all thinges pertaining to this life. 1 *Iohn* 3, 17. *Whosoeuer hath this Worldes good.*

present euil world. *sig:* The sinfull miserable condition of such as liue now in the Worlde, without the knowledge of Christ, being subiect to the malice of Satan & the corruption of sinne. *Gal.* 1, 4. *From this present euill World.*

spirit of the world. *sig:* That Spirit, which teacheth such thinges as the men of this world do delight in. 1 *Cor.* 2, 12. *Wee haue not receiued the spirit of the World.*

that world. *sig:* Eternall life in heauen. *Luke* 20, 35. *They shalbe counted worthy to enioy that World.*

children of this world. *sig:* Such as liue in the world, whether they be good or bad. *Luke* 20, 34. *The children of this world mary wiues, and are married.*

2 Such as are wholly giuen to the things of this life, and to this present world. *Luke* 16, 8. *The children of this world, are wiser in their generation, then the children of light.*

worthy. *sig:* One that deserueth, by merite of some VVorke done. *Reuel,* 5, 12. *Woorthy is the Lambe to receyue power.* Also verse 4, and 9. *Thou art woorthy to take the Booke.* Likewise, in all places of Scripture, where

where [*Worthy*] is affirmed of Christ, and denyed vnto men, it hath this signification; One woorthy by approbation of strict Iustice.

2 Equall, or proportionable. *Rom.* 8, 18. *The afflictions of this present time, are not worthy the glory that shall be shewed*; that is, not equall in the ballance of Iustice.

3 One reckoned and accepted as worthy, thorough the worthinesse of Christ imputed vnto him. Luke 21, 36. *That ye may be counted woorthy to escape all these things that shall come to passe.* VVorthy, by acceptation in mercy.

4 Fit or meete. *Math:* 3, 8. *Bring foorth fruites worthie of repentance*; that is, such works as be meet and beseeming those that do repent.

5 One of excellent valour and courage, deseruing great praise, for dooing hardy and valiant exploits. 2 *Sam.* 23, 9. *One of the three Worthies.*

to Walke woꝛthy of the Loꝛd, & of the Gospell. *sig:* To liue in such sort as is meete and seemely, for such as haue the mighty God for their Lorde, and are professors of the glorious Gospel of Christ. *Col.* 1, 10. *That ye might walke worthie of the Lord.* Phil. 1, 27. *As becommeth the Gospell.*

Woꝛme. *sig: pro* A contemptible base creature creeping vppon the ground, &c.

2 A person contemned in the world, and had in vile account. *Psal:* 22, 6. *But I am a Worme, and not a man, a shame and contempt of men.*

Woꝛship. *sig:* Ciuill reuerence due vnto men for their authority and gifts. *Math:* 9, 18. *There came a certain Ruler, and worshipped him.* This is ciuill worship.

2 Outward religious seruice, due vnto God for the greatnesse of his Maiestie. *Math:* 4, 10. *Thou shalt worship the Lord thy God.* This is outward Diuine worship.

3 Inward Religious honour of the heart, sincerely louing, fearing, and trusting in God, because

of his infinite knowledge, mercy, and power. *Iohn* 4.24. *Must worship him in Spirit and Truth.* This is, inward diuine worship.

4 Immoderate reuerence towardes Creatures. *Acts* 10, 25. *He fell downe at his Feete, & worshipped him.* Reuel: 22, 8. Neither *Cornelius* nor *Iohn*, did take *Peter* or the Angell to be God, they fayled in excesse of reuerence, and were rebuked.

to Worship the Church. *sig:* To giue honor to Christ, dwelling and raigning in his Church, and to honor the Church in Christ her head. *Esay* 49, 23. *They shall Worship thee with their Faces toward the earth.* Reuel: 3, 9. *And worship before thy Feete.*

W. *R.*

Wrath. *sig:* Iust Vengeance taken vpon sinners in this world. *Psal.* 9, 11. *Who knowes the power of his Wrath?* Eph. 5, 6. *Rom.* 3, 5. *Which punisheth.*

2 Eternall death in hell fire. 1 *Thess.* 5, 9. *God hath not appointed vs to wrath.* 1 Thess. 1, 10. *Which deliuereth vs from that Wrath to come.* Rom. 2, 5.

3 The perturbation of minde, which mooueth men to reuenge their owne wrongs. Gal. 5, 30. *Hatred, Debate, Wrath.*

Children of wrath. *sig:* Those that are guilty of eternall death, through the iust anger of God, against sinne, as all men be by nature and birth. Ephes. 2; 3. *And were by Nature the Children of wrath, as well as others.*

to Wrestle. *sig:* To striue together, one man with another, which should ouercome the other by strength. *Ge.* 32, 24. *There Wrestled a man with him, till the breaking of the day.*

2 To fight and striue against the spirituall enemies of our saluation. Eph. 6, 12. *We Wrestle against Principalities and Powers.*

to be written in earth *sig:* To bee forgotten before God and his Church. *Ier.* 17, 13. *All that forsake thee shall be written in the earth.*

To

to be written in Heauen. *sig:* To bee predestinated and elected eternally, by the firme counsell of God, to obtaine saluation by Christ. *Luke* 10,20. *Reioyce that your names be written in heauen.*

to be written in the booke of remembrance. *sig:* To be loued, respected, cared for, rewarded & remembred of God. *Mala.* 3, 16. *A Booke of Remembrance was Written before him, for such as feare the Lord.* See Remembrance.

to suffer Wrong. *sig:* To beare, and put vp quietly, and patiently, any harme doone vnto vs, without seeking reuenge. 1 *Cor.* 6,7. *Why rather suffer ye not wrong?*

Y. E.

Yeare. *sig: pro*

THe ſpace of twelue months. *Luke* 3, 23. *Ieſus began to be about* 30. *Yeares of age.*

2 The whole ſpace and time of our life. *Pſal.*60,9. *We haue ſpent our Yeares as a thought.*

Y O.

Yoake. *sig: pro*

An Inſtrument of Wood or Iron, to ioyne men, or Oxen, or other creatures together; ſeruing, eyther ro tame, or to puniſh. A materiall yoake.

2 Afflictions for ſinne, or the Croſſe ſent from God. *Lam.* 3, 27. *It is good for a man to beare the Yoake from his youth.* This is the Yoake of Tribulation.

3 Our greeuous ſinnes, which be the cauſe of our afflictions. *Lamen.* 1, 14. *The Yoke of my tranſgreſſions is bound vpon my hands.* This is the Yoake of our ſinnes.

4 The cruell bondage, wherein Tyrants keepe Gods people. *Eſay* 9, 4. *Thou haſt broken the Yoake of their burden.* This is the yoake of oppreſſion.

5 Fellowſhip or agreement in any thing, good or enill. 2 *Cor.* 6, 14. *Beare not the Yoake vneqnally with Infidels.*

6 Gods Commandements, that we ſhould beleeue in Chriſt, and liue vprightly. Mat 11, 29. *Take my Yoake vpon you.* Alſo verſe 30. This is the Yoke of Gods promiſes and Precepts, which is not heauy to the regenerate man.

7 The

7 The Law of *Moſes*, with a ſtrict condition of performing it perfectly. Acts 15, 10. *To lay a Yoake vpon them, whith neither our Fathers, nor we, were able to beare.* This is the Yoke of perfect obedience to the Law. A Metaphor.

Y. *R.*

Yron barre. *ſig:* That which is hard to be broken, or ouercome. *Prouerbs.*

Yron Furnace. *ſig:* Carefull griefe, anguiſh, and ſorrow of hart, for great and greeuous thraldome and ſlauery. *Deut.* 4, 20. *The Lord hath brought you out of the Yron furnace.*

Yron ſinew *ſig:* An obſtinate ſinner, which wil not yeeld to the worde of God, no more then an Yron ſinnew will yeeld.

Yron yoake *ſig:* A Yoake moſt ſtrong and heauy; that is, ſome greeuous and cruell bondage. *Deut.* 28, 48. *And he ſhall put an Yron yoake vpon thy necke.*

Yong men. *ſig:* Such as for yeares were but young, being grown paſt Child-hoode, and entering into mans eſtate. 1 *Sam.* 21, 5. *The Veſſels of the Youug men were holy.*

2 The firſt borne of the *Iſraelites*, which executed the holy things, till Prieſtes and Leuites were conſecrated. *Exod.* 34, 5. *He ſent Young men of the children of Iſraell which Offered burnt Offerings.*

Z. E.

Zeale. *sig:*

INcreaſe of affections; as of griefe, ioy, hatred, loue. Iohn 2, 17. *The Zeale of thy Houſe hath eate me vp.* Reu. 3, 19. *Bee Zealous and amend.*

2 An honeſt and commendable deſire kindled in our harts, to imitate or go beyond others in well doing. 2, Cor. 9, 2. *Your Zeale hath prouoked many.* Titus. 2, 14. *Zealous of good workes.*

3 An earneſt deſire of doing good things belonging vnto vs, and of hindering euill things, being ioyned with ſound knowledge and hearty loue of Gods glorie, and of our Neighbours good. 2, Cor. 7, 11. *Yea, what Zeale?* Col. 4, 13. *I beare him record, that he hath a great Zeale for you.* Thus far it is taken in good part.

4 Earneſtneſſe of affection in good thinges, when neither the maner nor end of doing is good. Such was the Zeale of *Iehu.* 2 Kinges 10, 6. And of the Iewes. Rom. 10, 2. *They haue the Zeale of God, but not according to knowledge.* Alſo of *Paule* being a Phariſie. Actes 22, 15. *And was Zealous towardes God.*

5 Fierce and fiery bitterneſſe, when men are earneſt and hot in a bad cauſe. Phil. 3, 6. *Concerding Zeale, I perſecuted the Church.* Here it is taken in ill part.

6 Enuy, indignation. Actes 5, 17. Alſo 7, 9.

And 17, 5. *The Iewes mooued with Zeale or Enuy.* The Greeke word translated Enuy or Indignation, doth signifie Zeale, in ill part.

7 The most earnest loue of God, for the good of his Church, and his owne glory. Esay 9, 7. *The Zeale of the Lord of Hoastes will performe this. Esay* 37, 32. Here also it is taken in good part.

Note. Vnto true Christian Zeale, there bee these sixe things required. First, a desire and lust after some thing which is truely good, or against some-thing which is euill indeed. Secondly, that in this desire, there be earnestnesse and vehemency. Thirdly, that there bee a griefe for the want of this good thing we desire, or for some abuse done to it. Fourthlie, that this desire and griefe be tempered with Charity and discretion. Fiftly, that we seeke not our own but Gods glory. Lastly, that all this doe proceede, and come from sincere and distinct knowledge of the word. Gal. 4, 18. Rom. 10, 2. 1 Cor. 10, 31. Actes 14, 14.

FINIS.

BRITISH
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MUSEUM

A Dictionarie, for that Mysti-call Booke, called the Reuelation of Saint Iohn.

OF this Booke it hath been said, that euery word is a Mystery, and surely not without cause: for not only is the truth of it hid from the naturall man (as all other diuine truths be, which concernes our saluation by Christ.) 1 Cor. 2. but being a propheticall Booke, of thinges long after to be done and penned, in darke phrases, borrowed from the old Prophets. The vnderstanding of it hath been found hard, euen to the godly, and the learned. Whence it is, that some eschew the reading of it priuately, others decline the publike reading, others forbeare to Comment vpon it, and some haue refrained from Preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and instruction of the Church, in these last and worst daies, there beeing a gratious promise of a pretious blessing, made to the reading and hearing of it, and the euent of the Propheſies, therein now for the most part fulfilled (the best Commentary of propheticall writings) giuing great light to the true knowledge of things; therefore, as their labour is to be much commended, who haue by their Sermons and interpretations (Preached and Printed) endeuoured to make cleere this obscure Scripture: so let not me be thought to haue taken in hand, a bold or needelesse enterprise, by aduenturing to anatomize and vnbowell this whole Booke in a short Dictionary, pulling the words in sunder, and putting them in Alphabeticall order, for help of young Students in Diuinity, and vulgar Christians, which will more willingly assay to read and study this book, when they shall haue at hand a declaration of all mysticall wordes familiarly deliuered. Howsoeuer I please or profit others by my endeuour; yet I hope to offend the lesse, because I tread in the steps of our most learned and soundest expositours, whose opinions, with their reasons, I doe report, leauing it to the Reader to consider of.

Farewell.

A. B.

Abaddon, & Apollyon. *sig:*

ONE, that burneth with a desire of hurting and destroying men; such an one is the Deuil, principally, and his Vicar Antichrist, or the Pope. *Reuel.* 9, 11. *They haue a King ouer them, whose Name in Hebrew is, Abbaddon, and Apollyon.*

Abhomination. *sig:*

That which deserueth to be abhorred and held as loathsome, for some great spirituall filthinesse. *Reuel.* 21, 8. *Abhominable, &c.*

Abundance of pleasures *sig:*

All kind of earthly delights, which the Church of *Rome* most riotously and excessiuely beeing giuen vnto, did by that means enrich the Merchants of the Earth which sold such Wares. *Reuel.* 18, 3. *And the Marchants of the Earth haue waxed rich of the Abundance of her pleasures*; that is, (saith *Brightman*) by the great plenty of all sort of delicacies, by immoderate lust of enioying thē, entising men, like *Zerxes*, to deuise and inuent new kindes of pleasures. This (vpon the matter) is all one with the former signification.

A. *C.*

According to their workes. *sig:*

As the thoughts, wordes, and workes of men, haue beene good or euill; so they shall receiue at the hand of the Lord. *Reuel.* 20, 12. *And they shall be iudged According to their workes.*

Accuser of the Brethren. *sig:*

Sathan or the Deuill, who (euer since the fall of our first Parents whom he deceiued) doth incessantly, day and night, complaine of the godly vnto God,

God, requiring him by his Iuſtice, to condemne them all. *Reu.* 12, 10. *The Accuſer of our Bretheren is caſt downe.*

A. I.

Aire. *ſig: pro* That Element wherein wee breath, called the Aire, which ſpreading it ſelfe ouer the Earth and Water, doth compaſſe them in both on euery ſide.

2 The dominion and power of Sathan (the Prince that rules in the Aire) vpon the which; and namely, vpon that part of it which is the kingdom of Antichriſt, Almighty God, towardes the end of the World, will poure out a moſt grieuous vengeance, and vniuerſall wrath, which ſhall moſt fearefully ſtrike the whole body of Antichriſt, ſo as hee ſhal not haue ſo much as the Aire for him to breath in, otherwiſe then as a Creature armed againſt him for his deſtruction. Reue. 16, 17. *And the ſeauenth Angell poured out his Violl into the Aire.*

A. L.

Almighty *ſig:* One, of infinite power, moſt able to defend his poore Church, and to breake downe and deſtroy the power of the Dragon, of Antichriſt, of Sinne, of Death, euen of all our Enemies. Reuel. 19, 6. *The Lord God Almighty hath raigned.*

Alter, Golden Altar. *ſig:* Chriſt, his Prieſt-hood and Mediation, which was ſhaddowed vnder the figures of the Lawe, whereunto this Scripture alludeth. Therefore, here is no ground for Popiſh Prieſt-hood, Sacrifice, and Altar; for the which, ſeeing there is no Scripture at all, neither is there any alluſion in Scripture to ſuch thinges, as the *Rhemiſts* fooliſhly dreame vpon this place. *Re.* 8, 3. *Another Angell ſtood before the Altar, and vpon the Golden Altar.* Other Diuines, vnderſtand by the Altar, and Golden Altar, the ſelected company of Saints, or the company of moſt holie Men. The former is the more receiued ſignification.

Alasse, alas. *sig:* A voyce of lamentation, and exceeding great griefe of heart, is signified thereby, in respect of great losse vnto Merchants by the fall of *Rome*. Reuel. 18, 16. *Saying, Alasse, Alasse, that great Citty, &c.*

Alpha. *sig:* Christ, that most mighty and æternall Sonne of God, who gaue beginning to all thinges (for all things are of him) and at his pleasure can put an end to all things. *Reuel.* 22, 13. *I am Alpha and Omega, the first and last, the beginning and the end. Alpha*, one of the first Greeke Letters; and *Omega*, one of the last, be heere expounded, to be that first and last, beginning and end; that one æternall and Almighty God, which neuer changeth his minde, and is able to performe what hee promiseth. Such an one is Christ, therefore worthy to be beleeued when he speakes of thinges past, or to come. See Chap. 1, 8.

A. M.

Amen. *sig:* The constant truth, euen Christ faithfully fulfilling his promises, which are all; yea, and Amen. Reu. 3, 14. *These things saith, Amen.*

2 So beit, or let it be so. Reuel. 22, 21. *Amen.*

A. N.

Angell. *sig:* A created Spirit, or spirituall substance, which is called a Man, because it assumed and tooke the shape of a man. Reuel. 21, 17. *By the measure of man*; that is, *of the Angell.* This same is vnderstood of the Ministers of the Gospel, which do nothing in their seruice after their owne pleasure, but (as Angels of God) in all thinges doe respect the will of God.

2 The Minister of the word, which is Gods Messenger, sent to declare his will to some Church ouer which he is set by the holy Ghost. Reuel. 2, 1. *Vnto the Angell of the Church of Ephesus, write.*

3 The Lord Iesus Christ, our King and Sauiour,

uiour, who maketh interceſsion for the Saintes, with God the Father, offering vp their Prayers (as the Calues and Sacrifices of their lippes.) Reu. 8, 3. *Then another Angell came.* By the mediation of this Angell, the Church is kept ſafe amiddeſt great dangers, and receiueth many heauenly gifts. Some by this other Angell, vnderſtand a certaine man, after the vſe of Scripture; to wit, *Conſtantine* the Great. Other, take the word properly for a created Spirit. Formoſt, is the moſt receiued expoſition.

Seauen Angels. *ſig:* So many created Spirits, as Seruants & Miniſters of God, being alwayes in readines (which is meant by ſtanding before God) to execute his heauie Iudgements vpon the wicked, namely, Anti-chriſt and his members. *Reuel.* 8, 3. *I ſaw ſeauen Angelles which ſtood before God.* Theſe Angels, whether good or bad, it appeares not by the Text.

foure Angels. *ſig:* Foure vncleane Spirits, or Diuels of Hell, as appeareth by this, that the plagues which theſe foure Angels muſt execute, are ſpirituall, tending to the deſtruction of ſoules, ſuch as Diuels do execute. *Re.* 7, 1. *I ſaw four Angels ſtand vpon the 4. corners of the earth.* Theſe foure Angels were foure Wicked Spirits. 1. of Contention. 2. of Ambition. 3. of Hereſie. 4. of Warre. Alſo in Chap. 9. verſe 14. By foure Angels is meant, the foure chiefe Heades or Authours of the Turkiſh Gouernment, ruled by Diuels.

Another Angell. *ſig.* Chriſt Ieſus, who is another differing from the common Angels, not onely in number, but in Eſſence, Office, and operation, exceeding al Angels being an eternall Angell or word of God, Mediatour of the Couenant. *Reu.* 7, 2. *I ſaw another Angell come vp from the Eaſt.* So is another Angell taken. *Cap.* 8, 3. and 10, 1. but others do vnderſtand that other Angell. *Cap,* 7, 1. of *Conſtantine* the

Great, who came out of the East parts, and succeeded *Diocleſian* in the Empire. Howbeit, ſithence it is Chriſt alone, who hath the Seale to ſet vpon all the elect; therefore the former ſignification, is to be receiued in mine opinion.

2 A created ſpirit, throughly furniſhed with power, and with ſlight of glory (as enſigne of Power) deputed and appointed to this ſeruice of ruinating *Babylon*. *Reu.* 18, 6. *I ſaw another Angell.* This is to be noted through this Booke, that the Angels, both holy and vncleane Spirites, according to the Nature of the work to be done, are the adminſters and Executioners of Gods decree and counſell, both for ſafety of his true flocke, and for the ouerthrow of the falſe Antichriſtian Church and Turkiſh conuenticles, aſſembled againſt Chriſt.

Note.

3 The Miniſters of the truth, which liued in the ſucceeding age: whereof *Iohn Huſſe* and *Hieromne* of *Prage* were cheefe, mightily ſtriuing againſt the Primacy of the Pope. Reuel. 14, 8. *And there followed another Angell.*

an Angell ſtanding in the Sunne. *fig:*

An heauenly Spirit, Miniſter and Proclaimer euen in the Sunne; that is, openly, and in the ſight of all (as Proclamations are wont to bee made by one ſtanding in ſome high place, where he may bee heard) of a glorious Conqueſt and victory, which Chriſt and his Church ſhould haue and get, ouer the Beaſt and the falſe Prophet, his ſtrong enemies. Reuel. 19. 17. *And I ſaw an Angell ſtand in the Sunne*. Yet ſome Diuines, interpret this of ſome particular man, which ſhould be a member of ſome particular Church, brightly ſhining aboue other Churches, in purity of heauenly doctrin, & light of the holy truth. By compariſon with *Reu.* 12, 1. this rare Man ſhould ariſe out of the Weſterne Church, to call Chriſtians of the Weſt vnto battaile, or rather to take the ſpoile of the Beaſt and the falſe

Pro-

Prophet, being ſubdued in Warre. The former expoſition, is of Interpretors more commonly receiued: yet both may ſtand together, for Chriſt, the Authour and giuer of the victory ouer the Antichriſtian Army, and his Inſtrument whoſoeuer are not contrary.

Another Beaſt. *fig:* The Eccleſiaſticall Dominion and Kingdome at *Rome*, exerciſed with tyrannous and beaſtly fury & fierceneſſe. It ſucceeded the politique power of the Emperours, beeing now to be found reſident in the corporation of the Pope and his falſe Prophets, and forgerers of falſe doctrine. This Dominion and power Eccleſiaſticall, though it bee the ſame with the former politique power of Emperours, in nature and conſtitution, both being bloudy and beaſtly; yet it is called another Beaſt, becauſe this power had another Originall and beginning. For the former Beaſt with ſeauen heads came out of the Sea: this other Beaſt, came vp out of the Earth; that is, his authority was encreaſed and raiſed vp euen aboue Lay-men, not exempting the Emperour himſelfe, which became vnderling and Vaſſall to the Pope, hauing before great authoritie ouer the Cleargy alone. This happened in the time of *Gregory* the ſecond. Hence it is, that the Monarchy and Dominion of the Pope, was both the ſeauenth head of the former Beaſt deſcribed in the beginning of the thirteenth Chapter: And alſo, a Beaſt of himſelfe, euen in reſpect of the double power which this ſecond Beaſt did challenge; that is, the higheſt power ciuill ouer all Emperors and Kings; Alſo, the higheſt power ſpirituall ouer the Faith, ouer the conſciences and Soules of all men. *Reue.* 13,17. *And I beheld another Beaſt comming vp out of the Earth, &c.* It is vſual in Scripture, by Beaſts, to vnderſtand Kingdomes and Dominions ruled in a beaſtly faſhion. As in *Daniell* often,

and in the *Reuelation*.

A. *P.*

Apples desired or lusted *sig:* The fruites, desired and lusted after, by a **Synecdoche** of the part for the whole. When it is saide heere, these are departed, it signifieth, eyther that their desired and longed for Harueſt of all ripe and delicate fruites was perished, so as they had not their wonted abilitie; or else their wanton lust after such fruits (about which they spare no cost to procure them) was now extinct and quenched, which causeth the friendes of *Rome* to mourne. Reue. 18, 14. *And the Apples which thy Soule lusted after, are departed from thee.*

A. *R.*

Armageddon. *sig:* The Mountaine of * *Megiddo*, where *Iosiah* was slaine. 2 Chron. 35, 22. (as some think) or the destruction of an Army (as others thinke) or (as others thinke) a cutting downe subtilly: or the town *Megiddo*, mentioned. *Iudges* 5, 19. Where *Debora* and *Baruch*, with a final number ouerthrew *Sisera*. Certain it is, that by this name, is signified the place of that vnrecouerable destruction, giuen to such wicked Kings & their forces, assembled in battaile, for that great Whore of *Rome*, against the Lorde and his people: which affords a speciall comfort to Gods Church. *Reu.* 16, 16. *And they gathered them together into a place, called in Hæbrew, Armageddo.*

* Some thinke it to be alluſion to Dan. ca. 11, 45.

A. *S.*

to Ascend into heauen *sig:* After much labour taken in preaching the Gospell, and many reproaches suffered for it, to bee raised vp to great Dignity and honour heere in the Church (which is called Heauen in this Booke of *Reuelation*) and after this life ended, to bee made partakers of heauenly glory. This is the portion & comfort of all the faithfull Witnesses of Christ, as experience of all times doe prooue. It was fulfilled to *Luther, Caluin, Melanchthon, Peter Martyr, Bucer,*

and

and many others. Reuel. 11, 12. *And they ſhall Aſcend vp to Heauen in a Cloud.*

A. *T.*

Athirſt. *ſig:* One, who feeling a great want of the Waters of life (the graces of the Spirit) dooth highly value them, and earneſtly couet and ſeeke after them, neuer giuing ouer till they be ſatisfied. *Reuel.* 22, 17. *Let euery one that is athirſt come.* Reue. 21, 6.

A. *V.*

to Auenge. *ſig:* To recompence vnto the wicked after their merits, punniſhing iuſtly the cruell iniuries doone by them to the Saintes, for the Name of Chriſt. Reu. 19, 2. *And to Auenge the bloud of his Seruants.*

B. A.

Babilon. *ſig:* THE Citty of *Rome*, and the *Romain* power, exerciſed there by the Pope and his Cleargy. For *Rome* the Weſterne Myſticall *Babylon*, was to the Chriſtians, in reſpect of tyranny and cruell perſecution, what the Eaſterne *Babylon* was to the *Iewes*: beeing alſo like vnto that *Babylon* in *Aſſiria*, for Idolatry, ſuperſtition, and worſhip of diuils, as it muſt at laſt be like it for fearefull euents, in a grieuous ruine and downfall, and for this likeneſſe ſake, Popiſh *Rome* beares the Name of *Babylon*. (*a*) Reuel. 14, 8. *Babylon that great Citty is fallen.* Alſo Chapter 17, 5, 9, 18. Where it is plain to him that will vnderſtand, that by *Babylon* is meant *Rome*; this beeing the onely Citty in the Worlde, which in Saint *Johns* time, ſeated on ſeauen Hils, and which raigned ouer the Kings of the earth and by

(*a*) the kingdom of Antichriſt, worthily called Babilon, becauſe it is a Kingdome of confuſion.

by a ſtrong hand, or cunning entiſements, compelled Kings and nations to admyt her Idolatries & Hæreſies; which is, to commit fornication with her, as it is ſayde in verſe 2. of the 17. Chapter of this Booke.

Balaams Doctrine. *ſig:* The Doctrine taught by the *Nicholaitans*, touching the lawfulneſſe of fornication, and of eating things offered to Idols: which Doctrine, to make it more odious, is heer called the Doctrine of *Balaam*, who gaue counſell to *Balaac*, to entice the *Iſraelites* to fornicatiō, ſo as afterwards they might more freely commit Idolatry. *Reuel.* 2, 14. *Thou haſt them which maintaine the Doctrine of Balaam.* Other Diuines, do diſtinguiſh betweene the Doctrine of ꝑ *Nicholaitanes*, which was touching bodily fornication, in the promiſcuous vſe of women, and the Doctrine of *Balaam*, which beſide the defiling of the body, tended to the polluting of the mind, by Idolatry. And thus it ſeemeth to me, the Holy-Ghoſt doth diſtinguiſh them in this Epiſtle, to the Church at *Pergamus*, ſpeaking of them ſeuerally; of the one, verſe 14. of the other, verſe 15. The Church of *Epheſus* was troubled with the error of the *Nicholaitans*. Chap. 2, 6. This Church of *Pergamus*, with the Doctrine of *Balaam* that curſed Charmer.

Ballance. *ſig:* The tongue, ſtalke, or handle of the Ballance, and by **Synecdoche** of the part, the whole Ballance: an inſtrument apt for waighing of Victuals, as it vſeth to be done, in time of great famine & derth, repreſented heere by the Blacke horſe, and the Rider with, Ballances in his hand. *Reuel*, 6, 5. *He that ſat on him, had Ballances in his hand.*

Battell in heauen. *ſig:* That great ſtrife and combate, either with Chriſt in his owne perſon, fought with the great Dragon the diuell, when Ieſus ſpoyled him, and triumphed ouer him on the Croſſe. *Col.* 2, 15. whereof the Pſalmiſt

Pſalmiſt propheſied. *Pſ.* 60,8,9. or that, which is in the militant Church, fought continually between the godly and vngodly; elect and reprobate; vnder the conduct of thoſe two great Captaines, Chriſt, and the Dragon. Or finally, that warre, which *Conſtantine* the Great, as Chriſtes Champion, armed with his Vertue, did make firſt vpon *Maxentius*, the wicked Emperor; and after, vppon two other Tyrants, perſecutours of the Chriſtian Church, *Maximius* and *Licinius*. And ſome Diuines, will haue this battell in heauen, to be that moſt dangerous endeuour and attempt of Satan, when hee firſt (in the very Spring of the Church) labonred to deſtroy the æternall ſaluation thereof, being founded in Chriſt. *Reu.* 12,7. *And there was a Battell in heauen.* Let the learned Iudge of theſe ſeuerall ſignifications; whereof the two firſt (in mine Opinion) cannot be meant, becauſe this part of the Reuelation, it is of thinges to come, and of particular euents.

B. *E.*

four Beaſts *ſig:* The Angels of God, thoſe heauenly ſpirites, the chiefe and principall Miniſters of Gods power, alwaies attending about the Throne of God, being moſt vigilant ſeruants, full ready with all expedition, to ſerue God in the Gouernment of the world, and of all creatures: which are heere expreſſed, by foure moſt noble amongeſt others; to wit, Lyon, Calfe, Man, Eagle: to ſhew, that ouer theſe and all other creatures (euen to the leaſt) God ruleth by the miniſtry of his Angels. Or els, as ſome wil haue it, the Lyon, reſembleth the noble courage of Angellicall Spirites; a Calfe, their ſtrength; an Oxe being the ſtrongeſt of beaſts, as a Lyon is moſt coragious; a Man repreſenteth their Wiſedome and great vnderſtanding, wherein man excelleth al inferiour creatures, and an Eagle which ſoareth aloft

aloft, signifyeth their knowledge of high & great secrets. Howbeit, some there bee, which thinke these foure beasts to be all such seruants of God, as haue employd their labour faithfully, in deliuering vnto the church the truth of Doctrine, & in administring other holy things. The first signification, is most commonly embraced. *Reu.6, 7. Round about the Throne were foure Beasts, ful of eyes before & behind; the first Beast was like a Lyon.* They doo erre, which apply these foure Beastes to the foure Euangelists.

that Beast. *sig:* All the Heathen Emperors of *Rome*, with al them that ioyned with them in the persecution and murther of Gods seruaunts. *Reuel. 20, 10. Where that Beast and that false Prophet are.* Heere note, that false Prophet, being distinguished from the Beast, signifies the Pope with his Cleargy. All these shall suffer eternall paine, together with the Turke, for corrupting the world with lyes, errours, superstitions, and destroying the Saints.

a Beast rising out of the Sea. *sig:* The *Roman* Empire or ciuil monarchy of *Rome*, which should be a main Instrument of the Dragon to make war against the Church. This Empyre, is likened to a beast, because it should (without al humanity or sence of reason) in a furious brutish maner persecute Gods people. It is sayde to come vp out of the Sea; to signifie, that at first, it did arise out of the contentions and diuisions of other Nations (which are as a raging Sea) & that the Rule & kingdome of the Emperors, should bee turbulent, tempestuous, variable, and vnconstant. Of this Empire, the estate, acts, effects, and vse, for instruction of the Godly, are described in the 10. verse of this 13. Chapter, where beginneth the History of another Beast, the Ecclesiasticall and Prophetical body, or corporation; to wit, the Pope of *Rome*, and his Cleargy. Others, expound this Beast of that

that Anti-christ, and apply to him the things heere ſpoken, but the former is plaineſt and ſoundeſt: for hauing in the 12. Chapter, deſcribed the Archeenemy to the Chriſtian Church; to wit, the diuell, good order required the two principall inſtruments; to wit, the ciuill and eccleſiaſtical eſtate of *Rome* ſhould be opened, which is done in this 13. Chapter. *Reuel.* 13,1. *And I ſaw a Beaſt ariſe out of the Sea, hauing ſeauen heads, and ten hornes.*

a Beaſt comming out of the bottomleſſe pit. *ſig:* Antichriſtian kingdome and power, which in the ſpirituall combate, ſhalbe inferiour to the witneſſes or ſeruants of Chriſt, but not ſo in the bodily and carnall warre, wherein Antichriſt ſhall preuaile. Hee is ſaid to come out of the bottomleſſe pit, not to ſignifie (as ſome thinke) that the great Antichriſt ſhould be a diuel, but becauſe the beaſtly power of Antichriſt ſhould be giuen him of the Diuell. As Chap. 13, 2. and exerciſed for the diuell, to eſtabliſh his kingdome of darkneſſe, by fighting (againſt the true Doctrine and Religion) with the faithfull followers of it, for the vpholding of Hæreſie and Idolatry. *Reuel.* 11, 7. *And the Beaſt that commeth out of the bottomleſſe pit, ſhall warre againſt them, and kill them.* In Chap, 9. hee is there called the Angell of the bottomleſſe pit.

Bed. *ſig:* Not pleaſure and delicacy, but affliction & calamity, as puniſhment of adulterous Doctrine. *Reuel.* 2, 22.

Beginning *ſig:* Chriſt, the eternall ſonne of God, (in reſpect of his æternity) who himſelfe is before all thinges created, and of whom all things which bee made, had their beginning, and without whoſe ſuſtaining Vertue, they all ſhould quickly come to nothing. See Iohn 1, 1, 2. alſo Col. 1, 15, 16. Therefore ſuch as couet to bee bleſſed, muſt reſolue to cleaue to him, out of whom there is nothing ſaue corruption and deſtruction, *Ren.* 1, 8. *I am Alpha,*

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the beginning and the end.

2 Christ, in respect (not so much of æternitie) as of his preheminence and principality which hee holdeth ouer all things, euen as Mediator, God & man, hauing all things subiect vnto him. See Ephe. 1,22. *And hath made all thinges subiect vnto him, &c.* Therefore all Creatures, reasonable and vnreasonable, owe to him their whole entyre obedience, as *Phil.* 2, 10. *That at the name of Iesus euerie knee should bow.* Reuel. 3,14. *That beginning of the Creatures of God.*

Behold. See the word [Behold] in the common Dictionary.

Be with you all. *sig:* The continuall presence of all spirituall blessings, euen vnto the saluation of the Church, and euery member of it. *Reuel.* 22, 20. *The grace of our Lord Iesus Christ be with you all.*

bitter Belly *sig:* The indignation and greefe of godly ministers, to see the Doctrine of the word despised, & errors preferred. Also, the molestations which they are put to suffer, for the publishing of it. *Reuel.* 10, 9. *It shall make thy Belly bitter.*

B. *L.*

Black horse *sig:* Famine, dearth, which is full of sorrow, therefore resembled by a blacke colour, which is a sad and dolefull colour, and well agreeth to persones famished, whose bodies lacking iuyce and blood, are discouered and become blackish. *Lam.* 4, 7. *Reuel.* 6,5. *Loe a Blacke horsse.*

to Blaspheme. *sig:* To vtter reproachfull and railing words against God, as the Papists do, sundry wayes. First, they ascribe the plagues wherewith God plagueth them to his iniustice, not to their owne iniquities. 2. they raile vpon the holy Gospel, and charge it to be the cause of all euils in the world. 3. It is an vsual thing with Italians and Spaniards (the Popes creatures) in their rage and fury, to vtter blasphemous speeches

ches against God. *Reuel.* 16,9. *They boyled in great heat, and Blasphemed the name of God.* Agayne, verse 11.

name of Blasphemy *sig:*

The vnlawfull primacy, and damnable Soueraignty, whereby ciuil *Rome* first, and afterwarde *Rome* Ecclesiasticall, ambitiously exalted it selfe aboue God, euen to the reproch of God, according to that in 2. *Thess.* 2. *Reuel.* 13, 1. *Upon his head, the name of Blasphemy.* Thus Romish Synagogue boasts it selfe to be the Church of *Peter*, the foundation and forme of all Churches which tooke their beginning, that shee onely cannot erre, that they are to be iudged Hæreticks who dissent from her in articles of faith, or Sacraments.

Bellarmine lib. 4 de Rom. pont cap. 4.

names of Blasphemy *sig:*

Infinit Blasphemies, and most plentifull reproches, which in progresse of time, the Antichristian Kingdome did abound in, being full of all kind of impieties and iniustices in the Pope their head and in the whole body: in their orders, decrees, Doctrines, worship and manners; nothing amongest them free from Blasphemies. *Rome* now (especially since the Counsell of *Trent*) being an heape of most execrable Blasphemies, hauing many names, whereas at first it had but a name of Blasphemie borne in the head onely. *Reuel.* 17, 3, *Full of names of Blasphemy.* Who so considereth with how many horrible errors (saith one) the three great Volumes of *Bellarmine* bestuffed, will say, there is not one leafe, but it is spotted with blasphemy.

☞

to be Blessed. *sig:*

To be endowed in this life with spirituall and heauenly blessings, and after a short life led in the fauour of God, stored with graces and comforts of the Spirite, to bee at last lifted vp into blisse and glory, in the kingdome of God; first in soule, afterward in body. This is the fruite which is promised to them, who in all ages since Christ, reade and keepe, know and do, the words of this *Reuel.*

See Chap. 1,3. *Bleſſed are they which read and heare the words of this Propheſie.* Alſo Chap. 22,9,13. Ch. 14. Away then with that dotage of the Ieſuite, who ſtraineth this propheſie and the fruite of it, vnto the three years next before the comming of Chriſt to iudgement.

to be Bleſſed fully, or to be henceforth Bleſſed. *ſig:* To be perfectly happy, when the ſoules of the faithfull, after martyrdome conſtantly ſuffered, ſhal enter into that Cœleſtiall glory, which they had long looked for, and greatly longed after. *Reuel.* 14, 13. *The dead which dye in the Lord, are fully bleſſed.* If it be tranſlated, are [*Bleſſed from henceforth*] that is; preſently or forthwith, the Greeke Word [*a parti*] will beare it wel, and the truth alſo. What then becomes of Popiſh Purgatory, wherein ſoules departed are ſore tormented with infernall paines, (if we beleeue them) & do not reſt frō their labors.

Blood. *ſig:* Cruell ſlaughter and death, which ſhould happen by the plague of Warre vpon the Antichriſtian armies or ſoldiers, which fight for the pope, as a iuſt & meet recompence of their cruell ſlaughtering & ſhedding the blood of Gods children. *Reu.* 16,4. *The Riuers & Fountains of Water becam blood.* Theſe riuers & fountaines, ſome expound of the Ieſuites; whence other Papiſts draw inſtructions (as the Sea is nouriſhed by Fountains and Riuers) the turning of theſe into blood, is the putting of thoſe to death which were cheefe Maiſters in Popery, which was done in this our Kingdome and Dominion, 1581, when an Acte was made, to make their comming into the Realme, (to diſſwade ſubiectes from their allegiance) to be treaſon.

Blood of a dead man. *ſig:* The cruell Warres which God would ſend vpon the Popiſh Kingdoms, which ſhould be as a Sea of blood, wherein men ſhould dye by the ſworde, as the Fiſhes dyed in *Ægypt* when the Waters were turned into blood. *Ren.* 16,3. *The Sea became as the*

the blood of a dead man.

to shed the Blood of the Saints. *sig:* To exercise cruelty vpon the Saints and Prophets of God, euen to death; yea, and to torment also, many times by the Antichristian, Popish, or any other Tyrants, to satisfie their owne fierce and bloody disposition and malice, conceiued against them for Christ and his Gospel sake. Reuel. 16, 6. *For they shed the blood of the Saints, and the Prophets.* Reuel. 6, 10.

to drinke Blood. *sig: pro* To take in blood, as men take in other drinke, as *Cyrus* did by the compulsion of *Tomyris*.

2 To haue their owne blood abundantly shed, till they swim in it, and do drinke (as it were) their owne blood. A fit punishment, for Popish and all other cruel persecutors, that they shold one slaughter another, til they be bathed in their own bloods, as hapned to the *Midianites* in the Iudges; and to Papists also, as Stories witnesse. *Reuel.* 16, 6. *Thou hast giuen them blood to drinke.* This Phrase, seemeth to be fetched from *Ezek.* 16, 38. *I will giue thee the blood of wrath*; that is, I will cause thee be cruelly slaine, as they which are killed in furie and wrath.

Blood of the Lambe. *sig:* The Sacrifice of Christ his death, together with his perfect Iustice and holinesse imputed. *Reu.* 7, 14. *They washed their Robes in the Blood of the Lambe.* Reuel. 12, 11. The Saintes ouercame the Dragon and his army, not by their constancy to death, but by their faith, in the blood and death of the Lamb Christ Iesus. 1 *Iohn* 51, 5.

to Bloine. *sig:* To breath, or inspire the heart with graces, as the holy Spirit vseth to doo by the Ministry of the word, which is heere threatned, to be for a time remooued and hindered. *Reuel.* 7, 1. *That the Winds should not Blow.*

B. *O.*

Booke. *sig:* This Prophesie, or Booke of Reuelation (as appeareth

* Some think this Booke to be the whole Bible: others thinke it to be the New-Testament, but they do erre.

peareth by the opening the seales of this *Booke heere shewed *Iohn* in a Vision) containing the Decrees, Counsels, and will of God the Father, touching the Gouernment of the world; namely, of his Church till Christ come. Whereas these counsels are written in a Booke, it signifieth the certainty of them, that they are surely determined: And whereas the Booke was written within & without, (after the fashion of writing in Parchments, vsuall in those times) it signifieth, the largenesse of this Prophesie, that there be many things to be reuealed. And whereas, it is sealed with seauen seales, it signifyeth these Decrees, only to bee knowne to God, vntill he was pleased to manifest them: And whereas no creature was able to open the Booke, or to looke on it; this signifies both the difficulties and dignity of these secrets, that they must be with great honour reuerenced. *Reuel.* 5,1. *I saw a Booke Written, &c.*

little Booke. *sig:*

The Scripture, containing the doctrine of grace, by the powerfull preaching whereof, in the latter end of the world, Antichrist is to be ouerthrowne, as hath bin begun to be fulfilled, through the publishing of the Diuine truth, written in that Booke, by *Luther*, *Wicliffe*, and others. *Reuel.* 10,8. *Go & take the little Booke.* Also verse 9,10. Some expound the taking of this little Booke, to bee the restoring of prophesie, or preaching the trueth vnto the Church, which is all one with the former.

to eate this Booke. *sig:*

To hide the knowledge of it in the heart, and to digest it by godly Meditation. *Reuel.* 10,9 *Take it and eate it vp.* The effect of this Booke, should be sweetnesse (like the sweetnesse of Honey) in the mouth, but bitternesse in the belly. To knowe and beleeue it, bringes exceeding delight to the Christian minde; but the earnest desire to vent & publish it to others, the heauinesse and sorrow, for the con-

contemning of it, and preferring errors before it, shall be as Gawle to Gods Seruants. In this phrase there is allusion to that in *Ezek.* 3, 3. *Ieremy* 15,16 Iob. 32.

Bookes opened. *sig:* Mens Consciences, or records and Testimonies of euery mans conscience, being vnfolded and manifested through the mighty power of God, wherin (as in Bookes) are written all mens thoughtes, words, and workes. *Reuel.* 20, 12. *And the Bookes were opened.*

Booke of life. *sig:* Gods immutable and æternall Decree, wherein (as in a Booke) the names of the elect are written, (as Souldiors names vse to be written in a Muster Booke.) Vpon this most firme and mercifull decree of saluation to æternall life by Christ, doth depend the election of the godly, who otherwise are not without many blots, and very foule ones too, in their Consciences, which yet are wiped out by the blood of Christ, according to Gods euerlasting loue and purpose. *Reuel.* 20, 12. *Another Booke was opened, which was the Booke of Life.* Also, Reuel. 22, 19.

Bottomles-pit. *sig:* Hell, where the Diuels bee tormented, and whence commeth all Tyranicall and wicked beastly seruage, both power and practises of the cruell enemies of the Church. Hell, for the largenesse of the place, and deepenesse of the pain suffered there, is called [*Bottomlesse*] & a [*Pit*] because it is below, in the nethermost parts of the world, a darkish vncomfortable place, like a pit or dungeon. *Reuel.* 11, 7. *The Beast that commeth out of the bottomlesse pit.*

2 The company of Reprobates and earthly minded men, among whom Satan raigneth as king *Reuel.* 20, 3. *And cast him into the bottomlesse pit.* Comparing this place with Chap. 12. verse 13. It is plaine, that Bottomlesse pit, signifies the earth; that

is, earthly minded men, which are but Christians in shew onely, and name; for vnto such Satan is sent.

Bought from the earth. *sig:* The elect of God the Father, redeemed by Christ, sealed vp to the day of Redemption by the holie Spirit, by whose effectuall sanctification, they haue escaped the fellowship of the false church, signified by earth, as it were brands pulled out of the fire, and are made members of the true Church, euen his sincere worshippers. These alone can praise the Lambe with ioyfull hearts. *Reuelat.* 14, 3. *Forty foure thousande, which were bought from the Earth.*

Bowe. *sig:* The Tongues of Gods Ministers, out of which, wholesome Wordes (as sharpe Arrowes) are sent to pierce euen the hearts of men. *Reuel.* 6, 2. *Had a Bowe.*

to Boyle in great heate. *sig:* To feele great distemper and torment in the body (vpon the extreame heat of the Sun) scorching and drying vp the fruits of the earth, and all greene things, whereof commonly followes, greeuous diseases; as burning pestilences, hot Agues, with other noisome paines, which cause Idolaters, though not openly and directly, yet obliquely and secretly to blaspheme God. Euen as *Herodotus* reporteth of the people *Athlantici*, that they vse to ban and curse the Sunne, because it broyles them with the too much and immoderate heate thereof. *Reuelat.* 16, 9. *And men boyled in great heate, and Blasphemed God.*

B. R.

Bright morning Starre. *sig:* Christ Iesus, who to vs (being couered with the night of spirituall darkenesse) is the beginning of all Light, both of Holynesse and Happinesse (euen as the Morning Starre, is to the day) and at length, all Darkenesse, both of Sinne and Misery, being vtterly dispersed, hee shall bring vs

to

to the full brightneſſe of heauenly glory, where there ſhall be no night, but a perpetuall and moſt cleere light of bleſſedneſſe, *Reuel.* 22,19. *I am that Bright morning Starre.* In the ſame ſence, he is called. *Iohn* 1. *The Light of the world*; and by the Prophet, the *Sonne of Righteouſneſſe*, See Reuel. 2, 28.

Brimſtone. *ſig:* The extreame cruelty of the bloudy enemies of Chriſt and his Church, in terrible manner deſtroying mens bodies with death, and their ſoules with falſe Religion. *Reuel.* 9, 17. *And of Brimſtone.* Alſo verſe 18,19.

2 The ſharpe and bitterneſſe of hel paines. *Reuel.* 21,8. *With fire and Brimſtone.*

to Bring forth. *ſig:* To beget children ſpiritually vnto God, as the Church doth by the Miniſtry of the Goſpell, thorough the power of the Spirit. *Reuel.* 12, 3. *To deuour her childe, when ſhe had brought it forth.*

B. *V.*

to Buy and ſell. *ſig:* To exerciſe Artes belonging to the ſuſtentation of this life; or to haue Trafficke and enter-courſe of Merchandiſe with men, which was denyed to al, ſaue ſuch as were ſubiect to the *Romaine* Popiſh power. *Reuel.* 13,17. *That no man may buy and ſell, &c.* whereof we read in their Decrees, that no man might haue to doo with him, to whome the Pope was enemy.

to Buy ware. *ſig:* To entertaine the Doctrine and ſuperſtitions of *Rome*, and all meanes which ſerued outwardly and pompouſly to decke the Church of Rome, and to ſet forth her Idolatry. All theſe ſhall waxe vile, no man ſhall giue any more price for them, after the full fal of the Romiſh Citty, and impiety. *Reuel.* 18, 11. *For no man buyeth their ware any more.*

Burthen. *ſig:* Affliction and Tribulation, by exile, impriſonment, &c. for the Goſpell. *Reuel.* 2, 3. *Thou waſt Burdened, and hadſt patience.*

2 Propheſie of calamity. *Reu.* 2,24. *I will put vp-*

on you no other burthan; that is, I will ſpeake to you no worſe thing, but onely to require what to doo; no Calamity I will Propheſie and denounce againſt you, as againſt other Churches. In this phraſe, there is alluſion and reſpect vnto the forme of ſpeech vſed by the olde Prophets, who vſed to call the propheticall predictions of publick calamities, by the name of Burden; as the burden of *Babell*, the Burden of *Moab*, of *Egypt*, &c. Eſay 13, 6, 15, 1, & 19, 1.

C. A.

Cage of vncleane birds. *ſig:*

NOt a place, commonly called a Cage, wherein Birds are ſo kept as they cannot flye out, but ſome hollowe, vaſt, ruinous place, wherein rauenous and ill-fauoured Birdes; as Vultures, Owles, Kites, Rauens, &c. vſe to neſtle and abide.

2 A ſeat, of fierce, cruell, ſauage, and vncleane men, which liue by ſpoile and violence; of which kinde of men, Rome, the Weſterne *Babell*, is as full as Eaſtern *Babell* was, of vgly, horrible Birds, when it was deſolated, whereof we read in the prophets. *Eſay* 13. *Ier.* 51. vnto which places, *Iohn* alludeth, *Reuel*, 18, 2. *Babilon is a Cage of euery vncleane and hatefull Bird.*

Calfe. *ſig:*

Strength, becauſe among Beaſts, Calues & Oxen be ſtrong; and becauſe the Oxe is profitable, therefore ſome Diuines think, that vnder this one kinde by

by a Synecdoche, are meant, al Beasts which are for vse and profit. Reuel. 4, 7. *The second Beast like a Calfe.*

Candlestick *sig:* An Instrument to beare a Candle, representing the Church, wherein the eternall light of truth shineth. Reuel. 11,20.

Carkases, or Corps. *sig:* The dead bodies of the Saints, but especially of the Prophets of God, exposed and laid forth to opprobry, and the scorne of the World, by the followers of Antichrist. Reuel. 11, 8. *And the Carkases shall be in the streetes of the great Citty.* Verse 9. *And they shall not suffer their Karkases to be buried.* Hereby is expressed, the great cruelty of the Papists, not content to kill the Seruants of God, and that with torment, but dishonour their dead bodies, by casting them in the streetes, and denying buriall to them. Also, by a proportion, these Carkases may be expounded of the holy Scriptures; whereof the Papistes haue but (as it were) the bare and naked Corps, hauing by their Glosses and Interpretations, of the falsly (so called) Apostolique Sea, corrupted the sence and true meaning of them, which is the life and Soule of the Scriptures, which consist in sense; not onely in Letters and Sillables.

Carried away of the floud. *sig:* To bee ouercome and maistered with grieuous persecutions, as a House drowned and carryed away with a violent floud. Reuel. 12, 15. *That hee might cause her to be Carried away of the floud.*

to be carried by the spirit *sig:* To be rauished after a Diuine extraordinary sort, as the Prophets were, when Visions were shewed vnto them. Thus was *Iohn* rauished here, when he must see the Vision of the great Whore. Reuel. 17, 3. *So he carried me away in the Spirit.*

to be carried into the wilderneſſe. *sig:* Eyther the place where *Iohn* must see this Vision, to be solitary, as aptest for contemplation; or that this great Whoore was seated in the Visible Church, being now laid wast and desolate as a wilderneſſe,

derneſſe, or elſe, that the manifeſtation and knowledge of this Whore, and her Dominion, muſt bee fetched from men liuing in ſome obſcure place (as it were in a deſert) from whence there was no ſuch matter to be looked for. Reu. 17, 3. *He Carried me away into the Wilderneſſe.*

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to be Caſt into the earth. *ſig:* To be throwne out of the bounds of the true and holie Church, to exerciſe his rage among the Reprobates, both Heathen and all others, ſeeming godly, yet ſtrangers from true godlineſſe. Reu. 12, 9. *He was euen Caſt into the earth.*

to be Caſt into the lake of fire, &c. *ſig:* To be tumbled and throwne downe into Hell, which is heere called a Lake of fire, and bottomleſſe pit, to ſignifie, the horror and ſharpneſſe of infernall paine. Reuel. 20, 14. *Death and Hell were Caſt into the Lake of Fire.*

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to Caſt out water. *ſig:* To inflame the Nations, and put them into raging tumults againſt the Church of Chriſt. Thus Sathan did, when he ſtirred vp many people to perſecute the Chriſtian Church; euen in her Infancy and Cradle. Reuel. 12, 15. *The Serpent Caſt a Water out of his mouth after the Woman.* Some, by theſe Waters, vnderſtand, great ſtore of Hereſies, lies, ſlanders, reproaches, wherewith the Serpent ſought to drowne the poore Church.

to Caſt out. *ſig.* To bee refuſed as prophane. Reuel. 11, 7. *The Court which is without the Temple, Caſt out.*

great chain. *ſig.* The doctrine of the Goſpell; and namely, that part of it which concernes Chriſtian liberty, whereby (as it were by a Chaine, and faſt bound) Chriſt kept Sathan faſt bound for a long time. Reuel. 20, 1. *And a great Chaine in his hand.*

C. H.

Chalcedone *ſig.* A rich, pretious, pure, and glorious Stone and Pearle, repreſenting the ſpirituall purity of the holy Church on earth, and the Cæleſtiall glory of the triumphant church in heauen. So much is meant alſo by the Iaſper, Chryſolite, &c. Re. 20, 19, 20.

Childe, or man-childe. *sig:* Either Christ alone, or ioyned to the Church his body, to which he communicateth his owne power, according to his promise. Reuel. 2, 27. Reuel. 12, 5 *She brought forth a Man-Child.*

Chrystall. *sig: pro* A most cleere Glasse, through which, our eye-sight may runne to espy euery the least spot.

2 Either the whole World, through which Gods sight pierceth, seeing euery thing more cleerly, then we see a spot in a Chrystall; or as some Diuines thinke, the most holy and pure doctrine of the Gospell, in which, as in a Chrystall-Glasse or Mirrour, we see the glory of God with open face, and not darkly, as the Iewes did before, vnder shaddowes of the Law. Reuel. 4, 6. *And before the Throne was a Sea of Glasse like to Chrystall.*

Cléere as Chrystall. *sig:* The Water heere spoken of, not to be foule and troubled, like muddy Water and puddle of Mans inuentions, but most pure, and of excellent cleerenesse. Reu. 22, 1.

Church. *sig:* A company of Men. called out of the World by the voice of Christ, to know and worship one true God, according to his word. Reuel. 1, 20. *Seauen Stars, are the Angels of the seauen Churches.*

Church of Ephesus, Pergamus, &c. *sig:* That particular company, gathered at *Ephesus*, *Pergamus*, &c. vnto the Faith and Religion of Christ. *Reu.* 2, 1. *Vnto the Angell of the Church of Ephesus.*

C. I.

Citty beloued. *sig:* The holy Church here Militant vpon Earth, which because it is loued of God, through Christ; therefore neither the Turk, from the East; nor Antichrist from the West, shall vtterly destroy it, howsoeuer they fiercely assault it. Reuel. 20, 9. *And they compassed the Tentes of the Saintes about, and the beloued Citty.* Some Diuines vnderstand this, not of the whole Church, but by an excellency of the company of beleeuing Iewes, which toward the ende

of

of the World, ſhall be gathered and ioyned to the Church of beleeuing Gentiles.

holy Citty. *ſig:* *Hieruſalem* aboue, which is aboue, or the Cæleſtiall Church, whereof *Hieruſalem*, that holy Cittie, in earth was a figure. Reu. 22, 19. *He ſhall haue no part in the holy Citty.*

2 The Church of Chriſt heere on earth, conſiſting of holy members, ſanctified by the blood & Spirit of Chriſt. Reue. 21, 2.

Citties of Nations. *ſig:* The company of ſuch people as ioyne to Antichriſt, and fight againſt Chriſt. Reuel. 16, 19. *The Citties of the Nations fell.* Theſe Citties, ſome others expound, to be the whole regiment of wicked men; as of *Turkes*, *Iewes*, *Barbarians*, and others, that embrace falſe and ſtrange Religions. All which, it is certaine, that they muſt periſh at the ſecond comming of Chriſt, though all be not alike Chriſts aduerſaries.

☞ that great Citty. *ſig:* Not any one Towne inuironed with Wals, the people whereof are linked together by bonds of the ſame Lawes: but the intire and full iuriſdiction of ſome one Town (as namely of *Rome*, the ſeat and place of Antichriſt) together, with the whole Company of them that are ſubiect to the proud power of Antichriſt. Reu. 16, 19. *And the great Citty was deuided into three parts.*

C. L.

Cloudes. *ſig:* Powers, Dignities, Honours, Principalities, in high place, yet not Supreame, as Cloudes which be placed high, yet are vnder the Heauens. Reuel. 11, 15. *The Angell cryed to him that ſate on the Cloud.*

Cloathed with a cloud *ſig:* One, full of Maieſty. A Cloud in Scripture being a viſible ſigne, to repreſent Diuine Maieſty. As Exod. 33, 9. 1. King. 8. Reuel. 10, 1. *I ſaw another mighty Angell, Cloathed with a Cloud.* Some other Diuines, expound this Cloathing with a Cloud, to

signifie the obscure knowledge of Christ, being yet not so fully knowne, as afterward. The former is the more receiued exposition.

Cloathed in sackecloath. *sig:* Men, full of griefe and lamentation, as if they did alwaies fast and mourne. Also, stirring vp others to repent, and be sorrowfull for their Idolatry, and other workes of darkenesse, whereof wearing Sackcloath is a signe and token. Finally, this Cloathing his Witnesses with Sacke, admonisheth, that Christ would call men to repentance, euen by very meane and contemptible Seruants, couered, not with Purple, but with Sacke. Reu. 11, 3. *They shall propheſie* 1260. *daies, Cloathed in Sacke-cloath.* This alludeth to the fashion of the olde Prophets, who were thus apparrelled.

to come with clouds *sig:* To returne as Christ shall doe, with great glory to iudge the Worlde, hauing ready before him, Storme, Tempest, and Thunder, to reuenge himselfe vpon the wicked his enemies. Reuel. 1, 7. *But commeth with Clouds, and euery eye shall see him.* In this speech, there is an allusion vnto the praise of the Prophets, who thus describe the notable iudgements of God, vsing the Clouds and all other creatures for the good of his owne, and destruction of the vngodly. See Dan. 7, 13. Also *Psalme* 18, 5, 6, 7, 8, 9, &c.

sitting on a Cloud. *sig:* A glory peculiar to Christ, who as he ascended sitting on a Cloud; so at his second comming, hee shall returne gloriously (a Cloud beeing to him in stead of a Chariot or Throne rather.) As in Acts 1. and Reuel. 1, 7. Reuel. 14, 15. *Crying to him that sate on the Cloud.* Some Diuines (not without great shew of reason) Interpret this Cloud heere spoken of, of ciuill powers, lifted vp as Clouds in the Aire; and him who sate on it, to be such Rulers and Princes, as Christ did vse, for the furthering of his Church, and hindering the Kingdom of Antichrist;

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the reason is; because the Sonne of Man, who sate vpon this Cloud, doing all at the commaundement of the Angell, as appeareth in the wordes of this Text, cannot be Christ Iesus, who is subiect onelie to his Father, and that as hee is Mediatour. This latter exposition, seemeth for this reason, to be the better.

White cloud *sig:* The vprightnesse and integrity (represented by White) of Christ the Iudge, not miscarried in his sentence by ignorance or crooked affections (in their opinion, who vnderstand this Text of the last Iudgement.) But such Diuines as referred this text, to things done betweene the first and second comming of Christ, doe Interpret this White Cloud, of courteous, louing, beneficiall, and healthfull Princes and Estates; as *Saxony*, *Hassia*, *Prussia*, the free Cities of *Argentorate*, *Tiguris*, *Berne*, &c. With their good and religious Gouernours; as they expound the Angell comming out of the Temple, to be *Iustus Ionas*, *Phillip Melancthon*, *Bucer*, *Zuinglius*, and others, which stirred vp good Rulers to abolish Popery, and erect the Faith and Religion of the Gospell, in their Iurisdictions and Dominions.

the Clusters of the Vineyard. *sig:* The wicked Men of the World, which are compared to Clusters, because they grow so thicke, euen on heapes (like Grapes.) Do but consider how many renounce the Name of Christ, as Turks, &c. How many are Idolators amongst such as acknowledge his Name; how many Hyppocrites and wicked men, euen where the Gospell is maintained, and this will appeare a meete comparison. Reuel. 14, 18. *Thrust in thy Sickle, and gather the Clusters of the Vineyard.* Some very learned, restraine these Clusters, vnto Popish religious buildings and persons, which did abound and flourish, euen as a vine spread full of Clusters, and that in this our Kingdome,

dome, till the daies of *Henry* the eyght, when thorough the zeal and courage of *Cranmer* and *Crumwell* (two great men) this Popish Vine was lopped and cut; yea, rooted out.

C. O.

to Come down from heauen. *sig:* 21 To haue God for the Authour and founder (not men) of any thing, or to haue an heauenly originall and beginning. Reuel. 21, 2. *And I saw new Ierusalem come downe from heauen.*

2 To bee deputed and assigned to some great seruice and worke, about the ruinating of *Babylon*, by the appointment of God. Reuel. 18, 1. *I saw an Angell come downe from Heauen.* Thus also is the Deuill said to come downe into the Earth. Reuel. 12, 12. To signifie, that hee was sent amongst the Reprobate, the Children of this World, by the iust iudgement of God, to execute his vengeance on their Soules and bodies.

to Come. *sig:* To inuade and take vppon him, the tyrannicall gouernment and power ouer Gods people, as Antichrist shall doe. Reuel. 17, 10. *Another is not yet come, but when he commeth, &c.* Some vnderstand this of the Emperour *Nerua*, and his short and cruell raigne; but the former is better and fitter.

to Come anone. *sig:* To follow, or fall out shortly within a small time. Thus the Scripture vseth to speake of the last day, when æternall Woe (heere called the third Woe) shall be executed vpon Reprobates; as, the end at hand; the Iudge is at doore; these bee the last daies, &c. because in Gods account, a thousand yeares to bee but as a day. Reu. 11, 14. *The third Woe shall Come anone.* Other learned men thinke, the meaning to be, that the calamities which shall happen to Gods Enemies afore the comming of Christ, shall bee but short, in comparison of some miseries which shal happen vnder the second trumpet. Both expositions may stand well together.

To

to Come. *fig:* To approach, draw neere, or be present; so doe the whole Church present, and that which is to succeede, and euerie true member in whom Christ his Spirit dwelleth, all and euery one, earnestly desire the full accomplishment of good thinges, promised and prophesied of in this *Reuelation*, to bee present, and to draw neere; especially the marriage of the Lambe. *Reuel.* 22, 17. *The Spirit and the Bride say; Come, and let him that heareth say; Come, &c.*

to Commit fornication. *fig:* To pertake with the Romish Church in her spirituall Woredome; namely, in the corruption of true Faith and Religion, by Heresie and Idolary. This is one cause of *Babylons* Downe-fall, that she was not content onely to adulterate and deprave Gods worship, but drew people; yea, Kinges and Princes, into society of her errors and superstition. Reuel. 18, 3. *The Kings of the earth haue committed Fornication with her.*

to compasse the Saints. *fig:* To bring the Church into a narrow streight, being beset with the Deuils Army on euery side. Reu. 20, 9. *And they Compassed the Tents of the Saints about.*

to Conquer *fig:* To ouercome the Enemies of God by Arrowes of Pestilence (as some thinke) shot out of the Bow of Gods wrath, but (as it is more reasonable to thinke) by the glad tydinges and promises of the Gospell, shot (as Arrowes) out of the tongues of the Apostles, and other Ministers of the word (as out of a Bow,) whereby the Nations were speedily subdued vnder Christ. Reuel. 6, 2. *Hee went forth Conquering, that he might ouercome.*

to continue. *fig:* To last, remaine, or abide. Reu. 17, 10. *He must Continue a little space.*

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to corrupt the earth. *fig:* To defile and pollute men of earthly minds, both with bodily and spirituall Adultery, whereinto the great Whore; to wit, the Romish Sinagogue hath led

led Nations and Kingdomes. Reuel. 19, 2. *Hee hath Condamned the great Whore, which hath corrupted the Earth with her Fornication.* Of their bodilie Fornication, their Vaults & Priuies were witneſſe, and their Temples of Spirituall.

to Count. *ſig:* To reckon, or to make a Computation of a number. Reuel. 13, 18. *Let him that hath wit, Count the number of the Beaſt.*

C. R.

Crowne. *ſig:* Victory, Triumph, and heauenly glory, which ſhall bee giuen to faithfull Miniſters at the end of their labours; as a Crowne or reward. Reue. 3, 11. *Holde that which thou haſt, that no Man take thy Crowne.* Some doe refer this Crowne, not to the reward of æternall life, but to that honour mentioned in verſe 9. It may be both; the one a fore-runner and pledge of the other.

2 A ſigne or token of Conqueſt and victory. Reuel. 6, 2. *And a Crowne was giuen vnto him.*

Crowne of twelu ſtars vpon her head. *ſig:* The bright, ſhining, and glorious Miniſters of the Goſpell; to wit, the twelue Apoſtles cheefely, and other Apoſtolical men, which all receiued from that ſame moſt bright Sunne, the Fountaine of all Diuine Wiſedome, the heauenly doctrine (as their chiefe ornament and Crowne) euen as the Stars do borrow their light from the Sunne. Reuel. 12, 1. *And vpon her head a Crowne of twelue Starres.*

Crucified *ſig:* Slaine and put cruelly to death, eyther by the death of the Croſſe, or any other kinde of violent death. Reuel. 11, 8. *Where our Lord alſo was Crucified.* Chriſt our Lord was not ſlain at *Rome* (whereof this Text ſpeakes, by the figure of *Sodome* and *Ægipt*) otherwiſe then in his members, according to that which is ſaid. Acts 9, 5. *Saul, Saule, why perſecuteſt thou me.*

C. V.

Cup. *ſig:* A portion or meaſure of Vengeance and Iudge-

ment

ment allotted vnto Romish *Babylon*, by the seuere Iustice of God. Reuel. 16, 19. *To giue vnto her the Cup of Wine, of the fiercenesse of his wrath.*

Cup of gold *sig:* The Title of the Catholique Church, of *Peters* Chaire, of Christs Vicar, and the whole externall profession of Christian Religion, whereby, as by a fine goodly Cup, both people and Princes of the World, haue beene entised to drinke vp and draw in, most abhominable filthy superstitions, Idolatry, and Heresies, which the Romish Church offered vnto them, in that golden Cup of faire goodly Titles and shewes. Reue. 17, 4. *And had a Cup of Gold in her hand, full of abhominations.*

Curse. *sig:* Separation and casting foorth from Heauen, or any other danger or euil whatsoeuer; Spiritually or bodily. Reuel. 22, 3. *And there shall bee no Curse there.*

D. A.

D. Ā.

day ſmitten *ſig:*

THE light of Diuine truth, obſcured and darkened by a moſt thicke Cloud of filthy ignorance, ſent by the iuſt iudgement of God, to puniſh ſuch as were willingly blind at the ſhining foorth of the Goſpell. Reue. 8, 12. *And the Day was ſmitten.* Some other, by the [*Day ſmitten*] doe vnderſtand, the taking away of the gladneſſe and ioy which men had in the fruition, and inioying of the light of the Goſpell. Theſe two ſenſes, though they ſeeme to differ, yet they doe after a ſort meete in one: the latter, being as the effect; and the former as the cauſe. For the darkning of the truth of God, muſt needs diminiſh the ioy of Gods people.

Dayes. *ſig:*

A certaine compaſſe and ſpace of time, appointed of God for certaine purpoſes. Reuel. 10, 7. *In the Daies of the voices of the ſeauenth Angell.*

Day and night. *ſig:*

Continually, or time without any end, or any ceaſing; euen for euer and euer. Reue. 20, 10. *And ſhall be tormented euen Day and night, for euermore.*

Day nor night. *ſig:*

Neuer, at no time ceaſing to praiſe God, but keeping on there in a perpetuall tenour. Reue. 4, 8. *And they ceaſed not Day nor night*; ſaying, *Holy, Holy, &c.*

D. *E.*

Death. *ſig:*

A moſt grieuous plague, more ſpeedily bringing Death then the other plagues fore mentioned, and vexing by more ſorts of killing then one. *Reu.* 6, 8.

And his Name that ſate thereon, was Death. A Metonimie of the effect for the cauſe. So the like. *Reue.* 18, 8. Death, beeing there put for the plague or Peſtilence hapning in *Rome*, during the ſiedge thereof, as the cauſe of enſuing Death.

2 Perſons, Men and Women, guilty of the ſentence of the ſecond Death; which is, æternall torment in Hell. *Reuel.* 20, 14. *Death and Hell ſhall be caſt into the Lake of Fire.* Others, in a good ſenſe, doe exponnd it thus; after the vocation of the Iewes, there ſhall be no torment of Death and Hel, ſauing in the burning Lake, where Death ſhall for euer feede vpon the Reprobate: But the firſt expoſition is beſt in my iudgement.

3 Diſſolution of Soule from body, and ſeparation of both from God for euer. *Reue.* 21,4. *There ſhall be no more Death, nor crying, nor paine, &c.*

ſeconddeath *ſig:* The æternall ſeparation of Soule and Body, euen of the whole Man, from the glorious preſence of God, to bee deliuered vnto endleſſe paine and torment in Hell. *Reuel.* 2,11. *He that ouercommeth ſhall not be hurt of the ſecond Death.* *Reue.* 20, 6. *On ſuch the ſecond Death hath no power.*

to Deceiue. *ſig:* To lead into errour, by making men beleeue they ſee true Miracles and ſignes, when they ſee onely a ſhewe and falſe appearance; or by ſome ſignes, which be not fained and falſe, to eſtabliſh mens minds in falſe Doctrine and Idolatry; therefore called by the Apoſtle. 2 Theſſ. 2, 9. *Lying wonders.* Such are all the wonders done in Popery. *Reu.* 13, 14. *And Deceiued them which dwell on the earth by ſignes and wonders, which were permitted them to doe.*

to Deceiue no moze. *ſig:* Not to bee able to ſeduce and miſlead men ſo ſtrongly and openly, as had beene ſuffered Sathan to doe, by that we read. Chap. 12. But now beeing faſt Chained vp, and mightily by the power of Chriſt

Christ restrained, hee had no might for a thousand yeares so to preuaile. *Reu.* 20, 3. *He should Deceiue the people no more.*

Deepnesse of Sathan. *sig:* Either the vaine bragging, as of some, which boasted of great and plentifull knowledge in the secrets and Mysteries of God, which yet in truth, deserued to be called no better then the deepenesse of Sathan; or else, the sleightes and subtilties of Sathan, which certaine Men presumed alone to be priuy too, and of the manner how they were to be resisted; vnder which pretence, they permitted the promiscuous and common vse of Women in the Church of *Thyatira*, esteeming all other Teachers as simple fellowes, in comparison of themselues. This latter exposition is very probable, but the former is more receiued. *Reuel.* 2, 24. *Neither haue knowne the Deepenesse of Sathan as they speake.*

not to deny Christes name. *sig:* Not to giue place to the punishments and threatnings of Tyrants, as by the feare thereof to be moued to forsake the truth. *Reuel.* 3, 8. *Thou hast kept my word, and hast not Denied my Name.*

Desolation *sig:* Want, pouerty, emptinesse, and extreamity of need. *Reue.* 18, 16. *How are such great Riches come to Desolation?*

to Deuoure by fire. *sig:* By some extraordinary iudgement to destroy, as God did the Turkish Armies, when hee powred out his wrath from Heauen vpon them, according to that which is written. *Reuel.* 16, 21. and *Ezekiell* 38, 19. Reue. 20, 9. *Fire came downe from Heauen from God, and Deuoured them.*

to Deuoure the Enemy. ☞ *sig:* By feruent Prayer, and publishing the iudgements of God, to threaten and procure Gods vengeance vpon their heades, that maliciously resist the truth spoken by his Witnesses. *Reuel.* 11, 5. *If any Man will hurt them, fire proceedes out of their mouthes to Deuoure their Enemies.* In this, there is an allusion vnto that which was doone by *Moses*. Numb. 16.

And by *Elias*. 2 Kings 1.

to Deuoure her Child. *sig:* To take out of the way and destroy, eyther by fraud or open face, all that should spiritually be begotten of the Church, especially such as should stand vp, to maintaine the Religion of Christ. Thus hath Sathan alwaies attempted to doe, but especially, in the first age of the Church. Reuel. 12, 4. *The Dragon stood before the Woman to Deuour the Child.*

Deuill. *sig:* An egregious and notorious Calumniatour, delighting exceedingly in accusing and detracting others. Thus hath Sathan done from the beginning, accusing God to man, of Enuy. Gen. 3, 3, 4, And Men to God, of Hypocrisie. As *Iob*. Chap. 1. *Hence he is called the Deuill. Reuel.* 12, 9. *That old Serpent called the Deuill. Reue.* 20, 10.

D. *O.*

to Doe his commaundements. *sig:* To endeuour obedience vnto the voyce of Christ, by keeping his præcepts, and beleeuing his promises, according to the measure of grace receiued. *Reuel.* 22, 14. *Blessed are they that Do his Commandements.*

Doctrine of Balaam. *sig:* That which the *Nicholaitans* taught (after the example of *Balaam*) touching the common vse of Women, and that all things offered to Idols without difference, might lawfully be eaten. Reuel. 2, 14. *That maintaine the Doctrine of Balaam.* See *Balaam.*

Dogges. *sig:* Obstinate and impudent Sinners, which like Dogges barke against the truth. *Reu.* 22, 15. *Without shall be Dogs.*

Doze. *sig:* The conscience and heart of Sinners, whereby Christ findes enterance into vs. *Reuelations* 3, 20. *He stands at the Doore.* According to some, [*Doore*] signifies all hindrances, inward and outward, to keep Christ from entering. This is a good Interpretation, because our heart is the House, rather then the Doore.

2 An open way, meane, and passage, giuen of God to *Iohn* the Euangelist, that hee might see and vnderstand such deepe and hidden secrets, so shut vp in Heauen, as no humaine capacity could euer haue reached to perceiue them, *Reuel.* 4, 1. *Behold, a Doore was open in Heauen.*

D. *R.*

Dragon. *sig:* The Deuill, for his terrible fiercenesse likened to a Dragon, beeing the Prince of that Army, that maintaineth warre against Christ. Reuel. 12, 7. *Michaell fought against the Dragon.* Some other, by the Dragon, vnderstand vnrighteous and cruell Princes, assisted and strengthned by false Teachers, Corruptors of the Truth, Heretiques, &c. Al which, ioyne in battaile together against the truth, and the sincere maintainers of it: but in Chapt. 20. Ver. 2. the Dragon is there expounded, to bee the Deuill and Sathan, who yet must worke by meete Instruments. All which, hauing one common worke, and being but one corporation with the Deuill theyr Captaine, are therefore, well comprehended vnder one Name; as the whole company of faithfull, beares the Name of Christ their head. 1 Cor. 12.

Drunk with the blood of the Saints. *sig:* The blood of the Saints to bee so aboundantly shed by great *Babylon* (the Mother of Whooredomes, the Romish Church) as shee was wholely imbrued and coloured in blood. Re. 17, 6. *I saw the Woman Drunk with the blood of the Saints.* The meaning is, that so great was her cruelty, as intemperate persons, doe not more greedily drawe in the most Delicate Wine, then shee shed the blood of Gods people.

Drunk with the wine of fornication. *sig:* Such as are neuer satisfied with Idolatry (spirituall fornication) which they Drink in (as men Drink in Wine.) *Reu.* 17, 2. *The Inhabitants of the Earth are Drunke with the Wine of Fornication.*

D. W.

to Dwel on the earth. *sig:* To bee a Reprobate, not prædestinated to life æternall, nor regenerate by the Spirit, whom Anti-Christ shall haue power to seduce and corrupt, and to lead to destruction. Reue. 17, 8. *They that Dwell on the Earth shall wonder.*

to Dwell with the Saints. *sig:* To haue communion with the elect, and holie Men and Women, by a most perfit and immediate fellowship, such as shall bee in Heauen betweene God and his people after the last iudgment; whereas they are knit together now imperfectly, and by meanes of the word and Sacrament. Reuel. 21, 3. *And he will Dwell with them.*

D. Y.

to Dye in the Lord. *sig:* Eyther to suffer Death as the Martyrs do for the Lordes cause, in defence of his truth, against Antichrist; or to fall asleepe in Christ, dying in his Fayth, as all the Saintes doe. Reuelation 14, 13. *The dead which Dye in the Lorde, are blessed henceforth.*

E. A.

Eagle. *sig:*

Either all Fowles and Birds (by a Sinecdoche of one principall Bird the Eagle, named in stead of all) as being all, both great and little, gouerned by the prouidence of god: or els the knowledge of great and high Mysteries, represented fitly by the Eagles mounting aloft in the Ayre. Others, by the Eagle vnderstand, *Iohn* the Euangelist, who diued deepest into that high Mystery of the Diuinitie of Christ, and his Incarnation. The middle signification is best, the last is worst; becausse these wordes must bee taken of Ministers, which should be after this Vision, not of such as had beene before (as Apostles were) as it is written in the first verse of the fourth Chapte. *Come and I will shew the thinges that must bee done hereafter.* Secondly, such as apply these foure beasts to the foure Euangelists, do varry much. One saith *Marke* is the Eagle, as *Aretus*: other say, the Eagle signifies *Iohn*. Some say *Iohn* is figured by the Lyon, as *Aretas*: Others say *Mark*: And *Augustine* saith *Math.* is the Lyon. Re. 4, 7. *The fourth beast an Eagle.*

Eare. *sig; pro*

The outward Organ of the body; to wit, that sense which is the Instrument of vnderstanding.

2 The mind, wherewith we vnderstand things, and attend to get more vnderstanding. Reuel. 2, 7. *He that hath an Eare, &c.*

to haue eares *sig:*

To haue the mind prepared, or the vnderstanding opened, obediently to heare and attend the things of God; such are called vpon to marke, in the conclusion of euery Epistle. Others will but contemne the word. Re. 2, 11. *Let him that hath an eare to hear.*

Inhabitants or dwellers in the earth. *sig:*

Men and Women, whose Names are not written in Heauen in the Booke of life; Reprobate persons,

which minde earthly things, and embrace falſe Religion for filthy lucre ſake. Thus alſo the word [*Earth*] often ſignifies in this Reuelation, Men of Terrene and earthly minds. Reue. 12. 9, 12, 13, 16. *Woe vnto the Inhabitants of the Earth.* Alſo 8, 5. *Fire caſt into the Earth.* Alſo verſe 7. alſo Chap. 13, 8. alſo 16, 2. In all which places, by the Earth, and ſuch as dwell in it, is meant the wicked World, or the Church falſly (ſo called,) conſiſting of earthly minded men, which are not choſen and ſanctified of GOD, to haue their conuerſation in Heauen.

Earth-quake. *ſig: pro.* A moſt vehement ſhaking of the Earth, with horrible trembling. Reuel. 6, 12. *Loe, there was a great Earth-quake.* This is a fearefull iudgement, whereof many examples, in all Ages, and a fore-runner of great mutations.

2 Great alterations and changes of Religion and ciuill gouernments throughout the World, after the cuſtome of the Scriptures, which vſe to call ſome notable change, a ſhaking of the Earth. As Heb. 10, 26. And Pſalm. 68, 9. The deliuering the Children out of *Ægipt*, is called the mooning of the Earth. Reu. 16, 18. *And there was a great Earth-quake, ſuch as was not ſince men were vpon the Earth.* Meaning heereby, ſome extraordinary puniſhment inflicted vpon the vngodlie World, by ſome great and vnlooked for alteration of State.

to come vp from the Eaſt. *ſig:* Chriſt Ieſus our Lord, the Sunne of righteouſneſſe, to ariſe in the doctrine of the word, and to ſhine vpon the Chriſtian Churches, to expell from them ſpirituall darkneſſe, euen when a whole rout of infernall Spirits are let looſe to fill the World with the darkneſſe of Hel; to wit, with Ignorance, Superſtition, Idolatry, and Hæreſie. Re. 7, 2. *I ſaw another Angell come vp from the Eaſt.* Thus the Scripture elſe-where, ſpeaketh of Chriſt; as in the Song of *Zachary*. *Luke* 1. alluding vnto the cuſtome

ſtome and manner of the Sun, which from the Eaſt ſeemeth ſtill to ariſe, and aſcend till it come to the midſt of heauen: which ſome doe Interpret of *Conſtantine*, who aſcended out of the Eaſt parts of the World, as Stories ſhew, namely *Euſebius*; and by whom, as a maine Inſtrument of God, the light of the Goſpell did breake foorth, to the ſcattering of the miſts of errours, and the enlightning of the Church after moſt darkeſome times. This Expoſition, differs heerein from the former (which is more commonly receiued) in pointing to the Miniſter, or Inſtrument; whereas the former, pointeth to the Authour of ſuch a mercy. In which caſe, both ſignifications agree well; becauſe Author and Inſtrument be not contrary, but ſubordinate one to the other.

Eaſt, weſt, Noꝛth-gate *ſig:* The commodious ſcituation of the Spirituall Citty, the Church (as ſome thinke) or the Cæleſtial Citty, the Kingdome of Heauen (as others thinke) by compariſon to the conuenient ſite of earthly *Hieruſalem*, where the entrance by Gates, diſpoſed in all foure quarters of the Wind, was very conuenient for the Commers vnto it from all Coaſtes of the Countrey of *Iudæa*. See Ezek. 48, 30. Reu. 21, 13. *On the Eaſt part there were three Gates, &c.*

to Eate the fleſh of the Whoꝛe. *ſig:* To endeuour (out of a deepe deteſtation) the vtter ruine of Romiſh Dominion and Popiſh Prelats; by cutting ſhort their Reuennues, refuſing theyr pardons, forbidding appeales to *Rome*, and to goe to *Rome* for conſecration of Biſhops, caſting down their ſuperſtitious buildings, and conferring theyr Demains and Liuings to better vſes denying Peter pence; which all, and much more, hath already bin done in our Realm of England, & in ſom other Nations & free Citties, which haue cald back the profits that went from amongſt them, to feed & enrich *Rome*. This is heere called the eating of her Fleſh.

Reu.

Reuel. 17, 16. *They shall Eate her Flesh.*
E. *G.*

Egypt. *sig:* *Rome*, together with Romish iurisdiction, which in Saint *Iohns* time did reach vnto *Hierusalem*, where *Pontius Pilate* was Deputy to *Cæsar*, the Emperour of *Rome*; which is likened to *Ægipt* in respect of Idolatry, and the bondage wherewith shee held Gods people, most cruelly enthralled. Reuel, 11, 8. *Which Spiritually is called Ægipt.*
E. *N.*

Enemies. *sig:* Wicked Men, Pope, Popelings, and other vngodly persons, which hated, afflicted, and killed Gods Seruants, Reuel. 11, 12. *And their Enemies see it.*

to enter into the temple. *sig:* To bee able to haue accesse to the Maiesty of God, & to abide his glory. Others take it, to mean thus much, to be kept from hauing approach vnto the Church of Christ heere on Earth for a time, as yet the Iewes are. Reuel. 15, 8. *No Man was able to enter into the Temple.* Heere is an allusion to that which is written. 1 Kinges 8. 10, 11. Where it is saide; *The Cloud filled the house of the Lord, so as the Priests could not stand to Minister.*
E. *V.*

Euphrates. *sig: pro* A Riuer, called by that name, being both broad and deepe, which did run along by the great Cittie *Babell*, seated in *Assiria*, and was thereunto such a great defence, as when *Cirus* and *Darius*, Kinges of the *Medes* and *Persians*, would take *Babylon*, they had this deuise, to cut out great Ditches and Trenches, and so let out the Riuer aboue, before it came to the Citty, by which meanes the Waters being made shallow and almost dryed vp, the Souldiers waded ouer, entred the Citty, and surprised it.

2 All impedimentes, lets, and hindrances, whereby the passage vnto *Rome*, the mysticall *Babylon*

bylon and Seate of Anti-christ, was ſtopped vp againſt the Kinges of the East, that they could not come at it to beſiedge and ſubdue it; the remouing of theſe impediments; to wit, (the great Honour, glory, riches, and ſtrength of Rome) is here ſignified by the drying vp of *Euphrates*. Reuel. 16, 12. *The ſixt Angell powred out his Viall vpon the great Riuer Euphrates, and the Waters thereof dryed vp.*

Excellent. *ſig:* That which in his kind is beſt and moſt worthy. Reuel. 18, 14.

Eye-ſalue. *ſig:* That ſpirit of light and of true wiſedome, which doth open and illuminate the eyes of our Soule, being before vtterly blind. Reuel. 3, 18. *And annoint thine Eyes with Eye-ſalue, that thou mayſt ſee.* It is a ſpeech, borrowed from a Medicine, proper & peculiar to the curing of the eyes, called of Phiſitions *Collyrium*.

F. A.

Face. *ſig:* THE bright countenance of Chriſt ſhining vppon the faithfull, to the exceeding comfort and reioycing of their harts, expelling and driuing from them heauineſſe and ſorrow. Reuel. 1, 16. *And his Face ſhone as the Sunne in his ſtrength.* Some other Diuines, by the Face of Chriſt, do vnderſtand, the pure worſhip of Chriſt (as it is commaunded in his word) wherein he is to be ſeen and knowne of his, as cleerely and as plainely, as we may know any one by his Face. And touching this interpretation, the very truth is, that the Scriptures

tures by the Face of God, do often signifie his worship; therefore *Caine* beeing separate from Gods publike worship, is said to be hid from Gods Face. Gene. 4, 14. *And to goe out from the presence of the Lord.* Ver. 16. Againe, the imploying of our selues in Gods worship, is called in the Psalmes, the seeking of his Face. Psalme 27, 8. Psalme 156, 2.

2 The terrible dreadfull presence of Christ, being through his might and Maiesty, very fearfull to al things, and persons, saue his owne. Reuel. 20, 11. *From whose Face fled away the Earth and Heauen.*

Mens faces *sig:* Dissembled humanity, counterfeit curtesie, when the countenance and behauiour is not terrible and fierce, nor wordes rough, but all in shew amiable, and faire, yet without all truth and sincereneſſe, the sooner to allure and entize men to fall in and ioyne vnto them, the Ministers of Antichrist. Religious Men (as they are called) doe excell in this kinde of shaddowish humanity, being most notorious flatterers for their owne gaine, and to draw mighty ones to their side. Reu. 9, 7. *Their Faces were like the Faces of men.*

Face as the Sunne. *sig:* The exceeding great glory of Christ, being to such as know him by faith, the same, for sweet and comfortable aspect to cheere their hearts in tribulations, that the Sunne is to the world after clouds, mists, and darkneſſe. Reuel. 10, 1. *His Face was as the Sunne.*

to be faithfull vnto death. *sig:* Constantly to keepe and hold the Faith of the Gospell, not being driuen from Christ for any feare, or persecution, or death it selfe; seeing, such as are couragious should be richly rewarded. Reu. 2, 10.

Is Fallen. *sig:* *Rome*, and Romish, both Citty and Dominion, (as it standeth now vnder the Pope and his Mitred Bishops and Cleargy) not onely to be subiect vnto ruine and destruction, but that most certainely it is

to be pulled downe, looſing by little and little their riches, glory, ſtrength, credit of Religion, and holineſſe, which made them honoured, followed and feared of Kinges and Nations, and for the vndoubted truth hereof. Therefore (as if it were down and fallen already) the Holy Ghoſt in the preſent time, ſaith; *It is Fallen*; yea, doubleth it (to note the certainty and greatneſſe of the Fall) ſaying the ſecond time, *It is Fallen*. And becauſe all men ſhould take knowledge, beleeue, and marke the better, Gods rare iudgement vppon Romiſh *Babylon*, therefore her Fall is proclaimed by an Angell from Heauen, and with a mighty loud voyce. The euent of which Propheſie, as in a good part we haue ſeene alreadie fulfilled, in the decay of their religious Houſes, of their reuennues, and falling of many Kinges and people from that Whoriſh Sinagogue, through the Doctrine of the Goſpell: ſo the full Fall draweth on apace, God haſten it. Reuel. 18, 2. *Babylon is Fallen, &c.*

Fatthings. *ſig:* Thinges of the beſt, moſt pleaſurable and commodious to the fleſh; as Monaſteries, Abbies, goodly Dignities and promotions, which raiſed much pompe, delight, and pleaſure. Popery was full of ſuch Fat things, the loſſe whereof, ſhal make them mourne. Reue. 18, 14. *All thinges which were Fat are departed.*

F. *E.*

Feare of torments. *ſig:* The dread and horror which the friends of *Rome* ſhall conceiue, for the horrible vengeance which God in his appointed time ſhall take vpon her, for her Idolatry, luxury, & cruelty, ſo as they ſhall not dare come neere to reſcue her, but ſhall keepe aloofe. Reuel. 18, 15. *They ſhall ſtand a farre off for Feare of her torment.*

great Feare *ſig.* That terror and trembling of hart, which ſhould poſſeſſe the Enemies of Chriſt, vpon the reſtoring

to

to life of the two dead and slaine Witnesses, which was fulfilled in the yeare of our Lord 1550. when God maruellously reuiued the fainting Spirites of the Professors of his Name at *Meydenberow*, who so couragiously defended the Doctriue of the former Prophets and Witnesses which were slaine, as the King of the *Romaines*, the Emperour also, and the Fathers of the Counsell of *Trent*, thorough great feare, conceiued of their valour, and forces of the godly professors of Christ, were driuen to their heeles; as is to be seene in *Sleyden*. Reue. 11, 11. *And great Feare shall come vppon them, who see them.* Others, referre this to the daies of *Caluin, Martyr, Bucer, Wicklisse, Husse, &c.* who so stoutly maintained that truth against Anti-christ, which others before (guided by the same Spirit, and were now dead) had now done, as it caused the friends of Antichrist much to feare.

to feare his great name — *sig:* To worship God by a true Faith, seruing him according to his word, and studying to liue godly. Reuel. 11, 18. *To them that Feare thy Name, small and great.* Some doe restraine, those that Fear Gods Name, more specially, to the Iewes which should beleeue.

Fearefull. — *sig:* Such timorous faint-hearted men (Emperors or Subiects) who for feare of them which can kill the body, denied Christ before men. Reu. 21, 18. *But vnbeleeuers, fearefull, &c.*

to fal before ones Feete. — *sig:* To prostrate the body before one, in signe of religious Diuine worship, which *Iohn* of infirmitie did to an Angell. Reuel. 19, 10. *And I Fell before his Feete.* It is a signe of submission to the true God alone. Reuel. 5, 8. *They Fell downe before the Lamb.*

Fellow-seruant. — *sig:* One, who in common with the Prophets and Ministers, serueth the same God, as Angels doe, especially in reporting the secrets of God vnto his Prophets, which might declare them to the Church.

Reue.

Reuel. 19, 10. *For I am thy Fellow-ſeruant, &c.*

Feete like fine Braſſe. *ſig:* The conſtancy of Chriſt, in an vnwearied deſire of prouiding for the good of his Church: Alſo, his firme power, to tread downe all the enemies thereof, together with the moſt excellent puritie and brightneſſe of his wayes. All this is repreſented by the mettall of Braſſe, Fine burning, &c. *Reuel.* 1, 15. *His Feete like to Fine Braſſe, burning as in a furnace, &c.* Other do interpret theſe Feete of Braſſe, of the ſtableneſſe of the Churches; Namely, of *Smyrna* and *Pergamus*, firmely and with inuincible conſtancy, abyding afflictions for the Name of Chriſt, when they were not onely, not hurt, but did ſhine more brightly like Fine Braſſe; As if alluſion heerein were made, to thoſe viſions of *Ezekiell*, ch. 1, 7. and of *Daniell*. Ch. 10, 6. both theſe Interpretations may well ſtand together, for the perſeuerance of the Church in tribulations; and their being more purifyed by their afflictions, may & doth proceede from Chriſt his inuincible power, ſupporting them, and exceeding purity communicated to them.

Feete like Bears feet. *ſig:* Continuance and ſtableneſſe, ioyned with cruelty. For Beares Feet being plaine, flat and long, with broad Nayles, do affoord him more ſtrength, and enable him to more fierceneſſe. This is applyed to the *Romaine* Empyre, which exceeded the *Perſians*, *Medes*, *Aſſyrians* and *Babylon*, in rapacity and ſtability. Reu. 13, 2. *His Feet like Beares Feete.*

F. *I.*

to Fight. *ſig:* To proclaime and make warre, in the behalfe of Antichriſt, againſt Chriſt and his Church. *Reuel.* 17, 14. *Theſe ſhall Fight with the Lambe.*

to Fill double. *ſig.* To inflict & bring vpon the great Whore; to wit, *Rome*, moſt greeuous calamity, with extream ſharpneſſe and rigor, in recompence of all her abhomi-

nable

nable wickednesses. This must be done to *Rome* in the last laying of it waste; and it is to be done, by those which were sometimes Cittizens & Subiects of *Rome*. Reuel. 18,6. *In the Cup that she hath filled to you, fill her double.*

Filthinesse. *sig:* Sinne and iniquity, either Originall, or actuall. *Reuel.* 16,15, *Least he walke nakedly, and men see his Filthinesse.* **See the common Dictionary, in the word** [Filthinesse.]

to Finish their Testimony. *sig:* To accomplish and performe the charge & function, deliuered vnto them, by giuing bold Testimony vnto Christ and his Gospell. *Reuel.* 11,7. *And after they haue Finished their Testimony, &c.*

Fire of the Altar. *sig:* A holy and constant profession of the truth, proceeding from the Spirite of Christ, which is like a fire enflaming the hearts of the faithfull, and stirring vp troubles among the wicked. *Revel.*8,5. *He Filled it with Fire from the Altar.*

Fire and Brimstone. *sig:* The most extreame and sharpe torments wherwith the wicked, but especially the Turke, the *Roman* Antichrist with their seruants, shall be tormented in hell. *Reuel.*20.10. *Was cast into a Lake of Fire and Brimstone.*

burnt with Fire. *sig:* Some extraordinary and fearefull Iudgement, which shall so destroy *Romish Babylon*, as things be burnt in a Fire. *Reuel.* 18,8. *And he shall bee burnt with Fire.*

flame of Fire. *sig:* Most lightsome and piercing, entering into all things, euen the most secret and hidden, bringing darkenesse it selfe into light. Of this property be the eyes of Christ. *Reuel.* 19,12. *And his eyes were as a flame of Fire.*

Fiery Habergions. *sig:* The terrible cruelty and fiercenesse, both of the Horsses, and such as sat vpon them, fighting for the wicked Religion of *Mahomet* vnder the Turk. Reuel. 7,19. *Hauing Fiery Habergions.*

Fire & Hayle mingled with blood. *sig:* A spirituall Tempest and storme, of errors, lyes, and

and ſtrong deluſions, caſting downe, ouer-ſpreading and waſting greeuouſly, mens ſoules, euen as if Fire, Blood, and Hayle, were all mingled together, and caſt downe vnto the earth, to beat down, corrupt, and waſt the fruit thereof, *Reu.*8,7. *There was Haile and Fire minglea with blood.*

Fire from heauen. *ſig:* Such lieng ſignes and wonders, as Anti-chriſt and his Miniſters ſhould be ſuffered to do; thereby to deceiue the world with errours. See *Math.* 24. 2 Theſſ. 2, 12. Reuel. 13, 13. *He made Fire to come from Heauen.*

Fire out of their mouth *ſig:* The Doctrine of the Goſpell, deuouring and conſuming, as Fire, ſuch as reſiſt and fight againſt it: for that word which is the ſauour of life to ſome, is the ſauour of death to others. *Reuel.* 11, 5. *If any will hurt them, Fire proceedeth out of their mouth, and deuoureth their enemies.*

Fire and ſmoake. *ſig:* The ſower bitterneſſe of Gods plagues, euen vnto choking, and ſtrangling of men, which is the property of ſmoake. *Reu.*9, 17. *Out of their mouths wpet forth Fire and ſmoake.*

Firſt Beaſt. See Beaſt.

Firſt Heauen. *ſig:* Heauen, as it is now vnder Vanity; Or as ſome thinke, the former good and pure eſtate of the Church, giuing place to a purer, or to the calling of the Iewes. *Reuelat.* 21, 1. *Firſt Heauen is paſſed away.*

Firſt loue. *ſig:* Charity towarde God, and toward our neighbour, which the Aungell of the Church of *Epheſus* did ſhew forth at the beginning of his Miniſtry, very zealouſly performing all good meanes, and vſing all duties, for the furthering Gods glory, and the good of his flocke. *Reuel.* 2,4 *Becauſe thou haſt left thy Firſt Loue.*

firſt woꝛks. *ſig:* Great diligence in preaching the word, and adminiſtring the cenſures of the Church, for the preuenting of crimes, or recouery of ſuch as be fallen.

Reu. 2,5. *And do thy First workes.*

First voice. *sig:* That Reuelation which from heauen *Iohn* did First receiue, touching those things which were to be done for the time to come. *Reuel.* 4, 1. *And the First voice which I heard, was like a Trumpet.*

fiue months *sig:* A shott space of time, a definit number, put for an indefinit, for the comfort of the faithfull, least they should imagine that this plague was to increase without measure. *Reu.* 9,5. *That they shold bee vexed Fiue months.* Others, by Fiue months, doo vnderstand 150. yeares, reckoning euery day for a yeare. Others, by Fiue months, doo thinke Fiue ages to be signifyed. But M. *Bullenger*, dooth interpret the Fiue moneths, wherein these Locustes heere spoken of should be suffered to rage and vex men, of that whole space of time, whatsoeuer it was, wherein it should continue, which yet is limited by a few months, for the consolation of the Elect. This is the best exposition as I do Iudge.

F. *L.*

Flame of Fire. **See Fire.**

Flesh of Kings, captaines, &c. *sig:* The Great dainties wherewith God will feede such as he calleth to this Feast; euen al sorts of men which fight for Antichrist. **See such a description,** Ezek. 1,39. 17,18. Reuel. 19,18.

F. *O.*

forme of the Locusts. *sig:* The Figure, likenesse and guise; to wit, such as be strong Horses, prepared to battell: such are the Popish Cleargy, strongly linked together with ready and prepared minds, against all such as should any way mutter against the vsurped power of the Pope, and Sea of *Rome*. This hath beene, and is apparant enough, though the fierce incursions of the *Saracens* haue beene more famous. *Reuel.* 9,7. *And the Forme of the Locustes, was like vnto Horsses prepared to battell.*

fornication. *sig:* All sorts of bodily vncleanesse about generation,

tion; whether Whoredom, Adultery, Rape, Incest, Buggery, or Fornication. For all these (as it is too well knowne) were rife, and stil be, in the kingdome of Antichrist. *Reuel.* 9, 21. *They repented not of their Fornication.*

Fore-head. *sig:* Openly, before men, in profession and practise. *Reuel.* 17, 5. *And in her Forehead was a Name written.*

foure Angels bound. *sig:* Administers of the wrath of God (in that number that is conuenient) for the slaughtering of the foure quarters of the world; these Angels being restrained before by the power of God, were now to bee stirred vp, and haue the Bridle giuen them licentiously to practise tyranny, as God had ordayned. Rom. 9, 14. *Loose the Foure Angels which are bound.*

Foure corners of the Earth. *sig:* The cheese quarters and coasts of the Worlde, which were occupied and possest by the foure Angels, sent with Commission to stop the Four winds. *Reuel.* 7, 1. *I saw Foure Angels stand on the Four corners of the earth.*

Four horns of the Altar *sig:* The highest part or top of the Golden Altar of Incense, which stood before the Vaile, against the Arke of the Couenant, where solemn Prayers once a yeare were made by the High-Priest vnto God, who heard and accepted them, through Christ, represented by the Golden Altar; in whom, and by whom alone, the Oblation of our Prayers are pleasing vnto God. *Reuel.* 9, 13. *I heard a voice from the Foure hornes of the Golden Altar.*

Foure windes. *sig:* One, and the selfe-same Winde, in Nature being diuerse, according to the Regions and Coasts from when they blow, as from East, West, &c.

2 The efficacy and secret mighty force of the Holy Spirit, which, by Christ himselfe is compared vnto winde. *Iohn* 3, 8. *The Winde bloweth whether it list; so is euery one borne of the Spirit.* Reuel. 7, 1. *Hol-*

ding the Foure Winds of the earth.

Fourth part of the earth. *sig:* The fourth part of men, dwelling in earth, which by the iuſt iudgement of God, were to bee puniſhed, for the contempt of the goſpel; with thoſe Foure great plagues, ſpoken of. *Leuit.* 26. & heere againe diſtinctly mentioned; to wit, the Sworde, Famine, Peſtilence, and wilde Beaſts. *Rom.* 6, 8. *Power was giuen to them ouer the Fourth part of the earth.*

Foursquare *sig:* That which is ſteddy, of continuance, and profit, ſuch is the true Church, leaning vppon Chriſt as foundation. *Reuel.* 21, 16. *And the earth lay Foure-ſquare.*

Foure and twenty Elders. *sig:* The Holy Catholicke Church, euen the whole Company of Gods elect; eſpecially, ſuch as hauing now ended their warfare, do triumph in Heauen gloriouſly, euery one (as it were) ſitting vpon a Throne as a King; which Honor, the Elect doo attaine vnto, by and thorough Chriſt, who hath made all the faithfull, Kings and Prieſtes vnto God. In the number of 24. there is an alluſion vnto that diſtribution of Sacred Offices, and the Seruants of the King, mentioned in the 1. *Chron.* 24, 25, 26, 27. Chapters. *Reuel.* 4, 4. *Vpon the ſeats I ſaw Foure & twenty Elders ſitting.* Whereas ſome, by 24. Elders, vnderſtand the 12. Prophets, and the 12. Apoſtles. It cannot ſtand with the ſcope of this Viſion heere ſhewed to *Iohn*, which reſpects not any number or company which were paſt and gone; but rather, which was to come, euen the whole number of beleeuing Gentiles, which as Kings & Princes ſhould Miniſter to God their Soueraigne King.

Found no more. *sig:* To be no more at all, to be vtterly rooted out, as if it had neuer beene. *Reuel.* 18, 21, 22. *And ſhall be Found no more.*

Fountaine of waters. *sig:* The Springs, from whence do flow and iſſue Waters and Riuers, for the vſe of men. This is the pro-

per

per ſignification.

2 The Miniſters of the Goſpell, from whom (as Fountaines and Springs) the Doctrine of life doth flow forth vnto others, by a continuall Fluxe or iſſue, which were to be depraued and corrupted by Hereſie and impiety. *Reuel.* 8,10. *And it fell into the third part of the Riuers, and into the Fountaine of Waters.*

foundation *ſig:* The Ground-worke of a building. *Reuel.* 21,19 *Foundation of the Wall of a Citty.*

from the Foundations of the world. *ſig:* Before the beginning of the world, euen from al æternity God choſe certaine vnto ſaluation, whoſe names are ſaide to bee written in the Booke of life, and the other not written. Reuel. 17,8. *Whoſe Names are not written in the Booke of life, from the Foundation of the World.* Ye haue the like Phraſe Reuelat. 13, 8. to note the æternall Decree of God, touching the force and efficacie of his Sons death.

F. *R.*

Freely. *ſig;* By the meere mercy of God, without any of our merit, and deſert of our endeuour and working at all. Reu. 21, 6. *It ſhall be giuen him of the well of life Freely.*

Fruite euery month. *ſig:* Such Fruite, as ſhall bee continually new and Freſh. This Tree heere ſpoken of, being laden with Fruite all the yeare long. *Reuel.* 22. 2. *Bring Fruite euery month.*

F. *V.*

Full of abhomination *ſig:* Abounding in abhominable and moſt filthy errours, Superſtitions, Idolatries. Reuel. 17,4. *A Cup in her hand Full of abhominations.*

Full of names, &c. *ſig:* Moſt plentifull blaſphemies, all being repleniſhed with horrible impieties and iniquities, Full of reproach vnto God. Reuel. 17, 3. *Full of names of Blaſphemy.*

Ful of eies. *ſig:* One, moſt watchfull and quicke-ſighted, be-

 holding

holding and knowing, not onely manifest and open thinges, but euen inward and hidden things, which bee furtheſt off from our knowledge. Reuel. 4, 8. *They were full of eyes within.* Sée ver. 6. *Full of Eyes before and behind.*

to fulfill the wil & words of God.

ſig: To execute and accompliſh the decrees and Propheſies of God, both touching the exalting of the great Whore; (to wit, *Rome,*) and touching her pulling downe and deſtruction. Reuel. 17, 17. *God hath put in their hearts to fulfill his will, and to do with our conſent, &c.*

to fulfill the wrath of God.

ſig: In due time to execute the ful puniſhment vpon the great enemies of his Church: which for the certainty of it, *Iohn* vttereth in the time paſt, though it were yet to come, when hee wrote this Booke of *Apocalipſe. Reuel.* 15, 1. *For by them is Fulfilled the wrath of God.*

G. A.

G. A.

Garment dipt in blood

fig: pro

A Warlike and fierce attire, such as Warriours weare, which haue ouercome their Enemies in battaile, hauing their Garments sprinkled and stained with the blood of the slaine.

2 The vengeance, which Christ as King and Conqueror will take vpon the Beast, and vpon the Kings of the Earth which take his part. This is represented by this bloody Garment, wherein there is an alluding to that ancient figure in *Esay*. Chapt. 63. Where Christ is brought forth with his Garments dipped in blood, hauing made slaughter of the Enemies of the Church. Fearefull is the end of Christ his Enemies. Reuel. 19, 13. *He was cloathed with a Garment dipt in blood*. Some expound this Garment of Christ, his Humaine Nature, wherein by his blood-shed he reconciled the elect to God. But the former signification agreeth best with the Text.

Garment downe to the Feete.

fig:

The perfect righteousnesse of Christ, imputed, wherewith his Spouse the Church (for whose couering this Garment serueth) is cloathed from the Crown of the head, to the Sole of the Feet. *Re.* 1, 13 *He was clothed with a Garment down to his feet*. Some expound this of the purity and innocency of that Priest-hoode, which Christ did exercise for his Church. Others, of the venerable Dignity and Maiesty of Christ, as King of his Church; and indeede, Kinges did weare long Robes in token of Maiesty. Also, Priests by Gods appoinment. But

the first Exposition I hold best, we often find Christ his imputed Iustice, compared to a Garment. Psal. 32, 1. Math. 22, 12. And Reu. 16, 15.

to keepe his Garments. *sig:* To holde fast and preserue, without losse (and spot as much as may bee) such guiftes and graces (of righteousnesse and forgiuenesse of Sinnes by Faith) as Christ giueth to couer and deck the soule withall. Reu. 16, 15. *Blessed is he that watcheth and keeps his Garments.*

to Gather together. *sig:* To bring such as were farre scattered asunder, into one place, eyther to make Warre, or Arme them against the people of God. As Reuel. 20, 8. *Gather them together to battell:* Or else, to helpe to effect and worke the worthy and most deserued destruction of the Enemies of Gods people, which fight for the Beast, and to take their part in the prey. Reuel. 19, 17. *Come and Gather together your selues unto the Supper, &c.*

G. *E.*

Gentiles. *sig:* The people and Nations subiect vnto Romish Tyranny; and namely, such as were out of all Regions gathered to the Counsell of *Trent*, who tryumphed ouer the Scriptures, being now smothered and strangled (as it were) and the Interpreters thereof also murthered. Reu. 11, 9. *And they of the Gentiles shall see their Corps.*

G. *I.*

to giue glory to God. *sig:* To glorify God, by renouncing Idols, superstitious vices, and errors, and to turne to the Creatour of the World, to confesse and worshippe him after his owne will. This fruit, is knowne to haue followed vpon some great plague, inflicted and sent to the Antichristian rout. Reuel. 11, 13. *The remnant were sore feared, and gaue glory to the God of heauen.* Reu. 16, 9. *And they repented not to Giue glory to God.*

to Giue. *sig:* To recompence and reward good things to the godly,

godly, according to mercy: or out of Iuſtice, to render euill vnto the vngodly. Reuel. 22, 6. *I will Giue to, &c.* And Chap. 22, 12. *To Giue, &c.*

G. L.

Glory, honour, &c. *ſig:* Praiſe encreaſed, when the holineſſe, Maieſty, and truth of God, is acknowledged and much extolled. Reuel. 4, 11. *To receiue glory, honour, and power.*

Glory of God. *ſig:* His glorious preſence, teſtified by ſome viſible ſigne like vnto that. Exod. 40, 34, 35. Reue. 15, 8. *And the Temple was full of the ſmoake of the Glory of God.* The preſence of God in and with his Church, now vnder the Goſpell, though it bee with more brightneſſe of knowledge, and more plentifull graces then it was vnder the Law; yet it is obſcure, in reſpect of that Reuelation which the Saintes ſhall enioy in Heauen. With all, this ſmoake of Gods Glory in the Temple, may import, that howſoeuer Gods glorious preſence with his Church, nowe be manifeſt enough; yet the wicked cannot ſee it, as if their eye-ſight were darkened with ſmoake; which laſtly may ſhew forth his anger (vſually ſignified in Scripture by Smoake) againſt ſuch Enemies.

2 The brightneſſe of God (or Diuine brightneſſe) immediately communicated vnto the Saints in Heauen, who ſhall haue ſo exceeding great light from the moſt perfit preſence of God, and Chriſt the Lambe, as they ſhal need, neither Sun, Moone, or Starre. Reuel. 21, 23. *For the Glory of God did light it.* Alſo verſe 11. *Hauing the Glory of God*; that is, moſt admirable, Diuine, and Cæleſtiall Glory. Some do ſo vnderſtand this, of a moſt glorious Diuine brightneſſe of Gods preſence, as withal, they reſtraine it to the Ages of the Church, which ſhall be next afore the end of the World. Both may bee vnderſtood; the one, as a fore-runner and preparation

tion to the other.

Glory and honour of Kinges and Gentiles. *fig:* All that Maiesty, with those great and excellent thinges, which Kinges and people had, shall be laid downe, at what time the glory of the heauenly City is giuen them. Reue. 21, 24, 26. *Shall bring their Glory and honour to it.*

to Glorifie her selfe. *fig:* To exalt and lift vp her selfe, her Doctrine and decrees, with great pride and insolency, preferring her Traditions and ordinances, aboue Gods written word & his sacred ordinances, as Ecclesiasticall *Rome* hath done. Reu. 18, 7. *Insomuch as she Glorified her selfe, &c.*

to Glorifie his Name. *fig:* To set forth the Glory of Gods great Name, by acknowledging and praysing his Iustice, in his vengeance vppon the wicked, and his exceeding loue and benignity toward the Saintes. Reuel. 15, 4. *Who woulde not feare thee, and Glorifie thy great Name.*

G. *N.*

to Gnaw their tongs *fig:* To take most grieuously the fall of their pomp, Dignitie, and authority; also, furiously, for extream sorrow, to bite their owne tongues. Reuel. 16, 10. *And they Gnawed their tongues for sorrow.* Some expound this, of renouncing their owne proud words and writinges. But the former signification is the better,

G. *O.*

to Go out no more. *fig:* To remaine for euer in the Church Triumphant, being most firmely ioyned vnto Christ, and immediatly. Reuel. 3, 12. *And he shall Goe no more out.* He alludeth vnto. 1 Kings 7, 15. Some vnderstand it, of the stableness of Gods Children in the Church Militant; namely, of such faithfull ones as were Members of the Church at *Philadelphia.* But it may well beare both significations, for Christes true Members shall continue stead-fast in the Church Militant, till they be translated into the Church tryumphant.

To

to go out of Babylon. *sig:* To depart as farre as may bee, from all ſociety and fellowſhippe with the Romiſh Sinagogue, in their Hæreſies and Idolatries. Reuel. 18, 4. *Goe out of her my people, &c.* This Exhortation and charge here in the *Apocalipſe*, is like to that in *Ieremy*. Cha. 51, 45. *My people, Goe out of the midſt of her.* This of Ieremy was ſpoken, touching departing from *Babylon* in the Eaſt, when it was to bee deſtroyed; and that in the *Reuelation*, concerneth the ruine of *Babylon* in the Weſt, to forwarne the godly to auoid it, by departing away.

to go into deſtruction. *sig:* To periſh, finally, and vtterly to bee deſtroyed. Reuel. 17, 11. *And ſhall Goe into deſtruction.*

god Almighty *sig:* A God of infinite power. Sæ Almighty.

God of heauen. *sig:* The true God, Creator of the whole World, whereof Heauen is a cheefe and principall part. Reuel. 11, 13. *And gaue Glory to the God of Heauen.*

His God. *sig:* A God, fauourable vnto him in Chriſt, euen ſo farre, as to make him euerlaſtingly happy. Reu. 21, 7. *And I will be his God.*

to be their God. *sig:* To be ioyned vnto God, by perfect and immediate fellowſhip, which ſhall be the portion of the faithfull in Heauen. Reuel. 21, 3. *And God himſelfe ſhall be their God with them.*

before God *sig:* In the preſence of Chriſt, the Iudge of the World, being God, equall to his Father. Re. 20, 12. *I ſaw the dead ſtand before God.* 2 Cor. 5. 10.

Gog and Magog. *sig:* All the ſecret and open enemies of Chriſt and his Church, both Papiſtes and Turkes, banding themſelues againſt the Goſpell in theſe laſt times, ſince the looſing of Sathan. And thus much the verie Names themſelues import: for *Gog*, ſignifies one couered; and *Magog*, ſignifies one vncouered. Reu. 20, 8. *Euen Gog and Magog to gather them to battaile.* For the better vnderſtanding this place, wee muſt haue recourſe to *Ezekiell*. Chapter 38, and 39.

where

where vnder the Names of *Gog* and *Magog*, are comprehended such Princes, as gathered great Armies to fight against *Israell*, after they came from the Captiuity of *Babylon*. This Story, is heere in the Reuelation, applied to those Enemies, as Sathan should muster together against the Church of Christ, a little before his comming to iudgement. Other Authours, referre *Gog* and *Magog*, to the *Turkes* and *Persians*, and such Regions as are at their commaund. Certaine it is, that a mighty Army of such Heathenish people, stirred vp by the Deuill (being now let loose) is meant here.

Golden Alter. *sig:* Christ Iesus, who is both High-Priest, Sacrifice, and Altar. This place alludeth to Exod. 30, 3. *Vnto the Altar of Incense which was before the Vaile.* Some expound it of the select company of Saintes, the first fruits of the World. **See Altar.** Reue. 8, 3. *To offer vpon the Golden Altar.*

Golden Censor. *sig:* An Instrument (belonging to the holy of Holies) whereon the Priest did burne sweete Incense before the Lord, which did figure the Mediation of Christ, in which the Prayers of the Saints were acceptable. Reuel. 8, 3. *Hauing a Golden Censor.*

Golden Crowne. *sig:* Kingly Dignity and power, where-with Christ himselfe, or the Executioner of his iudgements shall be endowed. Reu. 14, 14. *Hauing on his head a Golden Crowne.*

Golden reed *sig:* An Instrument to measure withall (which being of Gold) do signifie the Church, measured, to be of a most excellent worke, and of a worthy workemanship. Reu. 21, 15. *And he had a Golden Reede to measure the Citty withall.*

Streets of pure Golde. *sig:* All, euen the meanest partes (as Streets in a Citty) of the Church, to bee most pretious, beautifull, and glorious. Reuel. 21, 21. *And the streete of the Citty is pure Gold.* Some heereby vnderstand, that the actions of Gods Children, shall be pure, holie, and

and vnblameable.

euerlasting Gospell. *sig:* The gladsome tydings of euerlasting reconciliation with God, through Faith, in Christ alone, according to the eternall decree of God. Reue. 14,6. *Hauing an euerlasting Gospell.* This giues a sore checke to such, as charge the doctrine of saluation by faith in Christ, with nouelty, slanderously calling it, a yesterdaies Bird, a start-vp doctrine.

Golden Girdle. *sig:* The diligence and readinesse of Christ, in gouerning his Church, whose worke heerein is pretious and acceptable to God. Reu. 1, 13. *Girt with a Golden Girdle.*

G. *R.*

Great Babylon. *sig:* *Rome*, as it is now gouerned by the Pope, being like vnto *Babylon* (a great Citty in *Chaldea*) for tyrranny, pride, power, Idolatry, superstition, impiety. Reuel. 17, 5. *That Great Babylon, Mother of Whoredome.* This cannot be meant of Heathenish *Rome*, vnder the Emperors, who did not thrust their Idolatry vpon other Nations and Kinges, but left them euery one to their religion: neither had Heathenish impiety any such Mystery in it, as with shew of piety, it should deceiue numbers, seeing Heathenish superstition was palpable and execrable to all sorts of Christians; therefore this must signifie Popish *Rome*, which with her Great shew of Religion and godly deuotion, entised Kings and people vnto her way.

Great City *sig. pro* Some large Towne, enuironed with Wals, and inhabited by Cittizens, ioyned together by the band of some Lawes, &c.

2 The whole iurisdiction and regiment of Antichrist, sitting at *Rome*, and raigning with great tyranny ouer mens consciences, and raging cruelly against the bodies of the Saintes. Reuel. 11, 8. *Their Corpes shall lie in the Streetes of the Great Cittie.*

3 What-

3 VVhatsoeuer Domination, Power, and Gouernment; either of Pope or Turke, or which any enemy of the Church dooth enioy and exercise against Christ and his Church. Reuel. 16, 19. *And that great Citty was rent into three parts.*

4 The Towne and Iurisdiction of *Rome* as it was gouerned by the Emperors, which had Empire and Rule euen in *Iohns* time; ouer not people onely, but Kings also, *Rome* then, being the Queen of Nations, and Mistris of the world. Reuel. 17, 18 *The woman is that Great Citty.*

5 The Holy Catholicke Church, consisting of beleeuing Gentiles and Iewes, called and ioyned vnto the Communion of Saints in the latter end of the world. Others vnderstand it, of the Cœlestiall Church, Reuel. 21, 10. *And shewed mee that Great Citty.*

Great day. *sig:* That time, wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his Church, and for the deliuerance of his people. Reuel. 6, 17. *The Great day of his wrath is come.*

2 The time, wherein the enemies of the Church shal assemble themselues together, by the appointment of the mighty God, to endanger the safety of the Church by bloudy and cruell warre. Reuel. 16, 13. *To gather them to the battell of the Great day of God almighty.*

winges of a great Eagle *sig:* The swiftnesse which the Church vsed, in auoiding the malice and Tyrany of Satan, that old Serpent, furiously pursuing her, while shee was yet (as it were) in her swathing Clouts. Reuel. 12, 14. *To the woman were giuen the wings of a Great Eagle.*

Great Earth-quake. **See Earth-quake.**

Great haile *sig:* Stones of a maruellous greatnesse, sufficient not onely to kill, but euen to crush and bruise men in peeces. Reuel. 16, 21. *A Great Haile.*

That

Great and marueilous *sig:* That which for the exceeding greatneſſe and greeuouſneſſe of it, doth deſerue to bee wondered at, and admired. Reuel. 15,1. *I ſaw another ſigne in heauen, great and maruellous.*

great white throne. *sig:* A ſeate Royall, full of exceeding Maieſtie and greatneſſe, ſuch as Kinges and Iudges vſe to ſit in. Reuel. 20,11. *And I ſaw a Great white Throne.*

Great voice *sig:* A voyce or ſpeech moſt plaine, cleare, and eaſie to be vnderſtood. Reuel. 11, 12. *After this, they heard a great voyce.* This was a commanding voice, from God to man.

2 A voyce of exceeding ioy and gladneſſe, ariſing and ſpringing vp in the faithfull, for the reformation of the Church, according to the worde of God. Reuel. 11 15. *There were Great voyces in heauen, ſaying, &c.* This is a voice of Thankſgiuing & praiſe, from men to God.

Great Whore. *sig:* The Citty of *Rome* being become Eccleſiaſticall and Pontificiall, by the Gouernement of the Pope and his Cardinals. For ſhe it is, that ſits vpon many Waters, ruling ouer many nations, kingdomes and tongues, and hath committed ſpirituall fornication with the Kings of the earth, inticing (by meruailous craft) both Princes and people to her Idolatry. Reuel. 17,1. *Come and ſee the damnation of the great Whore.*

great wrath *sig:* Plentifull indignation, anger, and fury, which the deuil hath conceiued againſt the church of Chriſt. Reuel. 12 12. *The Deuill is come downe vnto you full of great wrath.*

Greene Graſſe. *sig:* The fruites of the earth, of all ſorts, by a **Synecdoche** of the part for the whole. Reuel. 8, 7. *And all Greene graſſe was burnt vp.* Some do vnderſtand this, ſpiritually, of the great famine and ſcarſity of the worde, and of Chriſtians in ſhew which haue taken no ſound roote, but were (as Greene graſſe) ſoone ſcorched and ſinged with the heate of perſecution.

no Guile. | fig: | G. V.

Sincerity, truth, vprightneſſe in Doctrine and conuerſation. Reuel. 14,5. *In whoſe mouth is found no Guile.* Some vnderſtand this, of the moſt pure integrity which beleeuers haue, not by perfection of their own Vertues, but by imputation of Chriſts perfect holineſſe. Both theſe ſignifications may well ſtand together. For the Saints them-ſelues haue an vnperfect vprightnes, by infuſion of grace, and a perfect integrity from Chriſt, by imputation of his righteouſneſſe.

H. A.

Habergions of Iron. *sig:*

THe well-fenced eſtate of Popiſh Cleargy, Monkes, Friars, &c. who were as ſafe, as men armed with iron Habergions; and vaine was all endeuour againſt them, til the time of their kingdome was expyred, *Revel. 9, 9. And they had Habergions, like to Habergions of Iron.*

Habitation of Diuels. *sig:*

A place or houſe haunted by Diuels, or wherein Diuels were ſhut vp as in a priſon. Reuel. 18, 2. *And is become the Habitation of Diuels.* Such a City now is *Rome*, where their Doctrine, is the Doctrine of Diuels, being flat contrary to the written word; their worſhip, the worſhip of Diuels, being but of Idols and rotten bones; and their workes, workes of the Diuell.

Halfe an houre. *sig:*

A very ſhort ſpace of time, wherein the Church ſhould enioy an happy reſt, after the open enemies thereof were bridled, and *Conſtantine* the great aroſe out of the Eaſt. Reuel. 8, 1. *There was ſilence in heauen, about Halfe an houre.*

Hallelvia. *sig:*

Praiſe ye the Lord. It is an Hæbrew voyce or worde, whereby the people of God, were woont mutually to exhort and ſtirre vp one another ioyfully to praiſe God, for his vengeance againſt his and their enemies (as here againſt the great whore) and for their mercifull deliuerance. Reuel. 19, 1. *Saying Halleluia.* The cauſe of receiuing theſe Hæbrew words in Scripture (as *Oſanna, Abba, Amen, Alleluia, &c.* It is, to be as ſignes and Tokens of

that coniunction, which beleeuing Gentiles haue, with the holy Nation of the Iewes, to whom there is but one God, and one Religion.

Harpes. *sig: pro.* An Instrument vsed in the Temple vnder the Law, whereon they praised God, according to those times, when the Church was in her infancy.

2 Praise and Thanksgiuing, offered vp to God by the Church (represented by the 24. Elders) for the opening of the Booke and the Seales thereof, Reuel. 5, 8. *Hauing euery one of them Harpes.*

3 The sweete consent of Godly Teachers in Churches, making a pleasant Harmonie. Reuel. 14, 2.

to Hate the Whore. *sig:* To haue (the Church of *Rome* degenerated) in execration, euen with loathing; to abhorre her as a Whore, a Mother of Whoredome, which hath bewitched the Kings of the earth with her Golden Cup, the Butchery of Gods Saintes, like to *Sodome* and *Ægypt*, therefore worthy to be Hated. Reuel. 17, 16. *They shall Hate the Whore.*

Hatefull birds. *sig: pro* Vncleane and euill-fauoured Fowles, such as haunt and frequent forsaken and desolate places, being odious to all other Fowles, for their rauening; such be the Vulture, the Crow, the Rauen, the Owle, the Kite, &c.

2 Vncleane and filthy men (such as the now Romish Synagogue doth, and long hath abounded with) which liue by Rapine and Iniquity; and in that regard are hatefull to all ciuill honest men, but most hatefull to the Saints. *Reuel.* 18, 2. *Vncleane and Hatefull Birds.*

H. *E.*

Heads. *sig:* All Turkish Princes, *Bassaes* and *Begles*, together with their Emperor the Grand-Sultan, all alike Instruments and Ministers of execrable cruelty and fury, exercised both by themselues, and others vnder them. *Reu.* 9, 19. *Hauing Heads wherewith they hurt.*

ouer his Head. *sig:* Aboue him, or vpon his head. *Reuel.* 10, 1. *The Rainbow was ouer his Head.*

Heades of Lyons. *sig:* Moſt notable cruelty and fierceneſſe, wherein the Turkes do excell all other Nations and people that euer were heard of, both Sarazins & Romans. Reuel. 9, 17. *The Heads of the horſes, were as the heads of Lyons.* Heereby is noted vnto vs, that to the ſtearnneſſe of their countenance, they had added the ſtrength of their iawes, to expreſſe their ſingular inhumanity.

Heads ſeauen. *sig:* Seauen hils, and ſeauen Kings. *Reuel.* 17, 9. *Seauen Heades, are ſeauen hilles; They are alſo ſeauen Kings.*

to Heale the nations *sig:* To preſerue in health, and keepe from all diſeaſes, preuenting them, and remoouing all cauſes of them. Reuel. 22, 2. *And the Leaues to heale the Nations with.* This health, Chriſt doth affoorde the ſoules of beleeuers, vnperfectly heer, and moſt perfectly in heauen.

to Heare. *sig:* To bend the minde inwardly, to heed well, and marke the admonitions of the Spirit in the word. Reuel. 2, 7. *Let him that hath an Eare, Heare.* Reuel. 13, 9, *Let him Heare*; that is, let him be attentiue.

2 To receiue a thing, by the outward ſence of hearing. Reuel. 22, 18. *I proteſt to euerie one that Heareth the word of this Propheſie.*

Heat of the fire. *sig:* Inward indignation, blinde zeale, and bitterneſſe of minde, together with outward ſtrife, contention, and debate, wherewith not only open enimies, but Hypocrites ſhould bee vexed, for ſtriuing againſt the Sunne and light of the Goſpell, ſhining vpon their Conſciences, and checking them. Reu. 16, 8. *It was giuen him to Torment men with heate of fire.*

Heauen. *sig:* The Church on earth, and the godly, which be the true members of it. Reuel. 12, 12. *Reioyce the*

Heauens, and yee that dwell therein. Also, Reuelat. 13. 6. *And them that dwell in Heauen*. Reuel. 6, 13 *Starres of Heauen*; that is, the Ministers of the Church. The reason why the Church reformed heere on earth, is called [*Heauen*,] is, because of that Heauen (which is the seate and habitation of the Saints.) There is no more liuely Image and Picture heere in earth, then the vniuersall Company of Saintes, which is the true militant Church of Christ.

Heauen departed. *sig:* The whole face of the Church (and not the Ministers alone) to be couered with that black darkenesse of calamity which is heere threatned. *Reuel.* 6, 14. *And the Heauen departed.*

first heauen *sig:* Heauen, as it is now subiect to vanity and corruption. *Reuel.* 21, 1. *First Heauen, &c.*

middest of Heauen. *sig:* The middle space or distance betweene heauen and earth.

pro 2 An estate of a Church, somwhat purged from filthy corruption, yet not so purified as it ought. *Reuel.* 8, 13. *Heard an Angell flying from the midst of Heauen.*

new Heauens. *sig:* The Heauens, which are now vnder vanity and corruption, restored into a perfect estate and liberty. Reuel. 21, 1. *I saw New Heauens*. Some Interpreters, which thinke this Chapter, to giue (not a description of Heauen, the seat of the blessed, shewing what shall be the happinesse of the Saints, after the Resurrection and Iudgement) but of the Church which shall be on earth, a little afore the Iudgement, when the *Iewes* shall be restored to the Communion of Saints, do interpret *New heauens*, of the most pure way of worshipping God, and the *New Earth*, to signifye a new people; in whose assemblies God will be honoured. Let the learned Iudge which signification is fittest, for both are true.

The

Heauens open. *fig:* The great glory of Christ his holy Church, manifested and apparantly shewed to the eyes of all. Reuel. 19, 11. *After I saw the Heauens opened.*

Heauen to receiue. *fig;* The company of the godly, to leape for ioy and gladnesse, because of the victory and saluation which Christ giueth them ouer their spirituall Enemies, deliuering and sauing then from their fury. Reue, 18, 20. *O Heauen, reioyce ouer her.*

Hell. *fig:* The Graue, which is the companion of Death, or the estate which followes after Death; both the Greeke word signifies Graue, and the matter requires this sense. For many Saints were to dye amongst others, but it were wickednesse to thinke the Saints to be deuoured of the Hell of the damned. Reuel. 6, 8. *And Hell followed after him. Reue.* 20, 13. *Death and Hell deliuered vp their Dead.* Also, verse 14. If heere we should vnderstand Hell for the place of the damned, it would be absurd to say; *That Hell was cast into the burning Lake,* That were to say; *Hell was cast into Hell.*

H. I.

high mountaine. *fig;* The eminency of the Christian Church (as it shall be restored before the comming of Christ) excelling whatsoeuer dignity is in Earth: or the place and stately Seate of the Church (more purely reformed) shadowed out by a Mountaine. Reuel. 21, 10. *And carried me to a great and hie Mountain.* Heerein, there is an alluſion vnto that which is written. Esay cha. 2, 2. *In the last dayes, the Mountaine of the house of the Lord, &c.* The meaning of both places is, that the glory of the spouse of Christ, shal be reuealed in the sight and face of all the worlde; so as no hie Mountaine shall bee more eminent & conspicuous or easie to be seene and beheld.

H. O.

to Hold the Starres. *fig:* To defend and vpholde the Ministers of the Church, with speciall care of them, and mightie

power. *Reuel* 2,1. *These things, saith he, which holdeth the seauen Starres.*

to Hold the four winds. *sig:* To stop the course of the Gospell, and keeping backe of the Heauenly inspiration of the Holye-Ghost which goeth with it. *Reuel*,7, 1. *Holding the foure winds of the earth.*

an Hold of foule spirits *sig:* A prison or straite place, fast kept, where the Diuels are pend and shut vp, at the pleasure of the Soueraigne Iudge of the world. Such a place shall *Rome* (now fallen) be vnto the Deuils, which raigned once there; but now, that they haue none, so to abuse and deceiue as before, it shall be as a prison, hell, or place of torment to them. *Reuel.* 18,2. *An Hold or Cage of fowle Spirits.*

Holy. *sig:* A true beleeuer, or Godly Christian, who is partaker of Christ his Holynesse, by imputation; and hath Holynesse begun in his owne soule, by the spirit of sanctification, separating him from the world and study of worldly things, that he may be dedicate vnto God, both in bodye and soule to serue him. *Reuel.* 20,6, *Blessed and Holy is hee, which hath part in the first Resurrection.*

Holy Apostles. *sig:* Not those twelue, which in an excellent degree were Holy, and laid the foundation of the Christian Church after Christ his Ascention; but such godly men, as shal execute the function of Teaching in the latter ages of the world; who, because they are as deere and precious in Gods sight, as the old Apostles and Prophets (though they be inferior in gifts) they are therefore called here holy Apostles and Prophets, by the spirite, who prouoketh them by name to reioyce, because the great Whore had more specially Hated and molested them. *Reuelat.* 18, 20. *Reioyce yee Holy Apostles and Prophets.*

Holy Citty *sig:* The Church, in singular manner renewed and purged in earth, a little afore the last day, as a type and

and signe of that most holy and glorious Church, which shall be in heauen, after the last Iudgement. *Reuel.* 21, 2. *And I saw that Holy Citty.* The same is meant by holy *Ierusalem.* verse 10.

Holy Ierusalem. *sig;* The vniuersall Church then being on earth, far more excellent and glorious, by a more illustrious presence of God, then before was wont, as an Image of the Cælestiall Church. Reue. 20, 10. *That Holy Ierusalem.*

to be Holy still. *sig:* To increase, proceede, and perseuer in a godly life. Reuel. 22, 11. *Let him be Holy still.*

Hony in the mouth. *sig:* The sweetenesse of Diuine truth, which in the study, finding out, and knowledge of it, is delightfull and ioyous. Reuel. 10, 9. *But it shall bee in thy mouth sweete as Hony.*

ten Hornes *sig:* Ten Kinges. See ten Kings.

Horses. *sig:* The Sarazens, likened to Horses for their swiftnesse and promptnesse to battaile. See Iob. 39, 25. Reuel. 9, 7. *The forme of the Locusts was like vnto Horses.*

black Horse *sig;* Famine, dearth, which is full of sorrow; therefore, fitly resembled by a blacke colour. Reue. 6, 5. *I beheld, and loe a Blacke Horse.*

to the Horses Bridles. *sig:* Very deepe, very farre and wide: It is an excessiue speech, noting the greatnesse of the slaughter, as also the greatnesse of spoile, like to the ouerflowing of Grapes pressed in a Wine-presse, wherein Horses may swimme euen to the Neckes. Such abundance of spoile should arise by the fall of the Cleargy, and superstition of *Rome.* Reue. 14, 20. *Blood came out of the Wine-presses vnto the Horsses Brialles.*

a pale horse. *sig:* Pestilent diseases, whereof they that die do looke pale. Reuel. 6, 8. *And behold a pale Horse.*

a red horse. *sig:* Bloody Warres, Sword, and cruell slaughters, one killing another. Reue. 6, 4. *There came out another Horsse which was red.*

White horse *sig:* The Ministery of the Gospel, being committed vnto the Apostles, Euangelists, and other teachers, who very speedily and swiftlie (like an Horse) by the doctrine of Christ (whose purity and integritie of it, is likened to White) conquered the whole World to Christ. Reuel. 6, 2. *And loe, there was a White Horse.* Some, by this white Horse vnderstand the Pestilence, by Dartes whereof, suddenly and mightily should bee beaten downe the rebellious World: But the Scripture neuer vseth to represent any dolefull thing by the White colour (which figureth purity, ioy, and gladnesse.) Againe, vnder the other three Horses, are shaddowed, iudgments to fall vpon the World for contempt of the Gospell. Therefore, the Ministers of the Gospell, which speedily spread the pure word of God in the time of *Traianus* the Emperour and his Successours, be signified by the White Horse.

2 Christ, subduing and tryumphing swiftly and mightily by his word, not ouer the prophane Gentiles (as was figured in the Vision. Chapter 6, 2.) but ouer the obstinate Iewes, beeing now conuerted to God. Reuelati. 19, 11. *And behold a White Horse.*

Hoasts. *sig:* Armies, or companies of Warriours and Souldiers, prepared vnto battaile vnder Anti-christes Banner. Re. 19, 19. *I saw their Hoasts gathered together to make battaile.*

Hoastes in Heauen. *sig:* Christs retinue or company of Saints, Cittizens of his Church, heere, beeing holy, innumerable, royall, and pure. Reuel. 14, 14. *The Hoastes which were in Heauen.*

Hot. *sig:* One, truely zealous, who with right affection, doth vehemently loue God and godlinesse, abhorring, and not being able to abide, impiety, Idolatry, and superstition; his feruent minde beeing like to hot Water, boyling, and ready to bubble and play ouer.

ouer. Reuela. 3, 15. *I would thou wert eyther colde or Hot.*

Houre. *sig:* Any moment of time, which commeth ſuddenly vpon men when they looke not for it. Reuelati. 3, 3. *Thou ſhalt not know what Houre I will come.*

at an houre, at a day, &c. *sig:* In a ſhort time, and with ſpeede, being ready to doe miſcheefe when the determined time is come, and ſo to continue without wearineſſe, till theyr appointed time is expired; which is thought wil be, when the yeare of our Lord ſhall bee 1696. For ſo long the Name and tyranny of the Turkes ſhall endure. Reu. 9, 15. *Which were prepared at an Houre, at a day, at a month, at a yeare.*

Houre of Iudgment. *sig:* The certaine time appointed of God, to bring ſome grieuous vengeance on the followers and friends of Antichriſt, for their horrible impiety and vnrighteouſneſſe. This is called Reuel. 10, 7. *The finiſhing of the Myſtery of God.* Reue. 14, 7. *For now commeth the Houre of his Iudgement.*

Houre of temptation. *sig:* A time of tryal, by great calamities, but verie ſhort, being to laſt but an Houre (as it were.) *Reu.* 3, 10. *I will keepe thee in the Houre of tentation.* What is a great time in reſpect of æternity?

an hundred forty foure thouſand. *sig:* A certaine number, which dooth ariſe iuſt (of twelue times twelue thouſand,) to note vnto vs, not that the twelue Apoſtles did multiply their Talents euery one twelue times: but that the number of the elect & faithfull amongſt the Iewes, in the daies of the Goſpell, ſhould bee not onely certaine to God, but ſuch as might be meaſured and tolde of men; whereas the number of elect Gentiles (howſoeuer certaine to God, yet vnpoſſible to be numbred of vs.) See Verſe 9. of this Chapter. Reuel. 7 4. *And there were ſealed an hundred and forty foure thouſand.*

H. V.

Huſband. *sig:* Chriſt Ieſus, which hath by Faith eſpouſed the Church

Church vnto himselfe, who decketh, and spiritually trimmeth her selfe in this her Pilgrimage, that she may bee ready and prepared at that great and solemne Marriage day. *Reuel.* 21, 2. *As a Bride trimmed for her Husband.*

H. *Y.*

Hyacinth. *fig:* Smoake, which is of colour like to Hyacinth; to wit, Blew, and Red; one of the Instruments of Turkish tyranny and cruelty, in killing men, which they shall doe, by Fire, Smoake, and Brimstone. *Reuel.* 7, 17. *Hauing fiery Habergions, of Hyacinth and Brimstone.*

I. *A.*

I. A.

Iacinth. *sig:*

Pretious Stone, called a *Iacinth.* One of those Stones, whereof is made the Gate, which signifies Christ, the onely way and doore vnto life, by whom if any enter, he shall be safe. Reue. 21,20. *The eleauenth a Iacinth.*

Iasper stone. *sige pro*

A most renowned and Noble Iewell, (beeing the Mother-Pearle) both for Antiquity and Variety. For there be diuers sorts; one kind is here mentioned like to Chrystall, most cleere, and of a thorough and most pure light, which cannot be darkned and obscured by any other colour.

2 The bright glory of GOD shining in his Church, being now more exactly purged from all filth of mans inuentions, then euer before. Reuel. 21, 11. *Her shining was like to a Stone most pretious, as a Iasper Stone cleere as Chrystall.*

3 The exceeding glory and Maiesty which God hath of himselfe, and in himselfe, incommunicable to any Creature. Reu. 4, 3. *And he that sate was to looke vpon like a Iasper Stone.* Some Interpretours thinke by these three pretious Stones; *Iasper, Sardine,* and *Emrande,* the Mystery of three persons in one glorious God-head to bee resembled, and in some sort opened. The Father, fountaine of Deity, shaddowed by the *Iasper,* (which is *Mater gemmarum*) most ancient, and of greatest variety. The Sonne (who was made flesh for vs) signified by

by the *Sardine*, which is of a fleshy colour; therefore called a *Carneoll*. The Spirit, by the *Raine-bow* or *Emerand*, which is for beauty and pleasure, most delightfull; to note the vnexpressable sweetenesse of the holy Spirit. Such then is God; one in Essence, three in person.

Idolatour. *sig:* One, who maketh Images for religious vse, or, who worshippeth the Image of true GOD, or of false. Reu. 21, 8. *And Idolatours.*

I. *E.*

Iesabell. *sig: pro* A Woman of that Name, Wife of *Achab* King of *Israell*, whom she drew on to most horrible Idolatry; being one also, which withstood and persecuted the Lordes holy Prophets, and kept a Table for foure hundred false Prophets; whereof she was a Ring-leader and a Captaine, bearing her selfe as an open professed Enemy of God and his truth.

2 A certaine notorious euill Woman, (not named *Iesabell*) yet bearing her name for likenesse in qualities; being a Whoore, a Witch, and Idolatrous; faining her selfe to vtter doctrine from the holy Ghost (as a Propheteesse) yet shee had it from the Deuill himselfe. Her Doctrine was the same, which before is called *Balaams* Doctrine. See there. Reuel. 2, 20. *Thou sufferest the Woman Iesabell, which calleth her selfe a Propheteesse.* What shee was, it is not knowne, but some notable filthy Woman, which seduceth and poisoneth many.

I. *M.*

Image of the Beast. *sig:* Not a Picture, set vp to represent one (such as Painters make for their gaines sake.) Neither any bodily Image, made to be worshipped and honoured (as corporall Images set vp in the Churches for religious worship be.) But the expresse & liuely purtrature and representation, of that Honour, Kingdome, Power, and Soueraignety, which the first beast; (to wit, the Romaine Heathenish Empire had)

had,) and the ſecond Beaſt; (to wit, Eccleſiaſticall *Rome*) ſought to reuiue. *Reuel.* 13, 14. *That they ſhould make an Image of the Beaſt.*

to giue life to ỹ Image

ſig: Not to cauſe an Image, by counterfeiting and craft, to mooue, and nod, and ſpeake, as if it were aliue (though the Spirit dooth allude to ſuch deuilliſh drifts:) but with authority and power, to ſpeak, commaund, and forbid, in all Kingdomes, in ſuch ſort, as all were put to death that would not obey and worſhip the Beaſt; (to wit, the Pope and Papacy) which ſpake and affirme, that euen Kinges and Emperours haue from them whatſoeuer they haue. Reuel. 13, 15. *And it was giuen to him to giue life to the Image of the Beaſt, and that the Image of the Beaſt ſhould ſpeake.*

Images of ſiluer, gold, &c.

ſig: Pictures made of Gold and Siluer, for religious vſe and Diuine adoration, whereof Papiſtry is full. Reu. 9, 2. *That they ſhould not worſhip Images of Siluer, Gold, &c.*

to worſhip the Image of the beaſt.

ſig: To adore and giue Diuine honour vnto the Pope, (who beares the Image of the Heatheniſh Emperour) by acknowledging a Diuinity in him; which whoſoeuer refuſed to doe, though they were Kings and Emperors, they loſt, not onely their liuing and Dignity, but their head and life too; whereof the Eccleſiaſticall Stories giue plentifull proofe. Reuel. 13, 15. *As many as would not worſhip the beaſt ſhould be killed. Reu.* 16, 2.

I. *N.*

Inchantment.

ſig. Spirituall Witch-craft, whereby Papiſts bewitched, both Kinges and people, that they ſhould bee deceiued with ſuch groſſe trumpery, and dote vpon ſuch a foule Strumpet as *Rome* is. Reue. 18, 2. *And with thine Inchantments were deceiued all Nations.* Yet euen the other kind of Witch-craft, condemned in *Moſes* Law, was much practiſed in *Rome*, not by Monkes and Fryers onely, but euen by ſome Popes,

Popes, who were knowne Sorcerers, and Inchanters. Howsoeuer, this is not meant heere.

Inhabitāts of the earth. *sig:* Not such as doe dwell and abide here on earth, for so the faithfull doe, but such as minde earthly thinges, beeing reprobate and vnregenerate Men. Reuel. 12, 12. *Woe bee vnto the Inhabitants of the Earth.*

to say in her heart. *sig:* To thinke with her selfe. Reue. 18, 7. *Because she saith in her hart, &c.* There is an inward speech conceiued in the hart, as there is a speech outwardly vttered with the mouth.

none in heauen, earth, &c. *sig:* Neyther Angell nor Man, good nor euill. Reue. 5, 3. *But none in heauen nor in Earth was able to open the Booke.*

In heauen. *sig:* In the Church of Christ, and company of the Saintes, with exceeding great Harmony and consent praising Christ. Reu. 19, 1. *I heard a great voice in Heauen.*

In the spirit *sig:* One, rauished by the Spitit, as the old Prophets were. *Reu.* 17, 3.

I. *V.*

to Iudge. *sig:* To be reuenged, to punish, or take punishment, according to the vse of the Hæbrew tongue. See *Gen.* 15, 14. *Deut.* 32, 36. *Reu.* 16, 5. *Because thou hast Iudged these things.*

2 To giue an vpright sentence vpon our persons and workes, beeing first laide open. Reu. 20, 12. *And the dead were Iudged according to the things which were written in the Bookes.*

3 To moderate and gouerne his owne, by framing and ordering their liues vnto Iustice & righteousnesse. Reu. 19, 11. *He Iudgeth righteously.* These words are drawne from Psal. 96, 10, 13. *Hee shall Iudge the people in righteousnesse.*

Iudgement in one hour *sig:* A great and suddaine vengeance, euen the fall and ruine of *Rome*, which shall come in a moment when it is not looked for. Reuel. 18, 10, *For in one houre*

houre is thy Iudgement come.

to manifeſt his Iudgement. *ſig:* To open and make knowne, the Arguments and ſure tokens of Diuine Iuſtice, which may declare God vnto the whole World, to bee a moſt iuſt Iudge. *Reue.* 15,4. *For thy Iudgements are manifeſted.*

Iudgemẽts true and righteous. *ſig:* Gods deliuerance of his Saints, which are true, becauſe they are performed according to his promiſes; and beeing fulfilled, by deſtroying his and their Enemies, according to their merites. Hence they become righteous. *Reuel.* 19,2. *For true and righteous are his Iudgements.*

Iuſt. *ſig:* One, extreamely hating bloody cruell men, and puniſhing Romiſh Murtherers, with due and demerited puniſhment of death. Reu. 16, 5. *Lord, thou art Iuſt.*

G. A.

K. E.

to Keepe his word. *sig:* TO abide in that duty which the word commaundeth, and to beleeue that doctrine which it teacheth. *Reue.* 3, 10. *Because thou hast Kept the word of my patience.*

to Keepe, or deliuer out of tentation *sig:* Not wholy to free from tryall, by affliction, but to bestow strength to abide the combat and get the victory. *Reuel.* 3, 10. *I will Keepe thee out of temptation.*

Key of Dauid. *sig:* All power and rule, in commaunding, forbidding, deliuering, and punishing, loosing and binding: (by a Metaphor of Keyes which were a signe of gouernment) to represent the Regall power of Christ, whereby hee casteth out of his Church, or receiueth into it, as he thinkes good. Reuel. 3, 7. *Which hath the Key of Dauid, &c.* These words are taken out of Esay. Chap. 22. ver. 22. This power of opening and shutting, he bestoweth on his sincere Ministers, who execute it; especially in that part of Church-gouernment, whereby obstinate Sinners are deliuered to Satan; & truly-repentant ones, are restored to the Church.

Key of pit bottomlesse *sig:* Power ouer the darkenesse of Hell, which is shut vp in the the deepest & innermost part or Gulfe of Hell. *Reuel.* 9, 1. *To that Angell was giuen the Key of the bottomlesse pit.*

Keies of hel and death. *sig:* The power of Christ, in deliuering vnto death and Hell such as haue sinned. *Reuel.* 1, 18. *I haue the Key of Death and Hell.* Fearefull is this power, whereby

whereby Christ is able to shut the Gate of glorie vpon such wicked men, as are thrust into Hell, and to open the Gate to the godly, whereby they may enter into life.

K. *I.*

to Kill with the sword. *sig:* To put to any violent death; one kinde of violent death being named to signifie the rest. Reuel. 13, 9, 15. *If any Kill with the Sword, he shall be Killed with the Sword.* ver. 15. *Should be Killed.*

King. *sig:* Principally Sathan (that great destroyer, who driueth the whole World, both vnbeleeuing Iewes and Gentiles into destruction) and vnder him Mahumet, whom the *Saracens* obey as their King. Also the Pope (namely *Boniface* the fift, and *Hildebrand*) whom religious Locustes; to wit, Monkes and Fryers, acknowledge as their King and Founder, from whom they receiue (as from their King) institution and orders. *Reuel.* 9, 11. *Now they had a King set ouer them.*

Bonifacius quintus Monachos assumit in suum Clerum.

2 Such as rule, as Princes ouer their Subiectes heere in Earth, vnder whom (by Synecdoche) comprehend Emperours, Dukes, and all earthly principalities. *Reu.* 10, 11. *Ouer Nations, and tongues, and many Kings. Reu.* 19, 18. *The flesh of Kings.*

3 Elect partakers of Christ his kingdome, in whom they conquer Sinne, the World, and Satan. *Reue.* 1, 6. *Made vs Kings to God.*

Kings of the earth. *sig:* The mighty men, which haue greatest power heere in the Earth, beeing themselues wicked and earthly minded men, Vassals vnto their owne lusts, and vnto the lust and will of the Deuill, Pope, or the false Prophet Mahumet. Reuel. 16, 14. *And go to the Kinges of the Earth. Reuel.* 18, 3. *The Kinges of the Earth haue committed Fornication with her.* Also verse 9. and ver. 23. *The great men of the earth. Reu.* 19 19. 6, 15.

2 Cheefe Christian Rulers, and godly Princes

of the Gentiles, who shal bring their whole power, and riches, and whatsoeuer glorious thing they haue, to amplifie and beautify Gods Church, collected now out of Iewes as wel as Gentils. *Re.* 21,29. *The Kings of the earth shall bring their honor and glory to it.*

King of Kings. *sig:* Christ Iesus, a Soueraigne King, to whom all other Kings are but Subiects, receiuing their Kingdomes from him. *Reuel.* 19, 16. *King of Kinges.* This is a Name of Supreame Maiesty and gouernment, written in Christ his Garment, to manifest vnto all, that he is aboue all: and in his Thigh, to signifie, that which may bee thought lowest, least, and meanest in Christ (this most mighty King) to be higher then the greatest height & dignity which is in earth. This Soueraigne Empire of Christ, (whereof we read. Dani. 2,44, 45.) shall appeare far more gloriously in the latter ages of the church, by subduing his Enemies, and protecting and purging his Church, then euer it did in former Ages.

King of Saints. *sig:* God himselfe, to whom all the Saintes yeelde obedience (as to their Soueraigne King.) Re. 15,3. *Iust and true are thy waies ô King of Saintes.* The Saints, hauing the Almighty God for their king and Protectour, and liuing according to his most pure Lawes (as good Subiects) they need not feare what Deuils or men do against them.

Seauen Kings. *sig:* Seauen sorts, degrees, or orders of gouerment and rule, which are the speciall markes, to discerne what Citty that is, which is the Seate of that Antichrist; namely, that, which together with seauen Hils (a permanent marke, which euen in Saint *Iohns* time was to be seene) hath also for a flitting mark, seuen formes and sorts of Regiments and Dominations; whereof, sixe had beene whilst *Iohn* was aliue; to wit. 1. of Kings. 2. of Consuls. 3. of Dictators. 4. of *Decemuiri.* 5. of *Triumuiri*, or *Tribu-*

Tacitus, in the beginning of his History,

ni

reckoneth six, for the seuenth was not in his time.

ni militum. These fiue were now already past and abolished, before the time that Saint *Iohn* liued. As it is written; *Fiue are fallen.* Chapt. 17, ver. 10. The sixt was of *Cæsars* or Emperours, who gouerned *Rome* when *Iohn* wrote the *Apocalipse*; therefore he saith: *One is.* Verse 10. The seauenth was of the Pope, of which he saith in the same verse; *Another which is not come, &c.* because the Pope raigned not in *Rome*, til a good while after the death of S. *Iohn.* Here then is a plaine description of *Rome*, to be the seat of the Beast, euen of that great Anti-christ; no other Citty in the Worlde hauing seauen Hils, and seauen kindes of gouernment successiuely, saiuing the Citty of *Rome. Reue.* 17, 10. *They are also seauen Kinges.* Such then are deceiued, as doe thinke, by these seauen Kings to bee meant, eyther the first seauen Kinges, who in the beginning did sway the Scepter in *Rome*, or the seauen Electors of the Empire: The former were past; and the latter remaine all still. Or they, who restraine it to seauen seuerall & singular persons; which should be, *Galba, Otho, Vitellius, Vespatianus, Titus, Domitianus*, and *Nerua*: All which were Emperours of *Rome*, betweene *Nero* and *Traianus*. But of all other, they most erre, who interpret these seauen Kinges (as *Ribera* the Iesuite, and *Claudius*, a Fryar *Carmelite* of *Paris* doe) of seauen ages of the World, whereof, fiue should bee expired at the first comming of our Lorde, the sixt should last from thence to the comming of Anti-christ: And the seauenth from thence to the end of the World. This to be reiected as a Popish dreame, fitting these seauen heades to any Citty in the World; whereas the holy Ghost purposed heere, to giue an euident note, to know where the Throne of the Beast (that is, Anti-christ) should be.

Kingdome of our God. *sig:* The royall administration of God in the Church,

(the tyranical enemies thereof being extinct, which delighted to glut themselues with the blood of the Saintes) and godly Kinges set vp, to gouerne his people in his waies. Reuel. 12, 10. *Now is come the Kingdome of our God.*

not to receiue a kingdome. *sig:* To want, and to bee without that Regall and princely power, which enableth men to rule ouer kingdomes and people. Reuel. 17, 12. *Which yet haue not receiued the Kingdome.*

Kingdomes of this world are Christs. *sig:* Heathenish Kings, conuerted to Christ, who after a sort, maketh his royall Maiesty visible in such godly kings, framing their harts so, as to cause them to cast down their Crowns and Scepters at Christs feete; and both in themselues and their subiects, to study chiefely how to promote his glory. Thus Christ raigned by *Constantine* the Great, and other godly Emperors of old time: and of late, by sundry worthy and religious Princes, in *Germany*, *England*, *Scotland*, *Poland*, and *Denmarke*. *Reue.* 11, 15. *The Kingdomes of this world are our Lords, and his Christs, who shall raigne for euermore.*

L. A.

Lake of fire burning. *sig:*

THE extreame tormentes of Hell, called before the second death: also, destruction. Chapt. 17,8. To be cast into this Lake, is to be adiudged to most grieuous damnation and paine there, by an vnrecouerable sentence. This shall be done, as a most iust reward to Antichristian doctrine and tyranny, which shall be most seuerely punnished without any hope of recouery, eyther for the Papacy it selfe, or the men, which embraced it and fought so fiercely for it. For out of Hell no redemption. Reuel. 19,20. *These both were cast aliue into a Lake of fire burning, &c.*

Lambe. *sig.*

Christ and his Church, humble, meane, and meeke as a Lambe. *Reuel.* 17, 14. *They shall fight against the Lambe.*

Lambs mariage supper *sig:*

The participation and fellowship with Christ, in his heauenly ioyes and blisse, when the Church (his Spouse) shall be fully blessed. *Reuel.* 19,9. *Called to the supper of the marriage of the Lamb.* Some vnderstand this, to belong to the time of the calling of the Iewes, which shall be afore Christ his comming to Iudgement, in which calling, they shall not refuse vpon vaine excuses, as at first. Math. 22. But at the first hearing (through the most effectuall grace of Christ) they shall very readily obey the doctrine of Faith, wherein they shall ioyntly delight themselues, as men which sit together at a great Supper,

which beeing in the Euening and end of the day, dooth signifie: that this calling of the Iewes, shall be in the Euening and end of the World, as a fore-runner and representation of the great Supper, which the Church and Christ shall haue together in Heauen. This Exposition is not rashly to be reiected.

L. *E.*

to lead into Captiuity. *sig:* To expell, or driue out of ones Country, and to make them bond-men and slaues. Reuel. 13, 10. *If any Lead into Captiuity.*

Leaues of the Tree. *sig:* The most certaine hope which the faithfull haue by Christ, of the glory to come, which as a fruit, followes after a Christian hope, as fruit in the season, dooth accompany and follow leaues and flowers. Reuel. 22, 2. *And the Leaues of the Trees healed the Gentiles.* Some vnderstand this, of the graces and merits of Christ, fully enioyed (not in hope onely) in heauen. Where, seeing there shalbe no difference betweene Iew and Gentile, nor any sores to bee healed; therefore, the former signification is better.

Length, as large as the breadth. *sig:* The durable continuance of the Church of Christ, (meant by length:) Also the comely beautie and form which it shall shew (meant by the breadth) & the one being as large as the other, signifies a wonderfull proportion in the durance and comlinesse of the Church. Reu. 21, 16. *The Length was as large as the breadth.*

Leopard. *sig: pro* A certaine beast (which some call the Cat of the Mount, others, a Libbard) very full of spottes, diuersly coloured; also, exceeding swift, subtile, and fierce, beeing most furiously enraged against men, so as if it see but the picture of a man on a Table, or Paper, it will most fiercely run against it to teare it. Lastly, it is of such a sweete sauour, as allureth all other beastes vnto it, by which meanes they are caught

caught and deuoured.

2 The Romiſh Byſhop with his aſſiſtants, his Popiſh Cleargy, euen that Antichriſt conſiſting of that corporation; which very fitly is likened to a Leopard, whoſe ſpots, repreſent the horrible filthineſſe which ſticketh in that Romiſh Beaſt, ſo faſt, as there is no more hope they will change, then that a Leopard will forſake his ſpots. Alſo, that Romiſh Rabble be moſt hatefull to true Chriſtian men, not being able to endure the Image of ſuch, (being adorers of all other Images:) They are ſwift to miſchiefe, vſing not more celerity in effecting cruelty, then they do ſubtilty in contriuing it, entiſing many thouſands into their ſnares, by a kind of venerable Maieſty, and counterfeit piety. Finally, they bee rauenous as Beares, proud, ſtout, and intollerably inſolent, and ſauage with all, as Lyons, hauing (to be ſhort) al ſuch immanities and deformities in them alone, as Dan. 7, 4, 5, 6. Vnder ſeuerall Beaſts, ſeuerally applyed to thoſe three great Monarchies; to wit, *Aſſyrians*, or *Chaldees*; *Perſians*, or *Medes* and *Greekes*. Reu 13, 2. *This Beaſt was like a Leopard, his Feete like a Beare, and his mouth was like the Mouth of a Lyon*. Whereas ſome Interpretors vnderſtand this Leopard, of the Romaine Empire, ciuill, or become Chriſtian, but tainted with corrupt errour; it dooth not ſo well agree, as to that Antichriſt, to the corporation of the Papacy, whereof the Byſhop of Rome is head and cheefe, who hath exerciſed, and doth practiſe cruelties of all ſorts, wanting no kinde of ſpirituall nor bodily ſpots and filthineſſe.

Plinius refert de Pardis ſeu pardalis, eorum odore ſolicitare quadrupedes cunctos ſed capitis torwitate terreri; quam obrē (occultato eo) reliqua dulcedine inuitatos corripiunt.

L. *I.*

Lies. *ſig.* Errour in doctrine, Hæreſies, diſſimulation in Religion, and counterfeit manners. Reuel. 22, 15. *And ſuch as loue and make Lies.*

Liars. *ſig:* Hypocrites, diſſemblers, and all which delight

in error and false doctrine. Reuel. 21, 8. *And Liars.*

Light of a Candle. *sig.* The very least commodity of this life, as a Candle lighted in the night, which the poorest will not be without. So great shall be the fall of that Cittie, wherein the least good thing shall be wanting, and cannot be had. Reu. 18, 23. *And the Light of a Candle shall shine no more in it.*

to lighten the earth with his glory. *sig:* To illuminate mens mindes by the brightnesse of the pure word of God, expelling darknesse of ignorance, and damnable Hæresies, which had long couered the face of the World. Reuel. 18, 1. *And he lightned the Earth with his glory.*

Lightnings *sig:* The terrible and vnauoydable punnishments, which God from Heauen shall send vppon the persecutours of his Church. Reuel. 4, 5. *Out of that Throne came Lightnings.*

linnen pure and bright. *sig:* Angelicall purity, by the alone imputation of Christ his holinesse to the Saints, who be al Priests to God, all now entring into Gods Temple whereinto the Leuitical Priests only were wont to come. Reuel. 15, 6. *Cloathed in pure and bright Linnen.* He alludeth heerein, to the Cloathing of the Priests vnder the Law. Exod. 28, 42. Some vnderstand by this pure Linnen, the Equity and Integrity of Gods iudgment vpon his Enemies. *Iunius* writeth, that this kind of Cloathing with fine pure Linnen, it was of olde time, a signe of royall and Priestlie Dignitie.

to lift vp the hand to heauen. *sig:* To sweare, or by oath to confirme a thing. It was a gesture of old, vsed by such as did swear, and at this day is in vse with the *Æthiopians. Reuel.* 10, 5. *He Lift vp his hand to Heauen.* Very often in the Old Testament, Lifting vp the hand is put, to signifie swearing. Gene. 14, 22. Numb. 14, 30. Ezek. 20, 5. To these Texts doth *Iohn* allude.

little booke. *sig:* A speciall Booke, concerning the affaires of Gods

Gods Church, which is kept with Christ the Redeemer, out of which he took this *Apocalipse*. Thus Maister *Iunius*. Reuel. 10, 2. *And he had in his hand a little Booke open.*

2 The holy Byble, which, though a large booke considered by it selfe, yet if it bee compared with the huge volumes of Popish ordinances and decrees, it is but little. Maister *Gifford* takes it thus.

3 All Diuine Mysteries, which to reueale, is in Christs power. *Claudius* doth thus interpret it.

4 All consolatarie Scripture, or Euangelicall promises, which are written in a Booke, that they might be extant to comfort Christians in all Ages; And becaùse they lead as directly, a readie way to the Throne of grace, (through one Mediator.) and not by long windlesses and circuits; therefore it is saide to be a little Booke. Maister *Fulke* expoundes it thus.

5 An vncertaine woorke, or Booke, written very anciently, touching the estate of latter times; affirming, that as the doctrine of grace was preached, first to the Iewes; then to the Greekes; and lastly, to the Latines: so contrariwise, it should returne, from Latines to the Greekes, and so backe againe to the Hæbrewes, whence it first came; saith an vnknowne Authour.

6 The slender, meane, and weake knowledge of diuine truth giuen to some one certaine Age, whereof *Iohn* speakes. Maister *Bright-man* takes it thus. Let godly Readers take what sense of these they shall thinke meetest, I most encline to Maister *Giffords* Exposition. That the holy Byble, which long had been shut vp from the people, by the craft and malice of Antichrist, should at length be cleerly knowne to the people.

little season *sig:* A short space of time, wherein the tyranny of Antichrist should last, which of the learned, is accounted

counted to be about 390. years, or foure hundred. In which time the Deuill let looſe, did deceiue the World with abhominable ſuperſtition, Idolatry, wicked errours, and ſuch ſtrong deluſions, as was wonderfull. Reue. 20, 3. *And afterward he muſt bee looſed a little ſeaſon.*

Liuely fountaines. *ſig:* All good thinges (which the memory of former euils cannot diminiſh) and to be led to theſe Fountaines, ſignifies to bee partakers of all thoſe good thinges; and that by the Lambe Chriſt, his Mediation onely. Reuel. 7, 17. *And ſhall leade them to the liuely Fountaines.* Theſe wordes, containe the cauſe of the felicity deſcribed in the former verſes. See Iohn 7, ver. 33, 39. *What is meant by the Waters of Life.* All ſpirituall good thinges, or graces of the ſpirit, aboundantly ſhed vppon the thirſty Soules which deſire them, and feele an extreame need of them.

euery liuing thing. *ſig:* All the worſhippers of the Beaſt, as well the Cleargy and Popiſh Teachers (ſignified by the Sea) as the Laicall Papiſtes (ſignified by the earth) one and other ſhall bee horribly ſlaughtered in the great day of Gods vengeance vppon them (for which, God is praiſed in the next verſe) euen as Fiſhes dyed in the Sea, turned into blood in *Ægipt*, and men were driuen to drinke blood when the freſh Waters were ſmitten. Reuel. 16, 3. *And euery liuing thing dyed in the Sea.*

L. O.

Locuſts. *ſig:* The falſe Prophets, and all the worſhippers of Mahomet in the Eaſt, ariſing out of groſſe errours and ignorance, flying (as it were) by companies, & feeding, not vpon their owne, but the thinges of others, like Locuſts, till they had in a maner, deuoured, and miſerably waſted, both the Eaſt regions of the World, and the Weſt Countries of Europe. Alſo, by theſe Locuſtes, are meant, eſpecially the great

great ſwarmes of Popiſh Prieſts, Fryars, Monkes, and Cardinals, euen the whole Popiſh Hirarchie, & pontificall Cleargy in the Weſt. Theſe are fitly likened vnto Locuſtes, which are a little and vile vermine, ſpringing (as ſome ſay) out of Smoake, flying together by great heapes and ſwarmes, eating vp and deſtroying greene things and fruites of the Earth, beeing a very ſloathfull and idle Creature: Euen ſuch for all the World, are the Popiſh Clergymen. They are bred out of the Smoake and darkeneſſe of Helliſh ignorance; they are ſlow-bellies, liuing vppon the Sweate of other mens browes: whatſoeuer in any Region or Country is moſt pleaſant, they draw it vnto them, and eate it vp, laying waſt all the green things in the Church,* ouerſpreading the Earth in great heaps and rablements, ſtinging thouſand thouſands with their damnable deuiſes, and diueliſh inuentions. Reuel. 9, 3. *And there came out of the Smoake Locuſts, vpon the Earth, which haue power, as the Scorpions of the Earth haue power.* The Popiſh Writers themſelues do acknowledge, by theſe Locuſts, to be meant the Mayſters of errors, Hereticall Teachers, ſuch as ſhould giue heede to ſpirits of errour, and doctrines of Deuils, bringing in dangerous errours, and denying the Lorde; as *Franciſcus Claudius*, a *Carmelite* Fryar hath expounded this place. The *Rhemiſts* alſo, vpon this Text, confeſſeth thus much in their Marginall Notes.

(a) *Vna ſecta minoritarum quadraginta prouincias obtinebat Sabel. eneid. 9. lib. 6. Vna hæc Franciſcanorum familia totum terrarum orbem implenit Polid. Virgil. de Inuent. lib. 7. cap. 4.*

Long white Robes. *See* **Robes.**

to Looſe. *ſig.* To giue liberty and power, more fully to execute his rage and cruelty againſt the truth, and profeſſors of it, to vex them by all the meanes he can. Reu. 20, 3. *He muſt be Looſed.*

Lord of Lordes. *ſig:* A Soueraigne Lord, to whom belongs all power and Domination, ouer all Emperours and Kinges of the Earth. Reu. 17, 14. *For he is the Lord of Lords, and King of Kings.*

Chriſt

strong Lord *fig:* Christ Iesus, infinite in power, which no earthly or hellish power is able to resist; therefore, howsoeuer it seeme vnpossible, that *Rome*, being proped vp with the might and riches of many great friends and confederats, should bee destroyed; yet it must be so, sithence he that executeth the iudgement is so strong a Lord. Reu. 18, 8. *For he that condemneth her is a strong Lord.*

not to Loue their liues. *fig:* To preferre the truth of the Gospell and faith in Christ, before their owne liues; being prodigall, to spend euen their blood, rather then by any torments to be remoued from the Gospell. Reu. 12, 11. *And they Loued not their liues vnto death*; that is, not their Liues more then Christ. A comparatiue speech, like that in 1 Cor. 1, 17. *Christ sent mee not to Baptise, but to Preach*; that is, rather, and more sent to Preach, then to Baptise.

to lust after. *fig:* Wantonly, to desire thinges delicate and pleasant. Reuel. 18, 14. *That thy Soule Lusted after.*

M. A.

M. A.

to Make al. *sig:*

IO compell & enforce euery person, one and other, of what sex or condition soeuer. *Reuel.* 13,16. *He made all, both small and great.*

2 To create things of nothing, as where it is saide, *Thou, O God, Made Heauen and earth.*

3 To restore and renew thinges decayed and corrupt. Reuel. 21, 5. *I will Make all things new.* Some vnderstand this, of the restoring the Doctrine, worship, and people of God, to more puritie heere in earth, afore Christ his second comming. Others, of the Renouation of the world at the last Iudgement. Both methinkes, may well bee comprehended in these words [*of Making all new.*]

to Make the Image of the beast. *sig:*

To haue any Image in honour and great price, giuing to it great glory and respect. *Reuel.* 13, 14. *That they should Make the Image of the Beast.* What this Image signifies, See before, in Image.

Measure of a Man. *sig:*

A description which shall bee made by Godly Ministers, doing in all things (which concerne the administration of the Church) after the will of God, euen as the Angels doo continually respect Gods pleasure. Reuel. 21, 17. *By the measure of a Man*; that is, of an Angell.

number of a Man. *sig:*

Not any particuler indiuiduall man, liuing at such time as *Iohn* wrote (as *Peter, Thomas, Iames*) but a Kingdome, whose name may bee sought out by a man; and being found out of the Letters numerall,

merall of that name, there will arise iust the number of six hundered sixty sixe. This Name is *Latinus*, as shall be shewed in the word [*Number.*] Reu. 13, 18. *It is the number of Man.*

Many waters. *sig:* Many people, Nations, Languages, ouer which the great Whore raigneth. Reuel. 17, 1. *The great Whore sitteth vpon Many waters.* These Waters are expounded, verse 15. *The Waters are people, multitudes, Nations, and tongues.* This proueth Rome to be the great Whore and Throne of the Beast; for doth not that Citty sit vpon Many waters? Are not now Many Countries and Kingdomes subiect to the Byshop of *Rome*? And Many more haue beene subiect to him heeretofore.

Mariage of the Lambe. *sig:* Most neere and straite coniunction betweene Christ and his Church, to bee gathered out of beleeuing *Iewes* and *Gentiles*; not *Gentiles* alone. Reuel. 19, 7. *The Marriage of the Lambe is come.*

Marriage Supper. **See Supper.**

Marke of the beast. *sig;* Some publicke signe or Token, whereby men were knowne to others, and did professe themselues to be the seruants of the Beast; as the Iewes were seuered from other people, by the Marke of Circumcision, and Christians are Marked by the signe of Baptisme, whereby they are sealed to Christ. So the followers of Antichrist are Markable and knowne by some externall signe and Ceremonie; but what this Marke is, Diuines doo not all agree. Some, will haue the Marke to be, the profession to be a Member of the Latine Church, or *Roman* Church. Some, the Chrisme in the Sacrament of Confirmation. Some say, the Marke to be all one with the name of the Beast. But I like best of them, which thinke, that the Beast had sundrie Markes, where-with he branded his worshippers; because we see in the Text, the Marke, the Name of the Beast, and the Number of his name, distinguished

guiſhed by the Holy-Ghoſt. And it is known by experience, that ſome were more neerely Marked to the Pope, and with a more ſpeciall brand, then others were. For, Emperors, Kinges, and other great men of the earth, were obliged to the Pope, by the Marke of a ſolemne oath, promiſing & bin-ding themſelues, to be * Defenders and Protectors of the chiefe Byſhop and holy Church of *Rome*: As did the Emperor *Otho*, the firſt of that name, in the yeare of our Lorde, 1442. ſware to Pope *Iohn* the twelfth, that to his vtmoſt power, hee would extoll him and the holy Church. Now, the Popes Clergy of all ſorts; as Cardinals, Friars, Monks, Nuns, &c. they had their peculiar Marke, euen the Ceremony of Popiſh Orders, called among themſelues, an *Indelible Carracter*. Furthermore, the Lay-Papiſts, profeſſe themſelues to be the Popes vaſſals, Worſhippers of him, as of their Spirituall Lord, by calling themſelues after his name [Catholicke Papiſts:] as their High-Prieſt the Biſhop of *Rome*, doth entitle himſelfe the [Catholicke Byſhop.] Finally, the Greeke Church, which a great while withſtood the power of the Pope, at the length tooke vppon them the number of his name, when *Michael Paleologus* the Græcian Emperor, promiſed, for himſelfe and all his ſubiectes, to ſubmit himſelfe and yeeld the Primacy to the *Latine* Byſhop, to be ſubiect vnto the Mother-Church of *Rome*. Thus, of theſe three ſignes, the Carracter or Marke of the beaſt, belongs to the Princes and Cleargy, as vnto Sonnes; his name, vnto the people and vulgar ſort, as vnto his Slaues: and the number of his name vnto the Græcians, as vnto ſtraungers. *Reuel.* 13, 17. *That no man might buy or ſell, ſaue hee that had the Marke, or the name of the Beaſt, or the number of his Name.*

* *Diſtinct. 63. c. tibi domino.*

Clement libr 2. titulo de Iure Iurando.

Character indelebilis.

to receiue a Marke in the right hand & in the forehead

ſig:

To witneſſe their ſubmiſsion vnto Antichriſt, by the

the Romish Beast, by reseruing vnto him and his Sea (the Church of Rome) their prerogatiue in all their actions, aduauncing and preferring it with their best might and force; which is, to receyue the Marke in the hand (the Instrument of steength and action.) Also, publickely euery where, professing their homage and subiection to the holy-Apostolicke-Catholicke Sea of Rome (as they cal it) which is, to haue the Marke of the Beast imprinted in the fore-head. Reuel. 13,16. *And he made all to receiue a Marke in the right hand, and in the fore-head.* Some vnderstand this, of hauing their forehead and hand signed with their Chrisme in Confirmation; or with their greasie Oyntment. Others, interpret it, of maintaining Papisme, both secretly and openly. But the first Interpretation is best.

Marty; faithfull. *sig:* A constant witnesse-bearer to the truth of God, which hee is ready to giue Testimony vnto, with losse of his life, and doth it indeede when need is. Reuel. 2,13. *When Antipas my faithfull Martir was slaine.* *M.* *E.*

a Measure of wheate. *sig;* Such a portion of Bread as wold serue a man for a day, if hee eate Wheate; And three measures of Barly, signifies, three mens Bread-Corne, if they would eate Barly-bread. This great scarsitie of victuals, is threatned as a plague, for contempt of the word. Reuel. 6,6. *A Measure of Wheate for a penny.*

to Measure the Citty. *sig:* To describe accurately the Church of Christ. Reuel. 21,15. *Hee had a Golden Reede to Measure the Citty withall.*

Measure of a man. See Man.

Merchants of the earth. *sig: pro* Such as transport and import, for mony, wares, and commidities by Shipping, thereby to enrich themselues.

2 Such as make Merchandize and sale for filthy gaine of mens soules, thorough false Doctrine and

& Idolatry,& by this kind of ware,gaine great glory and wealth to themselues; therefore, are called the great men of the earth. Verse 23. See Verse 13. Such were the rich Cardinals,and other popish Prelates. Reuel. 18, 3. *And the Merchants of the earth waxed rich, by the aboundance of her pleasures.*

M. *I.*

Michaell with his Angels. *sig:*

Christ Iesus, that great and strong Prince and Captaine of the hoast of God, head of the Angelles & of his Church. Reu. 12, 7. *Michael and his Angels fought, &c.* Some by *Michael*, vnderstand the faithfull, who professe the mighty God, and are assisted with the Angels, in the battel against Satan. Others thinke, *Constantine* the Great, to bee noted out by *Michael*, because of the great strength wherewith he was endowed of Christ (who therefore lent his owne name) to fight his battels against *Maxentius*, & other cruell enemies of the Christian church. We may well vnderstand both him as Instrument, and Christ as Captaine and cheefe Commander, in this battell.

Middest of heauen. **See Heauen.** Reuel. 8, 13. Chap. 14, 6. Ch. 19, 17. All these places haue one meaning; to wit, of such as haue auoyded grosse superstition, but not attained such purity as is meet; and therefore hang in the middle, as yee would say, betweene heauen and earth; purity and impurity.

to be in Middest of the throne, of 4. beasts, and of the Elders. *sig:*

The equality of Iesus Christ (that Lambe) with the Father, in the essence and glory of the Godhead. Also, his speciall and gracious presence in the assembly of faithfull ones in the middest of his Church. Reuel. 5, 6. *And loe, in the Middest of the Throne, and of the foure Beasts, &c. stood a Lambe.*

Middest of the 4. beasts *sig.*

The Company of the Saintes, the Church of Christ, which onely knoweth the Counsell of God in his plagues which he sendeth vpon the vnthankefull worlde, for what causes they are

sent, and what vse is to be made of them. *Reuel.* 6, 6. *And I heard a voyce in the Middest of the foure Beasts, say.*

Mightily. *sig:* Forcibly, with a strong voyce, and great vehemency of speech, to stirre vp attention, and to note the efficacie and vnchaungeable certainty of the things denounced by this one Angell. Reuel. 18, 2. *And he cryed out Mightily with a loud voyce.*

Mingled with fire. *sig:* The Doctrine of heauenly truth (clear as Christall) coloured with hot contentions and strife (as it were with fire:) or (as others expound it) accompanied with bitter persecutions, as sharpe as fire. For it is vsuall in Scripture, by the tearme of fire, to vnderstand both feruent contention, As *Math.* 10. *Luke* 12. and also, fierce tribulations, as in *Iob.* 1. 1. *Pet.* 4, 12. *Reu.* 15, 2. *I saw a sea of glasse Mingled with fire. Iunius*, by mingling of fire, vnderstands the Treasures of Gods Iudgements, to be dispensed at his pleasure.

Minde hauing wisedome. *sig:* The most wise Interpretation of that secret, touching the seauen heads heer mentioned; or a mind endued with vnderstanding from God, wisely to know and marke this secret. *Reuel.* 17, 19. *Heere is the Minde that hath wisedome.* It is a Præface to prepare attention, like to that *Reuel.* 2. *He that hath eares to hear, &c.* So heere; Attend to the interpretation of these things, in the vnderstanding whereof, there is wisedome.

a Mysterie. *sig;* A Mysticall name, which is discerned & known onely by wisedome. Thus *Beda* saieth of it. Or a name, which is otherwise to bee interpreted, then the shew and appearance of it is, deceiuing men vnder the Title of Religion, being most abhominable indeede. Reuel. 17, 5. *And in her forehead a name written: a Mysterie.* Some Inter-

S. Hierom, thought this Mysticall name, to be that inscription, *Roma æterna*. As it was by Heathens called *Vrbe æterna*, & of Papistes the æternall rocke of the church.

terpreters thinke, that the name of the Woman is called a Myſtery, becauſe her Deſcription is ſet downe in a figuratiue ſpeech, and not in playne tearmes: And this doth well agree with the former ſignifications. They are deceiued therefore, which read myſtery with a great Caracter, as if [*Myſtery*] were the name of a woman; whereas it ſhewes out the condition of her name, that it is ſecret and remooued from common vnderſtanding, needing Interpretation.

the Miſtery of God. *ſig:* The reſtoring of the Iewes, by their calling to Chriſt, which being a thing farre from all thought and hope of men, is therefore called a Myſtery. *Reuel.* 10,7. *The Myſtery of God ſhall be finiſhed.* Some, by this Myſterie, vnderſtand the Doctrine of the laſt Iudgement, touching the rewarding of good and euill. Others, the whole Doctrine of the glorious Redemption of the Church of Chriſt; which things, becauſe none comprehend, ſo as they ſhall be, are therefore called Myſteries. But I preferre the firſt ſignification.

the Miſtery of ỹ woman *ſig:* That which is ſecret or hid from our vnderſtanding (through our negligence and vnskilfulneſſe) concerning the Woman and the Beaſt; that is, *Rome*; which God promiſed heere to open and declare vnto *Iohn*, and by him to the Church. Reuel. 17,7. *I will ſhew thee the Myſterie of the woman, and of the beaſt that beareth her.* No maruell then, if ſo many bee ignorant ſtill of the Woman and the Beaſt, ſeeing her name is Myſticall; & what thanks owe the faithfull to God, for declaring this Miſtery of the name vnto them, to keepe them from being deluded to their deſtructions, as thouſande thouſands be.

M. *O.*

Moone. *ſig. pro* That creature or great light, which giues ſhine by night. Reuel. 21,23. *Neither of the Moon to ſhine in it.*

2 The vanity of all earthly thinges, ſubiect to changeableneſſe; as Riches, Honours, &c. which the members of the primitiue Apoſtolical Church deſpiſed, being farre from that ambition and luſt after Honors and wealth, which hath ſince entered in, and raged. *Reuel.* 12, 2. *And the Moone was vnder her feet.* It is a Godly and Learned expoſition, by the Moone, to vnderſtande that light of truth and doctrine, concerning manners, receyued from the *Word* (as the Moone borroweth her light of the Sunne) after which, the members of the firſt Apoſtolical Churches directed their feet and ſteps; being for worſhip, gouernment, life, and maners, both vniforme, and (as yet) vndefiled with human inuentions. But the firſt ſignification is godly, and alſo more vſuall.

ſong of Moſes the Seruant of god. *ſig:* Such a ſong of reioycing and triumph, for deliuery out of the cruell Iawes of Antichriſt; as *Moſes* (who for honor-ſake, by an excellency, is called the ſeruant of God. *Deut.* 34, 10.) did ſing with the *Iſraelites*, after their deliuerance from the *Ægyptians*. Exod. 15. There being no leſſe power and goodneſſe of God, ſhewed foorth in ſauing from Antichriſt, then from *Pharaoh*. Reuel. 15, 3. *And they ſung the ſong of Moſes the ſeruant of God.*

Mother of whoremongers &c. *ſig:* One, that is the Miſtris and Teacher of Idolatrie, (which is ſpiritual fornication.) As alſo the Mother and the Nurſſe of wickedneſſe of all ſorts & kindes. Such an one is *Rome*, the Synagogue of Antichriſt, boaſting her ſelfe to bee the Mother-Church, the Pillar of truth; out of which, there is no ſaluation; yet indeed, approues her ſelfe to be that Step-Mother of all thoſe ſuperſtitions and impieties, which of long time haue been deriued and ſpread abroad into the Weſterne and Eaſtern Churches, vnder the appearance of Piety, & the title of the holy Church. Reuel. 17, 5. *That great Babilon, that Mother of whore-*

Whoredomes, and the abhominations of the earth. This is that Mysticall name, which *Iohn* in a Vision saw, written in the fore-head of the great Whore: and it is of great force, to serue vs how to finde out who that Antichrist is; euen such an one, as dooth not openly and professedly, but secretly and in a Mystery fight against Christ, his truth, al Religion and honesty: which how it dooth fit Papisme, one with halfe an eye may easily see. For Heathenish Rome, which Papists would haue to be this [*Mother,*] did not put her superstitions vppon other Cities and Countries which they conquered, but left them to their owne Religion, neither were their superstitions any Mysteries.

to see no Mourning. *sig:* To taste or feele any want or calamity, which may cause men to mourne and to greeue. *Reu.* 18,7. *I shall see no Mourning.*

Mount Sion. *sig:* The true Church of Christ in this worlde, prefigured by Mount-*Sion*, and like to it for firme stableness, being vnremoueable & inuincible by any assaults of afflictions. Reuel. 14, 8. *A Lambe stoode vpon Mount Sion.*

Mountaine burning with fire. *sig:* Proud Tyrants and arrogant Princes, swollen with ambition and lust of honour, like Mountains: also eagerly and feruently studying and striuing (as men set on fire with desire of Dignities) forgetting and maintaining their pomp and promotion. Reu. 8,8. *A great Mountaine burning with Fire was cast into the Sea.* It is vsuall in Scripture by Mountaines, to describe mightie Kingdoms, Empires, & Principalities; Also haughty and high-minded Princes, as in *Isay* 2, 14, 15. To what kingdome dooth this so fitly agree, as to that proud kingdome of Antichrist, aduauncing it

Hic meus ardens prioctus in mare cum de dignitate & honore dimi cabatur inter ecclesiasticos tanquam pro aris & focis De quare vide Canones Nicæni Concilij quibus de primatu statutum est.

selfe, not onely ouer earthly Emperors, Kings, and their Empires and Kingdomes, but euen aboue Heauen.

2 Great and strong hils, which by Gods horrible Indgement shall bee so swallowed vp, as they shall be seene no more, or be any more extant. Reuel. 16, 20. *And the Mountaines were not found.*

Mountains seauen.
Names of the 7. Mountains.
1 *Palatinus*
2 *Quirinalis*
3 *Auentin°.*
4 *Cœluis.*
5 *Viminalis*
6 *Æsculin°*
7 *Ianicularis*
Lege virg. Geor. 2. Ouid lib. 2. Ouid. Tristium Eleg. 4. lib. 3. eleg. 7. Romane vrbs vbi tipa manent capita. Antichri. gone sedes Antichristi.

sig: Those seauen Hils, on which Olde Rome was built, hauing iust seauen Mountaines, neither more nor lesse; whose Names are knowne to this day, when that Citty was called, *Septiceps* and *Septicollis Orbis*, and by the Greekes ἑπτάλοφος. These hils are inhabited to this day, and neuer a one of them, but either a Monastery, or a Church, or some other Religious house stands vpon it. Therefore the Papistes cannot auoide, but the seat of Antichrist, of the Beast and the Whore, is at *Rome*; there being no Citty in the world, that was known to be scituated vpon seuen hils when the Apostles wrote this Booke, neither more nor fewer. *Reuel.* 17, 9. *The seauen Heads are seauen Mountaines.* In S. *Iohns* time, of all Citties in the world, Rome onely was built on seuen hils; it only raigned ouer the Kings of the earth; it onely had seuen formes of gouernment; it onely compelled other people to their Idolatry; and such a Citty must be the seate of the Whore.

Mouth of the Dragon

sig: The Commission, authority, and commaundements of the Deuill and his administers (called heer the Beast and the false Prophet.) Reu. 16, 13. *I saw three vncleane Spirites, like Frogges, come out of the mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet.*

2 Rayling slaunderous speeches, and wicked blasphemous calumniations and reproches, wherewith the deuill (as with a floud) endeuoured to bring the Christian Church into great hatred and danger

danger among worldly men. Reu. 6, 12, and 16. *Which the Dragon had cast out of his mouth.*

A Mouth was giuen him. *sig:* Power of blaspheming, with reproachful words, was by Gods iust iudgement permitted vnto him, for the iust punishment of the wicked world. Reu. 13, 5. *A Mouth was giuen him to speake great thinges and blasphemies.*

to open his Mouth to blaspheme. *sig:* To spread abroad and cast out by speeches, execrable contumelies and reproaches against the Diuine Maiesty, his religion, his true Church in which he dwels by his spirit, and against all the true members of his Church, the Saints of God. Reu. 13, 6. *And he opened his Mouth against God, to blaspheme his name, his Tabernacle, and them that dwell in heauen.* How iustly may this be verified vpon the Pope and his creatures, boasting himselfe as God, reproching the Christian Church as a Couenticle of heretickes, and with their vnpure Mouths, traducing all for Hæreticall, Scismaticall, and most wicked men, which seperate them-selues from their Synagogue. A plentifull proofe of these blasphemies, is extant, in one Bull of *Leo* the tenth against *Luther.*

Sixtus Papa se cum spiritu Sancto æquat. Tom. 1. in Purgat: Sixti.

Out of his Mouth went a sword. *sig:* The Doctrine of the word of God, which is (as a spirituall sword) and proceedeth from the mouth of Christ the sonne of God, subduing al people to the obedience of his Ordinances and Lawes. *Reuel.* 19, 5. *And out of his Mouth went there a sharp sword, that with it he might smite the Heathen.*

N. A.

Naked. *sig:* ONE, expoſed & laid open to ſhame, reproach, and contempt. For Garments are vſed to hide ſhame. *Reue.* 3, 17. *Poore, Naked.*

Name. *sig:* Opinion, report, or account of Men. Reuel. 3, 1. *Thou haſt a Name to liue*; that is, thou art thought to liue to God, in the opinion and account of men, but art not indeed what thou ſeemeſt to be.

2 The truth of the Goſpell, or Faith of Chriſt. Reuel. 3, 8. *Thou haſt not denyed my Name.*

3 God himſelfe, who is become (through Chriſt) a Father of the faithfull. Reuel. 14, 1. *Hauing his Fathers Name written in his Fore-head.* Reuelation. 22, 4.

4 Perſons of the elect, and Reprobates; Men and Women, ſo perfectly knowne to God, as Souldiours to their Captaine, who hath muſtered theyr Names in a Booke. Reuel. 13, 8. *Whoſe Names are not written in the Booke of life.*

Name of Blaſphemy *sig:* The arrogant boaſting, and Titles ful of reproch, to God, to Chriſt, and the Chriſtian Church. For example: In that the Pope is entituled, to be neither God nor Man, but one betweene both. Alſo, our Lord God, the Vicar of Chriſt vpon earth; the vniuerſall Biſhop; the Head of the vniuerſall Church. Alſo, the particular Church of *Rome*, which vanteth her ſelfe to be the foundation of other Churches; the Mother-Church, from whence *Peters* Chaire

cannot

cannot be sundred, that she cannot erre; and all to bee Heretiques, who in Articles of the Faith and Sacraments, thinketh otherwise then she doth: besides innumerable more blasphemous names which that Beast beares in his Fore-head. Reuel. 13, 1. *And vpon his heads the Name of Blasphemie.*

N. *E.*

New Jerusalem. *sig:* That Citty, wherein the Saints shall liue blessedly after this life. Reue. 2, 12. and Reu. 21, 2. Some, by New *Hierusalem*, vnderstand a Church in earth, towardes the end, which for purity of doctrine and manners, shall exceede all Churches, that euer were, being a liuely Image of Cælestiall purity.

New name *sig:* The Title and Name of the Children of God, by grace of Adoption. Reue. 2, 17. *In the Stone a New name written.*

2 The society of that glorious Kingdome, which Christ shall in this Worlde communicate to his, as farre as they be capable of it. Reuel. 3, 12. *I will put vpon him my New Name.*

Name of my God. *sig:* A manifestation to the World, that God will take his chosen ones vnder his speciall protection. Reuel. 3, 12. *I will write vpon him the Name of my God.*

N. *O.*

Noise of thunder. *sig:* A mighty and glorious voyce, like to the noyse of Thunder. Reuel. 6, 1. *As it had beene the noyse of Thunder.*

N. *U.*

Number of a man. *sig:* Such a number as a Man may bee able to finde out, not infinite and vnsearchable, but which the wit of a Man, endowed with wisedome, may finde. Reuel. 13, 18. *For it is the Number of a Man.* Others interpret, the Number of a Man, to be such a Name of a Man (as by the Numerall Letters, whereof this Number of sixe hundred sixty sixe will arise) yet meaning, not the proper Name of any par-

particular person, but *Nomen Gentile* (as it is called of *Grammarians*) the Name of Nation or Country, passing from the head to the rest of the people.

Number is six hundred sixty six. *sig:* A Name, consisting of so many, and such Numerall Letters, as beeing counted and summed vp, doe make the Number of 666. which is the Number of the Beast: both the first Beast; (to wit, the Romaine Emperour and Empire) and the second Beast; (to wit, the Romain Pope and Papacy) for vnder the Beast is comprehended no one particular Man, but an order and succession of Men, euen a Kingdome. *Irenæus*, who liued neere the Apostles time (hauing seene and heard *Polycarpus*, who was one of the Disciples of Saint *Iohn*, the Pen man of the *Apocalipse*) doth report, that before this time, this Name (out of whose Numerall Letters, should arise 666.) was λατεινος, and hee himselfe iudged it likely to be so indeede; because (saith he) the most true Kingdome hath that name. For they be *Latines* which now doe raigne, as hee writeth. *Lib.* 5. *Cap.*29. *Aduersùs Hæreses.* λατεινος *nomen sex centorum sexaginta sex Numerum continet.* Now the Pope is head of the Latine Church, as the Emperour was of the Latine Empire. Therefore, if the Emperour with his Empire (by *Irenæus* indgement) might be called *Latinos*; much more the Popedome and the Pope; who is so much a Latine, as hee will allow no exercise of Religion but in Latine. He compels all to pray in Latine. He hath the Bible of the Latine Translation, which he prefers before the Byble written in the Hæbrew and Greeke tongues, by the Prophets and Apostles. His Lawes, decrees, and people, are all Latine. His Church Latine, and all condemned as Schismaticks which will not bee subiect to his Latine Law, and his Latine Faith. The Greekes being odious to Papists, vntill they consented to submit themselues to the

the Latine Byſhop, as Primate and chiefe; and his Latine ſeruice. May not then the Name *Latines*, well agree to Popiſh Hierarchy, and better then the Heatheniſh Empire? And that this ſhould be the very Name (howſoeuer the iudgements of men much differ, and the Name may bee fitted to other words) which hath the Number of a Man, containing *666.* is apparant by theſe preſumptions. Firſt, becauſe the Name here ſpoken of, was ſuch, as wiſe men might finde, and it was a Name which then might bee found, when Saint *Iohn* wrote (elſe in vaine had an Exhortation beene to ſtudy and ſearch it, had there beene no hope to finde it.) Alſo, by *Irenæus* himſelfe, and afore him, it was receiued by common conſent. Laſtly, the Greek Letters of this Name being Numbred, amounteth to *666.* as may be perceiued in this which followeth.

His Number is ſix hundereth, three-ſcore and ſix. Reu. 13, 18.	λ	30
	α	1
	τ	300
	ε	5
	ι	10
	ν	50
	ο	70
	ς	200

666. Doth not this direct vs by the finger, to the ſeat of Anti-chriſt?

O. D.

Odours. *sig:* THe merits of Christ our Mediatour, which (as sweete odours) make the Prayers of the Saintes pleasing to God. Reue. 8, 3. *Much Odours was giuen him.*

O. *L.*

Old serpent *sig:* The Deuill or Sathan, which thorough long experience (euer since the Creation of Man) is wonderfull deep in manifold crafts and subtilties. Reu. 12, 9. *The Deuill that Old Serpent.*

O. *N.*

One of the Angels. *sig:* That Angell or Messenger of God, which was last of the seauen Angels, that had the seauen viols, mentioned before. Chap. 15. Reu. 21, 9. *And there came vnto me One of the seauen Angels.*

one consent *sig:* The agreement of minde, and of affections, which shall bee (by Gods spirit) wrought in such Kinges, as shall execute his deepe decreed iudgement vpon the Whore (the Romish Hierarchy) for her vtter ruine and wasting. The Kings did at the first, no more certainely consent for the exalting, then at length, their Successours shall agree to pull her downe. Reuel. 17, 17. *To doe with One consent, &c.*

at One day *sig:* Suddenly, in short space, at an instant (as yee would say) after the Whore hath long flourished and tyrannized, she shall bee by a strange and suddain calamity, destroyed, both the people, by death, sorrow, and famine, and the Citty of *Rome* it selfe, by

by Fire, being burnt vp by the Beſiedgers, and turned into Aſhes. This ſhall be the perfit fall of *Babylon*, which is already much decayed, and haſtning to ruine. Reu. 18, 8. *Her plagues ſhall come at One day.*

One houre. *ſig:* The ſuddenneſſe of the iudgement, which ſhould cruſh *Rome*, and make her fauourites mourne and dye for ſorrow. Re. 18, 10. *In One houre that iudgment ſhall come.*

2 Either a ſhort time, or at and about the ſame time. Reu. 17, 12. *Shall receiue power as Kings at one houre with the Beaſt.*

One mind. *ſig:* One Counſell, conſent, or purpoſe, which all the ten Kinges had with their vnited forces and power, to defend the tyranny of that Beaſt, the *Roman* Byſhop. Reu. 17, 13. *Theſe haue One mind.*

O. *P.*

to Open the Booke. *ſig.* To vnſeale the Booke, by declaring and reuealing vnto *Iohn*, and by him to the Church, ſuch ſecrets and Myſteries, as were before hidden in Gods counſell. This no Creature could doe, Chriſt the Mediatour, he onely was able; for he came out of the boſome of the Father, to declare him to vs, hauing all power. Reu. 5, 2, 3, 5. *Who is worthy to open the Booke.* Such a treaſure is this Booke of Reuelation, which is not otherwiſe communicated to the Church, but by the Mediation of Chriſt, who is the onely Interpretour of his Fathers will, and Doctour of his Church.

to Open the bottomleſſe pit. *ſig:* To ſet abroach, publiſh, and manifeſt ſuch deuiliſh errours and Hereſies as came from the deepe pit of Hell, which was done, when Antichriſt got power and ſtrength to obſcure the truth of heauenly doctrine, and to deceiue the World with ſtrong deluſions. Reuela. 9, 2. *And hee Opened the bottomleſſe pit.*

an open doore *ſig:* The liberty and faculty, which is giuen to the Church,

Church for Preaching pure Doctrine, exercising ſound worſhip, and an holy Diſcipline, with great readineſſe and ioy, both of Miniſters and people. *Reuela.* 3, 8. *I haue ſet before thee an Open Doore.* Some do too narrowly reſtraine this to the Preaching of the Goſpell onely, which indeed is a doore, whereby an enterance is giuen into Heauen. It is better, more largely to take it, for the ioyning together of word, worſhip, diſcipline, zeale of Miniſters, Magiſtrates, and people. When all this meets (as in this Church of *Philadelphia* it did) there is a large and ready way made, for piercing into Mens conſciences.

to Open the doore or the gate. *ſig:* To receiue and admit into the heart, the grace and power of Chriſt. Reuel. 3, 20. *If any Man heare and Open the Doore.* The Doore. Some vnderſtand this, of admitting and receiuing all ſuch ordinances of Chriſt, whereby the doore of our hearts may be moſt ſpeedily, and forceably caſt Open.

to open the mouth to blaſphemies *ſig:* To vtter and belch forth reproachfull and contumelious wordes (as Antichriſt dooth, boaſting that he is God, aboue all Kinges and Emperours.) Reuel. 13, 6. *He Opened his mouth to Blaſpheme.*

Temple opened in heauen. *ſig:* The Tryumphall Cæleſtiall Church, Opened by the death of Chriſt to all which beleeue in him, before hee came in the fleſh; and to all, who ſince his comming are reconciled to God, thorough Faith in his blood, Reuel. 11, 19. *Then the Temple of God was Opened in Heauen.* Reuel. 15, 5. Some vnderſtand this Temple Opened (not of Heauen) but of the Chriſtian Church in Earth, when it ſhould lye Open to receiue a multitude of Saintes, thorough Gods good prouidence, ſcattering perſecutions raiſed by Satan againſt the Church, being by his fury, ſhut vp for a time, none, or but few entering.

to aſcend out of the earth. *ſig:* To haue an originall and beginning from earth, breeding and ſpringing from the ſenſuality of men,

and

and encreased by earthly power. Reuel. 13, 11.

O. *V.*

to Ouercome. *sig:* To persеuer in the Faith and obedience of the Gospell, vnto the end of our life; without fainting, because of tribulations. Reuel. 2, 7. *To him, that ouercommeth*; that is, to him, who by Faith getteth the victory, as a good Souldier, ouer the Deuill, Sin, and the World. Thus vnderstand [*Ouercome*] throughout this Booke.

O. *Y.*

Oyle and Wine. *sig:* Two Creatures (the fruites of Vine and Oliue) of speciall vse for necessity and comforts of Mans life. Of these, God would haue plenty remaine, when there was a famine & scarsity of other things. Reu. 6, 6. *Oyle and Wine hurt thou not.*

F. *A.*

P. A.

Pale Horse *sig:*

Lague or peſtilent diſeaſes, (which make men pale and wanne) as a iuſt ſcourge from God, for deſpiſing the trueth of the Goſpell. *Reuel.* 6,8. *And lee a Pale horſe.*

Palmes. *sig:*

Teſtimonies and Enſignes of victory ouer ſpirituall enemies, namely, ouer Antichriſt. *Reuel.* 7,9. *And Palmes in their hands.*

Paradiſe of God. *sig:*

Heauen, the ſeate of glory, whereof the earthly Paradice (in which *Adam* was placed at his Creation) was a figure or type (as the Tree of life was a Sacrament of æternall life) *Reuel.* 5,7. *I will giue him to eate of the Tree of life, in the middeſt of the Paradiſe of God.*

Part in the firſt Reſurrection. *sig:*

Portion, ſhare and intereſt, in the Regeneration of the ſoule from death of ſinne (as ſome expound) or in the reſtitution of the truth vnto the worlde, after long ſuppreſſing of it (as others thinke.) Both expoſitions may well ſtand. *Reuel,* 20,6. *Bleſſed and holy is he, which hath Part in the firſt Reſurrection.*

his Part. *sig:*

His portion, which he thought he had in Gods election, but he ſhall feele that he had none. *Reuel.* 22,19. *God ſhall take away his Part.*

to Paſſe away. *sig:*

To vaniſh, or be aboliſhed, in reſpect of the former vaine condition whereunto the Worlde was ſubiect, for ſinne. *Reuel.* 21,1. *For the firſt heauen and firſt earth are Paſſed away.* Or if we vnderſtande by

firſt,

first heauen, and first earth the Churches on earth (as some do interpret it) then by passing away is meant, the darkning of the glory of the present churches in comparison of the brightnes which shalbe in future Churches being restored to excellent purity in Doctrine and maners.

Patience of our Lorde Jesus christ *sig:* A tollerance or suffering of Tribulations for the glory of Christ, and promoting his Gospell, with a patient and constant minde. Reuel. 1,9. *Your Companion in the Patience of Iesus Christ.*

Patience of the Saints. *sig:* The triall and proofe of their patience, which should bee knowne to be true and founde, if no threatnings nor cruelty of Antichrist should driue them from Christ. *Reu.* 14, 12. *Heere is the Patience of the Saints.*

P. E.

Peace. *sig:* Loue, concord, and good agreement amongest men; whilst they liue without hatred, bloudy words, slaughters, tumults, and seditions, which the Diuell had power to raise, and to take; that is, to take away peace and quietnesse. *Reuel.* 6, 4. *Power was giuen to him, to take Peace from the earth.*

Pearle. *sig:* Christ Iesus, conceiued in Cælestial sort by the Holy-ghost, in the womb of a Virgin, as the Pearle (heere mentioned) is begotten, not after an ordinarie fashion, but by a dewe falling from heauen. *Reuel.* 21, 21. *Euerie gate of one Pearle.*

Pearle and precious stone. *sig.* The ornaments and most costly deckings of the Whore or Beast, by the partes, as Golde, precious Stone, Pearle, &c. all outwardly glorious, not spiritually, that she may be thereby known, not to be the chast spouse of Christ. *Reuel.* 17, 4. *And the Woman was arrayed with Purple, Gold, and Pearle.*

his People. *sig:* A people which shal willingly submit to be gouerned of God, who shall for euer protect to haue them according to his couenant. *Reuel.* 21, 3. *And they shall be his people.*

People out of 4. quarters. *sig:* A Company of men, gathered out of many sundry Nations and Regions. *Reuel.* 28, 8. *He shall deceiue the people of all quarters, &c.*

People saued. *sig:* Elect people of all Nations, preserued from the curse and tirany of sinne, by Christ; all these shold be helpefull and fauourable to the restored Church of the Iewes. *Reu.* 21, 24. *And the People that are saued.*

Perdition. *sig:* Destruction and desolation, both temporall in this world, and æternall heereafter in the next life. *Reuel.* 17, 8. *And shall go into Perdition.* Marke this, that *Rome* and Papall Dignity, shall not alwayes flouriſh, but shall haue a time of withering, as it had of rising and spreading.

to Permit. *sig;* To giue power and liberty to worke straunge things, as saith *Paule.* 2 Thess. 2, 9. Reuel. 13, 14. *Which were permitted him to do in the sight of the first beast.*

to persecute *sig:* To offer violence and iniury, to such as cannot repell it. *Reuel.* 12, 13. *He Persecuted the Woman, which had brought forth the man-childe.*

to be Pertakers of sinnes. *sig:* To haue fellowship with others; namely, with Romish Idolaters, in their hæresie and Idolatry; by committing, consenting, defending, &c. *Reuel.* 18, 4. *That ye be not Pertakers of her sinnes.*

P. I.

Piller. *sig;* One, which is firme, and dooth steddily abide in the Church, being rooted and surely builte on Christ the foundation. *Reuel.* 3, 12. *I will make him a Pillar in the Temple of God.* Some thinke, that this place hath allusion and respect vnto those two Pillars, placed by *Salomon* in the Temple, to represent the stability of the Sonnes of God. Others do iudge, that heere is an allusion vnto the fashion of such Countries, where Pillars and Statues with inscriptions vppon them, by way of gratefulnesse to the honour of such as were Captaines in war, and

retur-

returned home Conquerors, as vsed to bee done at *Rome, in foro & campo Martio.* Howsoeuer this be, the meaning comes all to one passe; to note the great soliditie and vnmooueable estate of Gods children.

P. L.

Place prepared of God. *fig:* A place; to wit, a wilderneſſe, or the Church (like to a Wilderneſſe) for the ſmall number which did there abide, being aſsigned by the Wiſedome of God, for defence of the woman, and her man-childe. *Reuel.* 12,6. *The Woman hath a Place prepared of God in the Wilderneſſe, whether ſhe fled.*

Place in heauen no more. *fig:* Want of power and hope in Sathan and his Inſtruments, ſo to aſſault the Church any more, as to diſpoſſeſſe her of her bleſſed eſtate in heauen. *Reu.* 12,8. *Neither was their place found any more in Heauen.* Some referre this victory ouer Satan, to the time of Chriſt his paſſion, whereuppon it did depend. Others, to the time of *Conſtantine* the great, whom Chriſt vſed as an Inſtrument, to procure a victory ouer the enemies of his Church, which vpon the gate of his pallace, hee repreſented by the picture of a Dragon lying vnder his feete, with a Dart thruſt thorow him. *Euſeb. in vitam Conſtantini. Oratione* 3. *Fol* 137. *A.* This latter, more agreeing to the truth of this Text.

Plagues. *fig.* Torments and paines, to bee inflicted on ſuch, as ſhall haue ſociety with the ſinnes of Weſterne *Babylon.* Reuel. 18,4. *Leaſt ye receiue of her Plagues.* This alludes vnto the threatning of God, touching Eaſterne *Babylon*, in *Ieremy* chap. 51, verſe 45. *My people go out of her, and euery man deliuer his ſoule.*

Plagues comming. *fig:* The ſending and inflicting of heauy calamities vpon Romiſh Babylon, for the punniſhment of her ryot, ſecurity, and pride; like as God had before threatned to doo to *Babylon* in *Aſſyria*, for the like ſinnes. See Eſay 47. Reuel. 18,8. *Her Plagues ſhall*

come vpon her.

Plague of the Haile. *fig:* An extraordinary, and ſome horrible iudgement, ſuch as neuer before was heard of (as if Stones of a rare waight and bigneſſe ſhould fall downe vppon them, to cruſh in peeces) ſent vpon the wicked enimies of his Goſpell; namely, the Turke and their *Metropolitan* Citty *Conſtantinople*, for her pride, cruelty and Idolatry (called that great *Babylon.*) Reuel. 16, 2. *Men blaſphemed God, becauſe of the Plague of the Haile.*

laſt plagues *fig:* Such torments, paines, and dreadfull iudgement as ſhould be executed at length after others, vpon cruell Antichriſtian perſecuters. Reuel. 21, 9. *Which had the ſeauen laſt Plagues.*

to liue in Pleaſure. *fig;* To paſſe ouer and lead her dayes in great delicacie, eaſe, and ſolace. *Reuel.* 18, 7. *Inſomuch as ſhe liued in Pleaſure.* And doth not I pray you, the Romiſh Cleargy ouer-flow with great abundance of moſt dainty and delicate pleaſures? Her paine muſt be proportionable.

Plaine of the earth. *fig:* The large and ſpacious compaſſe of Grounde, which the Turkiſh Army ſhould by their huge multitude ſubdue, to their power and poſſeſsion. *Reuel.* 20, 9. *They went vp into the plaine of the earth.*

P. *O.*

Power. *fig;* Might, ſtrength, and ability, to hurt and annoy other bodies (as Scorpions doo by a Naturall ſtrength) or ſoules and bodies both; as Turks, Sarazens, Popiſh Monkes and Friars, by their ciuill and ſpirituall ſtrength, enabling them to put foorth the ſting of their tyrany and Idolatry to the wounding and deſtroying of innumerable perſons. *Reuel.* 9, 4. *And power was giuen to them, as the Scorpions of the earth haue power.* Reuel. 17, 13. *They ſhall giue their power to the Beaſt.*

2 Rule and Dominion. Reuel. 20, 6, *On him the ſecond death hath no power.*

3 Praise and confession of power and diuine might and strength, to belong of right to Christ. Reu. 5, 12, 13. *Power.*

power of Christ. *sig:* The vnconquerable might, whereby Christ protecteth his members against al the power of Diuels and Hell. Reuelat. 12, 10. *Now is the Power of his Christ.*

power ouer the fire. *sig:* The rule and authority, which by Gods dispensation, is giuen to some Angel, ouer the Element of fire, for the ordering of it; as to some other Angel, is like Power giuen ouer the Waters, as Reue. 11, 6. and Reue. 16, 5. *The Angell of the Waters.* Angels being for this purpose, tearmed principalities, Powers, and Dominations; because to them is committed, of God, the ordering and conseruation of the Creatures. Reuel. 14, 18. *An Angell which hath Power ouer the Fire.* Some expound this, of Christ, who is said to come, to send Fire into the Earth. Some, that the Angell should execute Gods vengeance vppon the bloody Kingdome of Antichrist, with fiery and feruent affection. But others, more probably, yet vnderstand this, of the abilitie and strength, whereby some Martyr should beare and ouercome the violence of the fire (which is to haue power ouer the Fire) applying it to *Thomas Cranmer*, sometime Arch-Bishop of *Canterburie*, who not onely gaue his body to be burned of the fire, for the truth, but also first suffered his right hand to be first deuoured, by which he had subscribed against the truth, and thus had he Power ouer the fire.

power ouer Nations. *sig:* Victory and Dominion ouer all the Enemies of the Church, whether open Contemners (as then was *Iezabell*, *Nicholaitans*, and since *Turkes*, chiefly the Byshop of *Rome* and his Cleargy) or such, as were members of the Church in Name onely and profession. These are here called Nations and Gen-

tiles, (all Gentiles sincerely professing Christ, beeing reckoned for *Israelites.*) Reuel. 2, 26. *I will giue them power ouer the Nations.* These, are here threatned to bee broken in peeces as an earthen Vessell, (which is easily crushed and cannot be repaired) by the power giuen to the Church.

power ouer kindreds, & Nations, & tongues. *sig:* The largenesse of Antichrists iurisdiction, that he should stretch his Throne farre and wide, euen into all the World, as verse 3. Also, the vniuersality of his tyranny, which should kill and destroy, not a few people (as all Histories and lamentable experience witnesse) so as the Title of Catholique which he assumeth, doth well agree to him; to wit, a *Catholique Tirant*, and a man of Catholike cruelty. Reu. 13, 7. *And power was giuen him ouer euery Kindred, and tongue, and Nation.*

power ouer waters. *sig:* **See Power ouer Fire.** Howbeit, some expound these words more Mystically (not vnprobably this Booke beeing so mysticall) for power, to turne the truth into lies and errors, as *Ægiptian* waters were changed into blood. Reuel. 11, 6. *And haue power ouer waters, to turne them into blood.* See Reue. 8, 8. *The third part of Water turned blood*; that is, the sound doctrine corrupted, being turned into a degenerous Nature.

P. *R.*

Praise. *sig:* Confession of such perfections and excellencies, as be in God, or in Christ, &c. and to acknowledge these excellencies, is to praise. Reuel. 5, 13. *Praise and Honour. Reuel.* 19, 5. *Praise our God.*

to prepare a way. *sig:* To make an easie and ready passage vnto *Rome*, the Westerne *Babell*, to ransacke it, to rouse Antichrist out of his Pallace, when the houre of his downefall comes, euen as God, by drying vppe the great Riuer *Euphrates*, made an enterance into Easterne Babylon, when he would destroy it. Reu. 16, 12. *That the way of the Kings of the earth should be*

See Esay cap. 44, 22 ca. 51, 10, 63, 11.

be prepared.

Presence of the serpent. *sig:* The power of the Deuill, and his murthering persecutors: for howsoeuer, the Church can be no where, but Deuils and Persecutors are at hand, present to doe mischiefe, yet the power to hurt, is not euer present, being restrained by the prouidence of God. Reuel. 12, 14. *From the presence of the Serpent.*

Priest to God, and of God. *sig:* The elect beleeuers, made partakers of the dignity of Christ his Priest-hood, hauing God propitious to them by his death, and allowed to haue accesse to God by Prayer, through his intercession. These elect, to signifie, that they are most excellent Priestes; are therefore, called Priests of God. Reu. 20, 6. According to the Hæbrew Phrase: & Re. 1, 6. they are tearmed Priests to God, to shew that this honor is giuen them, not to disturb States and policies of the earth.

Prison. *sig:* The restraint, which Diuine Power for a time, (as bandes and imprisonment) had curbed Sathan withall, least hee should rage against the Church. Reuelation. 20, 7. *Sathan shall bee looſed out of his Prison.*

to prophesie *sig:* To preach the word, opening and applying it to the Church, for comfort, exhortation, and conuiction of Heresies. Reu. 10, 11. *Thou must prophecy againe, &c.* That is, the Preaching of wholesome Doctrine, should after hindrances, bee restored to the Church.

Prophecy. *sig:* The particular Scripture of the Reuelation of S. *Iohn*, fore-shewing thinges which were afterward to be done. Reue. 22, 7. *Blessed is he that keepes the words of the Prophesie of this Booke.* Also ver. 10. and 18. Reu. 11, 3, 6.

Prophets. *sig:* The Ministers of the Olde Testament, such as were *Moses, Dauid, Esay, &c.* which instructed the people, and foretold thinges to come. Reue. 10, 7.

As he hath declared to his Seruants the Prophets.

2 All godly Ministers, who execute, now since Christ, the function of Ministers in the Christian Church. Reuel. 18, 20. *Reioyce ye holy Apostles and Prophets.*

that false Prophet. *sig:* That Anti-christ; to wit, the Byshop of *Rome*, with the whole pontificall order and Romaine Prelacy, worthily comprehended vnder these two Names; Beast, and false Prophet; in regard of their double Power, Politicall; and Spirituall. Reu. 16, 13. *Out of the mouth of the Beast, and that false Prophet.* Also Reu. 19, 20. and 20, 10.

to Protest. *sig:* To testifie a thing together with another, as we see the authority of this Booke of Reuelation, ratified by sundry witnesses. Reue. 22, 18. *I Protest to euery one that heareth, &c.*

P. V.

Pure fine linnen, and shining. *sig:* The righteousnesse of Christ, imputed to the Saints, which is called Pure, because it presents them to God without spot or wrinkle; and shining, in respect of that glory which they haue with God & Men, by the fruites of a liuely faith. Reuel. 19, 8. *That she should be arayed with Pure fine Linnen, and shining also. Ver.* 14.

to put into the hearts. *sig:* To inspire the minds of Kings and Emperours with firme thoughts and purposes, to execute Gods iudgements on Anti-christ, to whom, before they had submitted themselues and their whole power by Gods iust disposition. Reu. 17, 17. *For God hath put into their hearts to fulfill his will, &c.*

neuer to put out ones name. *sig:* To preserue and keepe for euer in the number of the elect, and in a sincere profession of his truth (from falling away into errors) such as be once chosen and called. Reuel. 3, 5. *And I will neuer put his name out of the Booke of life.*

to Put his right foot on the Sea, &c. *sig:* Generally to rule (as King and Lord) ouer Sea and Land, standing firmely vppon both (as a Man

stands

ſtands on ground) more particularly, to raiſe vppe ſome, euen out of the Eccleſiaſticall State (noted by Sea) to be as feet and members. And others out of the Lay-people (meant by the earth) which likewiſe ſhould be his true members, though not ſo excellent and ſtrong as the former, Reuel. 10, 2. *And he ſet his right foote on the Sea, and his left vppon the Earth.*

Q. V.

Quæne. *ſig:*

ONE, full of outward pomp & earthly glory, and magnificence, challenging to her ſelfe power and authority (as a Queene.) Thus doth the Church of *Rome*, proudly boaſting her ſelfe to bee the Mother-Church, the head of Chriſtianity, and to haue primacy ouer all other Churches, and many other like Thraſſonicall Blaſphemies. *Reu.* 18, 7. *I ſit being a Queene.*

R. A.

R. A.

to Raigne for euer. *sig:*

TO rule, not for a small time, but for euer; in those Kingdomes, which in these latter daies, afore Christs comming, shall receiue the sincere profession of his truth. *Reuel.* 11, 15. *Who shall Raigne for euermore.* And Reuel. 22, 5. These words teach, that the Kingdom of Saints begun in earth, shall neuer be broken off, but continue still in heauen.

to Raigne a thousand yeares. *sig:*

To rule by the Scepter of the worde among the Gentiles, for a great continuance of time, according as we haue seene it come to passe in these our Regions and Contries. Reuel. 20, 6. *And shall Raign with him a thousand yeares.* These words, must not be vnderstoode of the eternall blisse, wherein the Saints shall raigne in heauen, but of the Raigne of the faithfull heere in earth, for the space of those thousand yeares in which Satan should be bound, that the Gospell might flourish. Some Interpretors, will haue this thousand yeares of Satans binding, to begin when Christ first preached the gospel. Others, at the death of Christ; others, at the time when the Apostles were dispersed, and gathered Churches to Christ in all parts of the world. But all these coniectures are crossed by the first verse of the 4. Chap: which teacheth, that the whole Prophesy (from the fourth chapter forward) doth respect the yeares, which followed the age and time of *Iohn* the Euangelist, which wrote this Propheſie. But heere-

of,

of, more in the word [A thousand yeares.]

to Raigne vpon earth. *fig:* To be made Lords and Kinges ouer earth and heauen (as all the faithfull are by Christ) thorough whom, they shall Raigne in heauenly glory at last, and in meane time, while they are in earth, though they be in warfare, yet they are Kings, hauing Hel, Sinne, Satan, and Death, subdued to them; and al things in this worlde subiect and put vnder them. See Col. 2. Psal. 8. Reu. 5, 10. *And we shal Raigne on the earth.*

to Raigne ouer the Kinges of the earth. *fig:* To rule and exercise Dominion and Empyre, aboue and ouer the cheefest of mortall men, ouer earthly Kings and Monarches. Now, because *Rome* onely, at that time, when *Iohn* wrote, had power ouer the great Kings of the earth, and the great Antichrist must sit and Raigne in that Citty, where the Heathen persecuting Emperours were: Hence it clearely appeareth, that *Rome* is the gorgious and filthie Whore spoken of in the *Reuelation*. Reuel. 17, 18. *The Woman which thou saweſt, is that great Citty, which Raigneth ouer the Kings of the earth.* Papistes are deceiued, which interpret this Citty of the vniuersalitie of the wicked in the world.

Raine-bow vpon his head. *fig:* That Testimonie or Sacrament, which was betweene God and man, of his Couenant, touching the destroying of the worlde by water: Whereas Christ had this Rainbow about his head, it serueth to testifie, not onely his Fidelitie in keeping promise, but his mercie also, towarde his faithfull seruants, in chasing away stormes, and clearing the boisterous skie, making calme, and giuing rest after heauie times and tempestuous. *Reuel.* 10, 1. *And a Rainbow vpon his head.*

to be Rauished in the Spirit. *fig:* To be moued and led by a sweet holy motion of the Spirit, to see and vnderstand hidden things, far exceeding humaine capacity and wit. Reuel. 1 10. *And I was Rauished in the Spirite on the Lordes day.*

Thus

Thus the ancient Prophets, thus *Paule*, 2. Cor. 12. were made fit and capable of heauenly visions, euen as *Iohn* is heere, hauing the Spirit for his guide and teacher.

R. E.

Ready to die. *sig:* Such, as thorow weakenesse and sinfull infirmities, are likely and neere (without timely and diligent looking too) to fall into the destruction of death. *Reuel.* 3, 2. *Strengthen the things which are readie to die.*

Ready to be deliuered *sig:* One, being in trauell neere vnto Child-birth. *Reuel.* 12, 2. *And was pained, Ready to be deliuered.* Some expound this, both of the Virgin *Mary* (that blessed woman, the Mother of Christ;) Also, of the Church of the Iewes, who by their vehement and feruent desire & expectation of the *Messiah*, were after a sort in paine and trauell, to bring him forth. This is a godly sence, but because in the first verse of the 4. Chapter of this Booke, *Iohn* sheweth, that not things past before, but things to be done after, were the subiect of this Propheſie, from the third Chapter forward. Therefore, their exposition is more fit, who interpret it of the Christian Church, labouring and groaning vnder the cruelty of Heathenish persecuters, being pained with greefe, to see some one of her Children, which might be a Defender of her against such iniuries. And this happened, when *Constantine* the great raigned, & put an end (at least a great stop) to the bloody proceeding of the Roman Emperors.

Reed and Rod. *sig:* An Instrument wherewith to meete or measure a thing withall; and because things are not measured, but for repayring and building vp, and not to throw them downe; Therefore, the further restoring of the Church, is signifyed, by measuring the Temple with a Reed. *Reu.* 11, 1. *Then was giuen me a Reede, like a Rod, &c.* This place hath respect to

Eze-

Ezek. 40. *Zach.* 1. where the building and restoring of the Church, is signified by measuring.

to Reape. *sig:* To cut downe Corne at the time of ripenesse, which we commonly call Harucst.

2 To abrogate and abolish, the wicked Idolatrous worship in this world, by such Instruments as God ordained to doo it in his due time, and by his sonne Christ to Iudge and destroy the vngodly at his second comming to Iudgement, when the wickednesse of the world will be fully ripe. *Reuel.* 14, 15. *Thrust in thy sickle and Reap, for the time is come to Reape.*

to Receyue the Beasts marke in the forehead and hand. *sig:* To consent to the Authority of Antichrist, and to Antichristian worship, either secretly in heart, or by outward profession of mouth, and by participation in externall Ceremonies; whether it be by vulgar persons of the Comminalty, barely professing it, or by Princes and Prelates with their hand and power maintaining it also. *Reuel.* 14, 9. *If any man worship the Beast and his Image, receiuing his marke in his forehead or hand, &c.*

to Receiue ỹ print of his name. *sig:* To yeeld subiection to Antichrist, and to testifie it by any note. *Reuel.* 14, 11. *And whosoeuer receiue the print of his name.*

Red-horse. *sig:* Cruell and bloody warres, for contempt of the Gospell. *Reuel.* 6, 4. *Another Horse that was Red.*

to Reioyce ouer them. *sig:* To make common mirth and ioy among themselues, because the true Prophets of God beeing slaine (which were woont to vexe and trouble the members of the false Church, with their wholsom interpretations of Scriptures, and sound reproofe of errors and vices); the wicked Antichristian crew might now make merry, being eased of that yoke, and depending onely vpon the Popes pleasure, for sense of Scriptures. Reuel. 11, 10. *And they that dwell on the earth, shall Reioyce ouer them, and bee glad.*

to Reioyce and be glad. *fig:* To conceiue ſweete comfort and gladneſſe, for the acceſſe of the Iewes (ſo long diuorced) vnto the bodie of the Church, and for the neere approch of Chriſt to iudgement, when he will take his ſpouſe (conſiſting of beleeuing Gentiles and Iewes) into a moſt neere ſociety in heauen. Reuel. 19, 7. *Let vs Reioyce.*

things which Remaine. *fig:* That little portion of graces, which was left in the Paſtor of *Sardis*, and in his flocke. Reuelat. 3, 2. *Strengthen the things which remaine.*

to come in Remembrance before God. *fig:* To execute, either ſome promiſed mercie, or ſome decreed and threatned Iudgement, as heere. For as God ſeemeth forgetfull, whilſt he defers the puniſhment of wicked men; ſo his taking Reuenge (as heere he threatned to do vpon *Conſtantinople* the Turkiſh *Babylon*) is called his Rememberance. *Reuel.* 16, 19. *And that great Babylon came in Remembrance afore God.* Alſo Chap. 18, 5. *And God hath Remembred her iniquities.*

Remnant of men. *fig:* So many men as were left aliue, and not ſlaine by the former Calamities mentioned, in verſes 16, 17, 18, 19. Reuel. 9, 20. *And the Remnant of Men.* Alſo *Reuel.* 19, 21. *The Remnant were ſlaine with the ſword.*

Remnant of hir ſeede. *fig:* The reſt of the faithfull, which beeing ſcattered abroad by the iniquity of the time, cannot publickly aſſemble to worſhip God, but priuately (as they can) do exerciſe piety. *Reuel.* 12, 17. *And made war with the Remnant of her ſeed.*

to Repent. *fig:* To be truly touched with godly greefe for ſins, & to turne vnto God to do his will. *Reue.* 9, 20. *And they repented not of the workes of their handes.* Alſo, Reuel. 16, 9. *They Repented not to giue him glorie*; that is, howſoeuer they made a ſhew of Repentance whilſt God ſcourged them, yet they did not leaue their ſinne, and amend their liues.

Reſt of the [illegible] men. *fig:* Such as for the 1000. yeares wherein Satan lay bound,

bound, were drowned in ignorance & superstition, being fallen deadly asleepe in their sinnes. Reuel. 20,5. *The Rest of the dead shall not liue againe, till the thousand yeares be finished.*

no Rest. *sig:* Eternall Torment, without any the least intermission or hope of any ease and mittigation. *Reu.* 14, 11. *And they shall haue no Rest day nor night.*

first Resurrection. *sig:* The conuersion of many, from errours, to the truth of the gospel (more brightly shining forth) by the regeneration of the Spirit. Reuel. 20,5,6. *Which hath part of the first Resurrection.*

Reuelation *sig:* The vncouering of something which is hid, as remooving a Vaile or Curtaine which hindereth our eye-sight. This is the proper signification.

2 A manifestation and discouery of Diuine thinges, secret, in respect of men, for the common good of the Church. Reuel. 1, 1. *The Reuelation of Iesus Christ.* This Title of [*Reuelation*] being giuen to this Booke of *Iohn*, and to the whole gospel of God. *Math.* 11, 25. teacheth vs, that the search and vnderstanding of them, doth as farre exceed all mortall wit, as the knowledge of thinges to come till they be opened; or things till they be couered; or darke Riddles till they be declared.

to Reuenge *sig:* To take punishment at last vpon the great whore the *Romish* Church, which had so long with impurity vexed the Saints, to whom this shoulde bee a great matter and occasion of ioy. Reuel. 18, 20. *Reioyce, for God hath punished her, to bee Reuenged on her for your sake.*

to Reward. *sig.* To returne and repay extreame ignomy & paine, or vexation vnto the Antichristian crew & Popish *Babylonish* rout, in lieu and recompence of all that vexation and iniury, which either by entisement to their sinnes, or by inflicting torment vpon such as refused to submit to them, they had most wickedly offered to the Saints. Reuel. 18,6. *Reward her, as*

she

she hath Rewarded you. It is worth our noting, that this charge is giuen to such as before were bidde come out of *Babylon*, verse 4. euen to such as had beene the Cittizens of *Rome*, members of the Papacy, that they should be the Ministers of this punishment & reuenge, being likely to do that more thorowly, through the fresh remembrance of their late oppressions. What may we think of them, who are so fauourable and indulgent to this Citty, that great Whore, as to winke at her sinnes, not to execute sharpe wrath against them, not to thinke of ruining, but to attempt the reforming of that desperate Strumpet?

R. *I.*

Rich. *sig:* One, who indeed is endued with spirituall store and plenty of heauenly things. Reuel. 2, 9. *I knowe thy pouertie, but thou art Rich.* This riches is in two things; First, in assurance of forgiuenesse of sinnes, reconciliation with God, and eternall life. 2 *Cor.* 8, 9. Secondly, in hauing grace to do Good-workes. 1 *Tim.* 6, 18.

2 One, presuming of aboundance of spirituall graces, which in truth they haue not at all; or not in such measure as they suppose. Reuel. 3, 17. *Thou saist I am Rich.* This was a presumption in the heart of *Laodiceans* of spirituall riches, vpon occasion of their great earthly wealth, wherein they did ouer-flow.

Right foote. **See, Put his Right foote, before past.**

Right hand *sig:* The powerfull regiment and gouernment which Christ hath & exerciseth in matters of the Church, to hold the Stars in this his hand, signifies, to giue the Ministers of the word, protection and defence, while they be faithfull. Reuel. 1, 16. *And hee had in his Right hand seauen Starres.*

2 Confirmation, strength, and comfort, of mind and

and body, comming to *Iohn* (being caſt downe) from the power of Chriſt. *Reuel.* 1, 17. *And he laid his Right hand vpon me.*

Right in the tree of life. *ſig:* Portion, part, fruite and fruition, of, and in Chriſt Ieſus, who (as a Tree of life in Paradiſe) ſhal ſatisfie all the faithfull, with his fulneſſe of guiſts, and moſt excellent beauty. Reuel. 22, 14. *That their Right might be in the Tree of life.*

Righteous. *ſig;* One made righteous by imputation of Chriſt his Iuſtice, and endeuouring to approoue himſelfe to be ſo to himſelfe and other, by leading conſtantly a righteous life. Reuel. 22, 12. *He that is Righteous, let him be righteous ſtill.*

Righteouſneſſe of the Saints. *ſig:* The waſhing away of ſinnes by the bloude of Chriſt, with the imputation of his perfect obedience, to be our Righteouſneſſe; whereof ſeeing we giue declararion to the world, by ſuch good-works as come from the Spirite of ſanctification, as wee haue an inwarde Teſtimony of it before God by Faith; therefore, it is in the Plurall number ſaide, Righteouſneſſe or Iuſtifications of the Saints. Reu. 19, 8. *For the fine Linnen is the Righteouſneſſe of the Saints.* See Reuel. 7, 13. Theſe places euidently ſhew, that the Iuſtification of the elect, is not from within themſelues, but ſticketh without in that externall garment, Chriſt Ieſus, whom they put on by faith, whereof their Good-workes be fruits.

to iudge righteouſly. *ſig;* To gouerne in Righteouſneſſe, when God frameth his owne to a rightneſſe in all their life, as it is written. *Pſ.* 96, 10, 13. wherunto this Text alludeth. Reuel. 19, 11. *And hee iudgeth Righteouſly.*

to Riſe out of the Sea. *ſig:* To take beginning out of the tempeſtuous and troubleſome eſtate of the Nations; out of which, (as it were out of a Sea) did ſpring at the firſt the *Roman* Empire, which ſtories proue, to haue grown from the diuiſions of kingdomes. Reuel. 13, 1. *I ſaw*

a beast arise out of the Sea. Note, that out of the sea of corrupt Doctrine, and the Cleargy which at that time taught it, did spring the other beast, the Romish Bishop and his Hierarchie, which for cruelty and violence, is likened to a Beast, as the Romaine Heathenish Empire, for like respect, is compared to a beast.

Riuers and fountaines. *sig:* The Doctrine of Gods word, which are the Riuers whence we are to draw spiritual waters for our soule to drink of; or the Ministers of the doctrine, from whom, as Fountains and Riuers, the doctrine should flow to others, *Reuel.* 8, 10. *And it fell into the third part of the Riuers, and into the Fountains of water*. Reu. 16, 4. where, be signified by Riuers, not ordinary Teachers, but principall ones (as Iesuites in Popery) vppon whose mouth the multitude depend in matter of Doctrine.

Riuer Euphrates. *sig:* A famous Riuer (called *Euphrates*) neere to the Citty of *Babylon* in *Chaldea*, where-unto it was a mighty defence, so as *Babylon* could not easily bee taken, vntill trenches were made, and the Waters of that Riuer deriued another way. This is the proper signification.

2 The power and force, where-with Rome, (which is *Babylon* mystically, and in a figure) doth defend it selfe. *Reuel.* 9, 14. *Which are bounde in the great Riuer Euphrates*. Some do vnderstande this *Euphrates*, of a famous Riuer in *Armenia*, and will haue the binding of the foure Angels there, to bee meant (not of Popish force) where the Diuell lay bound, waiting by the power of that Cittie to doo much mischiefe) but of the Turkish Armie, driuen through feare, to reside neare that flood of *Armenia* (called *Euphrates*) and for a time shut vp in prison (as it were) and kept in fetters. Of this, let the learned Iudge; the former, I haue allowed as the more receiued exposition.

Those

pure riuers. *fig:* Those most pleasant good thinges, and full of ioyes, which the faithfull shall enioy in the Kingdome of heauen, whereunto men are brought, by receiuing that plentifully-flowing Doctrine of Christ, with the which Christian harts, are refreshed (as Cittizens are refreshed with a stream of pure and cleare water, running through the City.) *Reuel.* 22,1. *And he shewed me a pure Riuer of the Water of life.*

R. *O.*

Rod of iron *fig;* A mighty ouer-ruling power, subduing and compelling to obedience, or crushing them in pieces (as a vessell of earth is broken) which obstinatly rebels. *Reuel.* 2,27. *And he shall Rule them with a rod of Iron.*

to rule with a rod of iron *fig:* To bridle and beate downe, with a strong vnresistable power, such as shall stubbornely striue against Christ and his Church, being now in earth gloriously restored. Reu. 19,15. *He shall Rule with a rod of Iron.*

Roote of Dauid. *fig;* Christ, who came of *Dauid* (as he was man) & is the Root, Spring, and Fountaine of all life and saluation to *Dauid* and all the elect. *Reuel.* 5,5. *The Roote of Dauid.*

S. A.

Saluation. *fig:*

SAfety of the people of God, by their deliuerance from cruell Tyrants, who sought to destroy their bodies, and from Satans malicious power, who would kill their Soules. Reuel. 12, 10. *In Heauen there is Saluation wrought, &c.* This is the Song of victory, which the Church and multitude of Saints on earth, sing to Gods praise, like to that in Exod. 15, 1, 2. &c. Iudg. 5. 1. Sam. 18, 1, 23.

2 The praise due to God, for Saluation giuen to his Church. Reu. 19, 1. *Saluation, and honor, and glory be to our God.*

Sanctuary *fig:*

The Altar (placed in the Sanctuary) vpon which Sacrifices were slain. This speech agreeth to such as were slaine for Christ, to whom a place is alotted vnder the Altar, as before. 6, 9. Reuel. 16, 7. *And I heard another Angell out of the Sanctuary.*

Sand of the Sea. *fig:*

A conuenient or commodious place, whereon *Iohn* should stand, to see the arising or beginning of the Beast, mentioned in the next Chapter, or whereon Sathan should stand, to worke and frame that Beast out of the Sea; that is, the contentions amongst Nations. Reuel. 12, 10. *And I stood on the Sea-Sand.* Some Interpretors suppose, they haue espied a farther Mysterie in this Sea-Sand, which signifies (as they deeme) the truth of doctrine, which is as a shore or Sand, whence to behold the arising and off-spring of that Beast after spoken of, being

like

like to that. Seeing. Chap. 15, 2. *They which got the victory of the Beast, stood at the Glasse Sea.*

Satanas. *sig:* One, which is an aduersary, burning with hatred of God and Man. Reu. 12, 9. *Called the Deuill and Satanas.*

Sinagogue of Sathan. *sig:* A company and assembly of men, which seemed to serue God, but they worshipped the Deuil. Reu. 2, 9. *But are the Synagogue of Sathan*; that is, a company gathered, not for God, but for the Deuill.

Sathans Throne. *sig:* Any place, where Superstition, Idolatry, and wickednesse, is practised, without controlement: and from whence wickednesse is conueied to other places. Such a place was *Pergamus*, and now *Rome* is. Reuel. 2, 10. *Where Sathan hath his Throne.*

S. *C.*

Scarlet coloured beast *sig:* The malignant Church, the Romain Sinagogue, the Kingdome of Anti-christ, persecuting with bloody cruelty (represented by Scarlet colour) the Saints of God. Reu. 17, 3. *A woman sat vpon a Scarlet coloured Beast.*

S. *E.*

Sea Sand. **Sée Sand of the Sea.**

sea of glasse *sig:* The Worlde, fitly compared to a Sea, for the stormes and tempests of troubles raised vp therein: and because all things in the World be cleere, and open to him that made it (howsoeuer secret to vs) therefore it is likened to a Sea of Christall Glasse. Reue. 4, 6. *Before the Throne was a Sea of Glasse like to Christall.* Others, by the Sea of Glasse (in this place) vnderstand the fulnesse of all guifts, which the Church draweth from Christ, by an allusion, to that large spacious vessell, called the Sea. 1 Kings 7, 23. But that was of Brasse, this of Glasse; to signifie the difference betweene the Gospell, and the Legall Rites and Ceremonies, vnder which there was great obscurity, in comparison of that cleere-

neſſe which is vnder the Goſpell. 2. Cor. 3, 13, 18.

2 The whole worſhip of God; namely, thankſgiuing. Apoc. 15, 2. *They that had gotten victorie of the Beaſt, they ſtood at the Glaſſie-Sea, hauing the Harpes of God.* Or it ſignifies, the Doctrine of godlineſſe, through which, as a cleere Chryſtall, the faithfull may and doe behold, the mercifull and louing countenance of God the Father, reconciled in Chriſt, not altogether pure and bright as Chryſtall, but ſome-what coloured and obſcured with the fire of contention, as Chriſt foretold. Luke 12, *I came to ſend fire into the earth*; and as the godlie haue found by experience. Reuel. 15, 2. *I ſaw as it were a Glaſſie Sea, mingled with fire.*

Sea. *ſig:* The huge multitude of people, like vnto a Sea, (which is a collection of many Waters) fit to repreſent, an infinite company of people, diſtinguiſhed into Kindreds, tongues, and Nations. Reuel. 8, 8. *A great Mountaine of Fire was caſt into the Sea.* Others, by Sea in this place, and *Reu.* 7, 1. do vnderſtand, the Doctrine of the falſe Church, being corrupt and troubled; This is ſaid here, to bee turned into blood, being pure and ſound (ſuch as the Doctrine of the true Church is;) It is by falſe Prophets changed into a quite other nature, as a thing degenerate. In this ſence alſo, ſome expound the word [*Sea*] in Chapter. 21, 1. For degenerate and corrupt Doctrine, which in that renewed age there propheſed of, ſhall haue no place.

2 The gathering of waters, wherein innumerable are drowned. *Reu.* 20, 13.

to ſtand vpon Sea and earth. *ſig:* To haue Dominion, rule, and power, ouer the World ſuch, as Chriſt Ieſus hath; as himſelfe ſaith, *All power is giuen me in Heauen and Earth. Reu.* 10, 8. *Which ſtandeth vpon the Sea, and vpon the earth.*

to ſee his face. *ſig:* To haue and enioy a more cleere Viſion and ſight of God then before, by ſuch a ſingle and pure

wor

worship of God, as if hee were familiarly beheld face to face. *Rev.* 22, 4. *See his face.*

to Seale. *fig:* To hide or keepe backe from others, the knowledge of some things, till there come due and conuenient time of reuealing them. Reue. 10, 4. *Seale vp those things.*

sealed with seuen seales *fig:* That which is most perfitly closed and exceeding secret, that it may be had in more reuerence and Honour. Reuel. 5, 7. *Sealed with seauen Seales.*

not to seale. *fig:* Not to hide and conceale, but to offer to free examination this Booke of prophesie. Reuel. 22, 10. *Seale not the words of this Prophesie.*

Seal of the liuing God. *fig:* The holy Spirit of promise, euen the Spirit of adoption, wherewith all the Saints are Sealed and set in safety in the middest of Anti-christs tyranny. *Reu.* 7, 2. *Hauing the Seale of the liuing God.* Also *Reu.* 9, 4.

to Seeke death. *fig:* With great desire to bee carried after death, rather then to liue in such feare, paine, and torment. *Reue.* 9, 6. *Men shall Seeke Death.*

Seauen Churches. *fig:* The whole Church Militant on Earth, the estate whereof is set forth of *Iohn*, by the condition of the Seauen Churches in *Asia*, in his time. Reuel. 1, 20. *Seauen Candlesticks, are the Seauen Churches.*

Seauen eyes. *fig:* The Seauen Spirits of God, or the manifold gifts of the Spirit, wherewith Christ endoweth the faithfull. Reu. 5, 6. *Seauen eies, which are the Seauen spirits of God.*

Seauen Hornes. *fig:* The most perfit power, whereby the Man-Christ, sitting at the right hand of his Father, ruling and gouerning all things, is become able to destroy his Enemies, and defend his members. *Reu.* 5, 6. *Which had Seauen hornes.* It is a Metaphor, drawne from Beastes, whose strength and might is in their hornes.

Seauen Lampes. *fig:* The guifts of Sanctification, flowing from the holy Spirit of Christ. Reuel. 4, 5. *And there were seauen Lampes.*

Seauen heads.	*fig:*	Seauen Hils, and Seauen Kinges, or that Cittie which ſhould be famous. Throughout Seauen Hils, & Seauen Kings; to wit, *Rome*, the Seat firſt of the Empire. Secondly, of the Papacy. *Reuel.* 12, 3. *Hauing Seauen Heads.* Some, expound theſe Seauen heads, of the manifold ſubtilties, and crafty deuices of the Deuill and his Inſtruments. The former Expoſition is better.
Seauen laſt plagues.	*fig:*	The fulneſſe (for Seauen is a number of perfection) of Gods iudgements, which beeing poured out vpon *Rome*, there ſhall follow happy daies. *Reu.* 15, 1.
Seauen Crownes.	*fig:*	The Supreame Maieſty of the Romiſh Emperor, ſubduing other Prouinces and Nations vnto him, by innumerable and great victories. *Reuel.* 12, 3. *Hauing Seauen Crownes vpon his heads.*
One of the Seauen.	*fig:*	The Romiſh Biſhop or Pope, exerciſing ciuill authority in temporall thinges, like as the former Seauen Heads or Rulers did; and yet ſaid to be the eight: eyther, becauſe of his ſpirituall iuriſdiction, or elſe; becauſe he did ſurpaſſe all the former ſortes of Gouernours, in impiety or tyranny. Reu. 17, 11. *Is euen the eight, and is one of the Seauen.*
Seauen Spirits.	*fig:*	The holy Spirit of God, plentifully enriching the Church with all kind of ſpirituall gifts. It muſt be thus interpreted in this place, becauſe the Spirit is made Authour and Giuer of grace and peace, together with the Father and the Son. Reu. 1, 4. *And from the Seauen Sprits.* 2 The ſeuerall gifts which are deriued from the three perſons in Trinity, the holy Spirit of GOD. Reuel. 4, 5. *Which are the Seauen Spirits of God.*
Seruice.	*fig:*	Offices and duties of Charity, performed indeed towardes the Saints, and not onely promiſed. Reu. 2, 19. *I know thy ſeruice.*
Seruants.	*fig:*	Such, as earneſtly and conſtantly obey GOD. Reuel. 22, 3. *And his Seruants ſhall ſerue him.*

Seauen Thunders. *sig:* Most greeuous iudgements of all sortes, which God shall proclaime and inflict most seuerely, vpon all wicked contemners of his Maiesty; namely, the Antichristian rabble. Reuel. 10,3. *And when he had cried, Seauen Thunders vttered their voyces.* Some, expound this Seauen Thunders, not of seuerall iudgements of God, but of seuerall zealous Instruments ordained of God, to restore his Religion, and to terrify the wicked enemies thereof.

Seauen Trumpets. **See Trumpets.**

S. *H.*

Shine no more. *sig:* That is, neuer to giue more light, but to bee a place desolate. Reue. 18, 23. *Shall Shine no more in thee.* This fore-tels, such horrour and darkenesse to be in *Rome* at her ruine, as none shall be there to light a Candle.

the third part of ships *sig:* Townes and Citties, bordering vppon the Sea; or as others iudge, the Ministers of the word (which preached in Europe, the third part of the Worlde) were corrupt with Hæresie, and swollen with ambition, hauing more care of worldly Dignity, then of their offices. Reuela. 8, 9. *And the third part of Ships were destroyed.*

Shortly. *sig:* Quickly, speedily, without delay, in due conuenient time, which is not farre off. Reuel. 2, 5. *I wil come against thee Shortly. Reu.* 22, 6, 7.

Short space *sig:* A small space of time (as it were for an hundred yeare, or there about) which howsoeuer, seemeth long to vs, yet Short in Gods account. *Reu.* 17, 10. *He must continue a Short space.*

sharp sickle. *sig:* Either the seuere sentence of the Iudge, cutting downe the wicked in the ende of the Worlde (as Corne is cut down with a Sickle) or power and ability, to gather the elect vnto God, out of the Kingdome of Antichrist, by the preaching of the word, according to that of Christ. Math. 9, 3, 7. Reuel. 14, 14. *He had in his hand a Sharp Sickle.* Also, in

verse 18. it signifies power, to cut downe and destroy the wicked.

to shut heauen. *sig:* To do that spiritually, by a drought of the word, for withering of piety; as *Elias* did by his sensible Miracle of staying the Raine from the earth, and to cause the Grasse to wither. *Reu.* 11, 6. *Haue power to Shut the Heauens.*

S. *I.*

Signe in heauen. *sig:* Some token or wondrous testimonie, affoorded the holy and purer Church (meant by Heauen) out of which should come the word (as before out of *Sion* and *Hierusalem*. *Amos.* 1, 2.) which should denounce and threaten vengeance, that should vex and destroy the members of Anti-christ. Reuel. 15, 1. *I saw another Signe in Heauen.*

Silence in heauen. *sig:* Rest and peace, graunted to the Church in earth for a short time, after that the open Enemies of Gods truth were bridled by *Constantine* the great. Reuel. 8, 1. *There was Silence in Heauen about halfe an houre.* Others say, this silence signifies, consultation, or astonishment. Others refer it, not to Gods consulting, or Cælestiall Creatures astonished, but to *Iohn*, preparing himselfe in this great quietnesse to more attention. The first agreeth best with the place.

to Sit vpon a Throne. *sig:* To bee endowed with spirituall Maiesty, such as belonges to him, who is King and Iudge of the World. *Reu.* 4, 2. *A Throne was set in Heauen, and one sate vpon it.* This is spokē for our vnderstanding, after the custome of worldly Kinges, who by sitting in Thrones, declare their Maiesty to the people.

six hundred threescore and six. *sig:* That number which shall arise from the Letters of the Name of the Beast being numbred. See the word number before. Reuel. 13, 18. *And his number is Sixe hundred threescore six.* The reason why the Name of the Beast is set downe mystically, and not

not plainely, (yet ſo plainely as the wiſedome of Man may count it) was, becauſe it had beene dangerous at that time (when the Romaine Empire, which was this Beaſt, flouriſhed) to haue publiſhed it, and openly laide it forth. Therefore, to auoyde vnneceſſary offence, as alſo, that worldlings, which muſt fulfil this propheſie, might not ſee it; for theſe cauſes the Name is obſcurely put downe.

S. M.

Small and great. *ſig:* Perſons of all Ages, ſtature, and degree. *Reuel.* 20, 12. *And I ſaw the Dead, great and Small, &c.*

Smoake of odours. *ſig:* Prayers of the godly, aſcending toward Heauen (as Smoake) and hauing pierced the Heauens, preuaile with God (thorough the interceſſion of Chriſt, ſweetning them as odours) to obtain things asked. *Reuel.* 8, 4. *The Smoake of the odours, with the Praiers of the Saints, went vp, &c.*

to Smite the earth. *ſig:* To inflict plagues, both ſpirituall and viſible, on men which dwel in the earth, for the corruption of his Doctrine and worſhip. *Reu.* 11, 6. *To Smite the earth with all manner of plagues.* Thus do Gods true Miniſters, as his Inſtruments. Therefore let all men reuerence them greatly.

Smoake of her burning *ſig:* The deſtruction of *Rome* (that great Citty) by fire, ſending foorth a Smoake, which ſhall aſtoniſh her friends, ſtanding farre off, and looking vpon it with ſorrowfull hearts. *Reu.* 18, 18. *When they ſhall ſee that Smoake of her burning.*

Smoake of the pit. *ſig:* The darkeneſſe of Satans Kingdome, ignorance of the Miniſters of Chriſt his Goſpell, Hæreſies and ſuperſtitions ariſing from blinde errors. *Reuel.* 9, 2. *There aroſe the Smoake of the pit, as the Smoake of a great Furnace.* How fitly doth this agree to Popery, where many and manifold Traditions, errours, lies, ſuperſtitions, Idolatries, darkning the Sun and light of the Goſpell many yeares: Shew, if they can any Kingdome that did the like? Or that this

can

can be meant of any other darkening, then of the Gospell.

Smoake of their torment, &c. *sig:* That the torments and pain of the Seruants and followers of Antichrist, shall be perpetuall, as men know the fire neuer to be quenched so long as the Smoake ascends. Reuel. 14, 11. *And the Smoake of her torment shall ascend for euer.*

S. O.

Song of the Lambe. *sig:* That ioy and gladnesse of mind, which the faithfull expresse, in celebrating God the Father, for the grace of adoption in Christ: who because hee teacheth them to praise God, and stirreth vp this ioy, and is the Authour and finisher of their Faith and Saluation; Therefore it is called, *The Song of the Lambe*; that is, of Christ, and a new Song. Reuel. 14, 3. Because the grace of Adoption, by Christ, is communicated to farre more now, since his death, and the praise for this grace remaineth fresh, continuing without decay. Reuel. 15, 3. *And the Song of the Lamb.*

Song of Moses. *sig:* Such a Song of praise and Triumph, as *Moses* & the *Israelites* did Sing, at their deliuerance from *Pharoah* at the Red-Sea; which is farre inferior to the deliuerance of Gods people from the red Dragon, and the Iawes of Anti-christ that Beast. Reue. 15, 3. *And they Sung the Song of Moses the Seruant, &c.*

new Song. *sig:* **The Song of the Lambe.** Spirituall ioy, which alwaies remaineth fresh in the faithfull, for the Redemption by Christ, is this new Song. Reuel. 5, 9. *And they Sung a new Song.*

Soze. *sig:* Some loathsome disease, as the disease of *Naples*, which beganne there, commonly called the [*French Pocke*] rife amongest Papistes; or some Plague-sore. Or as some vnderstand it, of some spirituall and figuratiue sore (vexing the Papistes no lesse then a Plague-sore, or the botch of *Ægipt*)

as

as the pulling downe Abbeyes, &c. by *Henrie* the eight, and depriuing Popish Byshops and Prelates of their dignities and liuinges, by *Elizabeth* his daughter, of famous memory. *Reu.* 16,2. *And there fell a noysome and greeuous sore on men.*

Sorrow. *sig:* Griefe and heauinesse, and all causes of it. *Reu.* 21,4. *Neither Sorrow.*

Sound of Charets. *sig:* An huge, mighty, and terrible noyse, such as many Charrets of horses make in time of war. *Reu.* 9,9. *The Sound of their wings, was like the Sound of many Charets.*

Sound of many waters and of thunder, &c. *sig:* Vndistinct and confused noyse, whence profitable Nations hardly could bee gathered; such was the state of the Church in the Fathers time. As the sound of Thunder, signifies a noise more distinct and dreadfull, which yet lasted not long; and the voice of Harpers, signifies the sweet voice of truth, fully restored; and in the Harmony of Confessions, by seuerall Churches sung to the world. Thus was the progresse of the Church of Christ. *Reuel.* 14, 2. *As the Sound of many waters.*

S. *P.*

Spirits seauen. **See seauen Spirits.**

to Spew out of the mouth. *sig:* To abhorre one, and to cast him out, with detestation and loathing (as thinges which we vomit, are cast out and neuer taken in againe) so shal the luke-warme Gospeller be serued. *Reuel.* 3, 16, *It shall come, that I shall spew thee out of my mouth.*

Spirits of Deuils. *sig.* The very members and Instruments of the Diuels, inspiring Princes and great personages with diuelish counsell and aduise. *Reuel.* 16,14. *For they are the Spirits of Diuels.*

Spirit of life. *sig:* That Spirite of fortitude and courage, which God gaue to his Ministers and Children, whom he raised vp, as new witnesses of his trueth, after other witnesses had beene slaine by Antichrist. This was fulfilled about the time of the *Tridentine* Counsell: and

and a little after, in *Luther*, *Melancthon*, *Caluin*, *Martir*, and *Bucer*. *Reuel.* 11, 11. *The Spirite of life comming from God, shall enter into them.*

Spiritually *sig:* After a more secret kind of meaning and vnderstanding, and not in proper speech. Thus is *Rome Sodome*; by resemblance (being like it, for spirituall and bodily vncleanneſſe and filthineſſe.) *Reu.* 11, 8 *Which Spiritually is called Sodome.*

to giue a Spirite to the Image. *sig:* To giue life, as *Iannes* and *Iambres* imitated the Wonders that *Moſes* wrought. *Reuel.* 13, 15. *It was permitted him to giue Spirit to the Image.* It is an alluſion to the Diabolicall practiſes of Idolaters, whereby they cauſed their Idols to ſpeake diſtinctly (as if they had beene aliue) the more eaſilie to bring men to admire their ſuperſtition. So the Pope hauing nowe rayſed him-ſelfe to the eſtimation (wel-nie) of a God, was no more, as a dead perſon, but began to ſpeake, to command, to forbid, to bleſſe, to curſe, to boaſt and bragge themſelues, Lord of Kings and Emperors, as Pope *Adrian* did, when he ſaide; By vs the Emperor raigneth.

Spirite of prophesie. *sig:* All which ſpake by the Spirite of Propheſye. Theſe ſhot at Ieſus, as at a common marke, to ſet forth him as onely Redeemer and perfect Sauiour. *Reu.* 19, 10. *The Teſtimony of Ieſus is the Spirite of propheſie*; that is, ſuch as teſtifie of Chriſt, by propheſying him, or preaching him, their function is equal to the office of Angels reuealing him. Therefore *Iohn* may not worſhip the Angell, being a fellow-ſeruant.

three vnclean spirits *sig.* Moſt wicked men, carried and led by the diuel, and being his Miniſters to do his wil as Ieſuits, &c. *Reuel.* 16, 13. *Three vncleane Spirits.*

without Spot. *sig:* Pure, and without blame, euen before God, by the imputation of Chriſt his perfect righteouſneſſe to them, wiping away all ſpots of ſinne, and cloathing them with innocency. *Reuel.* 14, 5. *They are without*

without ſpot, before the Throne of God.

S. T.

to Stand before the God of the earth. *ſig:* To Miniſter (as Inſtruments) vnto him, who as God, ruleth not in heauen onely, but alſo in earth, euen when Satan and wicked men ſeeme to haue their ful ſwinge, and to put all out of order. *Reuel.* 11, 4. *Standing before the God of the earth.* It is a ſpeech, borrowed from ſeruants and ſuch as attend vpon Princes and Rulers, to Miniſter to them, and execute their Commandements. Thus alſo, *Reu.* 8, 2. *Seauen Angels are ſaid to ſtand before God, becauſe they appeare before him, to miniſter to him.*

to Stand a farre off. *ſig:* To refuſe and be affraide to approach, to reſcue *Rome* and *Romiſh* Hierarchie and Monarchie in the day of Gods horrible vengeance vpon her. Reuel. 18, 15. *The Merchants ſhall ſtand farre off.*

to Stand vpon earth and Sea. See Sea.

to Stand vpon their feete. *ſig:* To reuiue after one is dead, as the two witneſſes did after a ſort, when God raiſed vp others in their roome, mightily to defend their Doctrine & cauſe, by the word of God, & by giuing their liues to death for that trueth. Such were *Luther*, &c. Alſo *Wicliff*, *Hierom* of *Prage*, *Huſſ.* &c. Reuel. 11, 11. *And they ſhall ſtand vp vpon their feete.*

to Stand before the woman. *ſig:* To be ready at hand, watching narrowly to deſtroy the bleſſed ſeede of the woman. *Reuel.* 12, 4. *And the Dragon ſtood before the woman.*

Starre. *ſig.* A Miniſter of the word, which giueth light to the flocke, by Doctrine and good example. *Reuel.* 1, 20. *The ſeauen Starres, are the Angels of the ſeuen Churches.*

morning Starre. *ſig:* Chriſt Ieſus, who is himſelfe the bright morning Starre, hauing receyued fulneſſe of true glorious light, to communicate it to all the faithfull. *Reuel.* 2, 28. *As I receiued of my Father, ſo will I giue him the Morning Starre.*

great Star. *ſig:* Many Paſtors of the Church declining togither, but

but amongst them some one Minister of especiall account and authority, drawing downe others by his corrupt teaching. *Reuel.* 8,10. *And there fell a great Starre from heauen.* This great Star, some do vnderstand, of degenerating Byshops, who thorow Pride and ambition, fell into Hæresie & Impiety. Others, do interpret it, of *Constantius, Valens*, & other wicked Emperors, which fauored the Arrian Hæresie, and molested *Orthodox* Christians. And surely, the word Starre, though it often signifie Teachers, yet somtime it noteth such, as shine aloft in high place (as it were in the ayre) as *Nebuchadnezar* is compared by the Prophet. *Esay.* chap. 14, 12.

Starres fallen from heauen. *sig:* Ministers and Pastors of the Church, who (as Stars) did shine by sincere Doctrine, and now thorow tentation and force of Persecution, declined and turned from the truth, to errors and lies, which is meant by falling from heauen. *Reuel.* 6,13. *And the Starres fell from heauen to earth.*

12 Starres *sig:* The Doctrine of the twelue Apostles (as the Crowne and glory of the Church) which they borrowed from the most bright Sun (that Fountain of heauenly wisedome) and preached to the Worlde; afterward writing it in Bookes, called [*Scriptures.*] Reuelat. 12, 1. *Upon her head, a Crowne of twelue Starres.*

Stones pretious. *sig:* The excellent and rare guifts, wherein namely the Pastors of the Church shal shine before others. *Reuel.* 21,19. *With all manner of precious Stones.*

Stings. *sig.* Powwer to hurt, vex, and annoy others: bodily, as *Sarazins*; Spiritually, as Popish Monkes and Friars (which are the tailes heere spoken of.) *Reue.* 9,10. *And there were stings in their tailes.*

Streets. *sig:* Some part of the Romish iurisdiction, wherein this cruell spectacle was exhibited to be seene. *Reuel.* 11,8. *And their corpes shall lye in the Streetes of the*

the great Citty.

2 A place, where the multitude of Cittizens doo dwell properly; and figuratiuely, a liberty, which all the Cittizens of heauen doo enioy. *Reuel.* 22, 2. *In the middest of the Street of it.*

S. V.

Sunne. *sig:* The light of trueth, obscured or extinct, rather by Hæresie in Doctrine, and by superstition, in the worshipp of God. *Reuel.* 9, 2. *And the Sunne and the ayre were darkened.* Reuel. 18, 8.

2 Christ Iesus, the Sunne of righteousnesse. *Reuel.* 12, 1. *Cloathed with the Sunne.*

Sun black. *sig:* The prosperity and peace of the Christian church eclipsed, and taken away (for a time) by most cruell persecutions, and bloody extreamities, exercised, as at other times, yet especially in the dayes of *Diocletianus* and *Maximinianus*, Emperors. Reuel. 6, 12. *And the Sunne was blacke as Sackcloath.* Here is an allusion to the Prophets. *Ier.* 4, 23, 28. Chap. 32, 7. 8. Esay 50, 3.

S. W.

to swallow. *sig;* To sinke in: and cause to vanish; as the earth or Land dooth to the flouds of Water which it drinketh in: so did the earth; that is, (men of earthly Religion and affections) swallow and drinke in (as it were) the rage and persecution intended by the Diuell and his Instruments against the Church of Christ in earth. Reuel. 12, 16. *The earth opened her mouth, and Swallowed vp the flood.* This was verified in the *Vandals*, *Gothes*, and other barbarous people, who comming to dwel in ciuillized countries; and being turned (in shew at least) to Christian Religion, did much helpe the true Church, by stopping and allaying the furious minds of her aduersaries.

Sword sharp & sword of his mouth. *sig:* The word of God, the force whereof is mighty, for the cutting downe sinne in the repentant, &

for cutting a pieces, spiritually, and destroying the impenitent. *Reuel.* 2, 12. *Which hath a sharpe Sword with two edges.* Reuel. 1, 16. *With the Sworde of my mouth.* This signifies the same thing with sharpe Sworde, vnlesse happily, some greeuous Iudgement of Warre be meant, which being pronounced by the word, is therefore called the Sworde of his mouth.

2 Warre and battell, or slaughter of men in warre, executed by the sword. *Reu.* 6, 8. *Power was giuen to kill with the Sword.*

Wound of a Sword. **See Wound.**

S. *Y.*

Synagogue of Satan. *sig:* A Company or assembly of men, indeede, worshipping and seruing the Diuell by errors and prophaneneſſe, yet pretending themselues to bee the holy people of God. *Reu.* 2, 9. *Which are not Iewes, but are the Synagogue of Satan.*

T. A.

Tabernacle *fig:*

THe dwelling of God, or (as some other Learned Diuines Iudge) the whole worship of God (which vnder the Law) was exercised in the Tabernacle. Reuel. 21,3. *Behold the Tabernacle of God is with men.*

2 The Church of God, in her pilgrimage or wayfaring heere in earth; especially, when it is most obscure and least knowne of the world. *Reu.* 13,6. *To blaspheme the Tabernacle of God.*

Taile. *fig:*

Temptation, by Ambition, Vaine-glory, Couetousnesse, or by feare of persecution, whereby (as by a Taile) the Starres or Pastors of the Church, were stricken and pulled downe from their brightnesse of Doctrine and life, into errors & prophaneneſſe. Reuel. 12.4. *And his Taile drew down the third part of the Stars of heauen, for the fulfilling heerof.* & Euseb. lib. 6. cap. 41.

2 The baſest of any society, as begging Friers in Popery, &c. Amongst the Turkes, the Dregs of the Sarazins, Instruments of cruelty. *Reu.* 9, 19.

to be Taken vp to God. *fig:*

To be myraculously protected of God (as Christ the sonne of *Mary* was) by warning giuen to the Wise-men, and willing *Ioseph* to flie, when Satan by *Herod*, would haue destroyed him. *Mat.* 2. and afterwards strangely kept, against the subtle & cruell practises of the *Herodians*, *Pharisies*, *Iewes*, and *Gentiles*. If this Text be meant of *Constantine* the Great (because the Reuelation speakes not of

things past, but fore-speakes things to come. *Reu.* 4,1.) Then to be taken vp, signifies to be placed in height of earthly honour and Maiesty, being made Emperor when he lookt not for it, and with more large power and dominion (vppon earnest request of the *Romans*, burthened and wearied with the tyranny of *Maxentius*) being assured of victorie against his enemies, by voice and token from Heauen (as Stories report.) *Reuel.* 12,5. *And hee was taken vp of God, and to his Throne.*

Talents. *sig:* A Stone, or other thing of very great waight, (such as we read of *Ioshua* 10, 11. to haue bin cast vppon the accursed *Canaanites*) and such as heere are threatned to bee cast vppon the Antichristian route, to breake them in peeces withall. *Reuel.* 16,21. *There fell a great Haile like Talents.*

T. E.

Teares. *sig:* Calamity and sorrow, the cause of Teares. As *Esay* 25,8. Reuel. 21,4. *And God will wipe away all Teares.*

Temple. *sig:* The worship of God, freed from Legall or Mosaicall Rites, and all hunaine inuentions. Reuel. 21,22. *No Temple there.*

2 The Holy of Holies, or most Holye place, where were the Mercy-seate and Cherubims, and the Arke, kept in time of the Lawe, as a Figure and signe of Gods presence. *Reuelat.* 15,5. *And I saw the Temple open, &c.* And afterward, in verse 8. The Temple is sayde to bee filled with smoake; to signifye, a manifest Token of Gods presence, such as was in the Tabernacle. *Exo.* 40, 34,35.

3 Heauenly Kingdome of Glorie. Reuel. 11,19. *And the Temple of GOD was open in Heauen.*

Ten hoznes. *sig:* Great strength, power, and might, to do much hurt.

hurt. Reuel. 12,3. *He hath Ten hornes.*

2 The first ten Christian Emperours, in whose dayes and raigne the beast encreased in dignity and power greatly. Reuel. 13,1. *I saw a Beast rise out of the Sea, hauing Ten hornes.*

3 Ten Kings, which had not begun to raigne, when *Iohn* wrote the Booke of Reuelation. *Reuel.* 17,3,12. *Seauen heads, and Ten hornes; the Tenne hornes, are ten Kings.*

ten crowns. *sig:* Great and many victories got by mighty force and power. *Reuel.* 13, 1. *And vpon his horns Ten Crownes.*

ten Thousand Thousand. *sig:* An inumerable company, or infinite multitude of Angels. Reuel. 5, 11. *There were Ten thousande times ten Thousand, &c.*

Tenth part *sig:* A verie great portion of the Popish Kingdome, and superstition. Also diminished by the falling away of sundrie Nations; especially of the *Germans.* Reuel. 11,13. *The tenth part of the Citty fell.*

to Testifye. *sig:* To beare witnesse, as Christ did, both in respect of the whole Gospell generally, and of this prophesy particularly. Reuel. 22,20. *Hee which testifieth these Things.*

Testimonie of Jesus. *sig:* The Faith and Doctrine concerning saluation by Iesus Christ. *Reuel.* 12,17. *And haue the Testimony of Iesus Christ.*

2 The preaching of Christ, and saluation by him. Reuel. 19.10. *The Testimony of Iesus, is the spirit of Prephesie*; that is, they which haue the function to teach Christ, are equall to such as haue the guift to reueale things to come. By which reason, the Angell dissuades *Iohn* from worshipping him.

T. *H.*

That beast and That false Prophet. *sig:* The chiefe Instruments of the Deuill, Heathenish and Turkish Emperours, together with Pope and Popish Cleargy, who with their cheefe Captaine the Deuill, shall be cast into Hell. *Reuela.* 20,

10. *With the Beast and that false Prophet.*

as a Thiefe *sig:* Suddenly, when he is not looked for: for, beside all mens expectation, will Christ come to be reuenged on the vngodly, for the wronges done to his Church. Reuel. 16, 15. *Behold I come as a Thiefe.*

Thigh. *sig:* Properly the inferior part of the body, from the belly downe to the feet.

2 Mystically and figuratiuely, the meaneſt and loweſt things in Christ our K. which ſhall be (in the glorious reſtoring of Religion to be performed, toward the end of the World) ſuperior and more excellent, then that which is higheſt and moſt ſupreame in the Monarches of the earth. Reuel. 19, 16. *Upon his Thigh a Name written, King of Kinges, &c.*

Third part. *sig:* The greateſt part, or a very great part. Reuel. 8, 7. *And the Third part of Trees was burnt vp.*

Third Beaſt. Sée Beaſt.

Third part of Creatures. *sig:* All that liue in Europe, the third part of the World; ſo vnderſtand. ver. 12. alſo. Reu. 8, 9. *The Third part of Creatures dyed.*

Third part of Starres. *sig:* Very many Paſtors of the Church, ſometime ſhining like Stars. *Reue.* 12, 4. *Strike downe the Third part of the Stars.*

to Thirſt. *sig:* To deſire earneſtly the graces of Chriſt, out of a feeling of our want. *Reu.* 22, 17. *Let euery one that Thirſteth come.*

Throne. *sig:* The glorious Maieſty of God, whereof the viſible Thrones of Kings and earthly Iudges, beares a certaine repreſentation. *Reue.* 1, 2.

2 Dominion and glory of Chriſt, and his members in Heauen. Reue. 3, 21.

T. O.

Torch. *sig:* A Lampe or great light, which giueth forth apparantly, a very cleere and ſhining fiery brightnes, which yet laſteth no longer then it hath nouriſhment, which once failing, the Lampe is extinguiſhed.

shed. Such were certaine Pastours of the Church, which fell from the Doctrine of Faith, through ambition or feare. *Reu.* 8, 10. *A great Starre burning like a Torch.*

to be Tormented. *sig:* To be most extreamely pained and vexed, with most horrible and neuer-ending paine. Reuelat. 14, 10. *They shall bee Tormented in Fire and Brimstone.*

T. *R.*

to Trauaile in Birth. *sig:* To couet and long to bee eased, of that most heauy and grieuous condition wherein the Church should continue, vnder Heathenish Emperors; euen as a Woman that is in Trauaile desireth to bee eased of her paine. *Reu.* 12, 2. *And cryed Trauailing in Birth.* Some, refer this to the longing & expectation of the Church of the Iewes, vehemently desiring & expecting to see the promised Messiah: but Saint *Iohn* heere propheſied of things to come, as Chap. 4. ver. 1. is signified to vs plainely. Therefore the former interpretation seemeth to be better.

to Tread vnder feete the holy Citty. *sig:* To lay waste (as some thinke) the pure worship and true Worshippers: or (as others iudge,) to frequent the assemblies daily, vnder the pretence of worshipping God, as false Christians doe, which are heere noted with the Name of Gentiles: But both significations well agree together, (as I take it;) namely, that such as in wordes professe Christ, yet for life and manners were as the prophane Gentiles, should both much haunt the place of Diuine worship, and yet as false hearted Hypocrites, tread downe the truth, and true Seruants of God.

Tree of life. *sig:* Christ Iesus, who shall be to all his members, as a Tree of æternall life, more plentifull then to-fore, satisfying and refreshing them with the fellowship of himselfe, which is heere meant by eating of this Tree. Reue. 2, 7. *He that ouercommeth, shall eate of the Tree of life.*

Trees. *sig:* The company of Reprobates and vngodly men in the Kingdome of this World. Reuel. 8, 7. *The Third part of the Trees were burnt.*

2 The number of the elect, which are exempted from the hurt which the Locustes should doe. *Reu.* 9, 4. *Neither any Tree.*

True. *sig:* One, which knoweth all things, as they be without error or ignorance, which also willeth and decreeth whatsoeuer hee willeth; seriously, without fraud, and performeth all his promises without inconstancy or vnfaithfulnesse. Such an one is Christ. Reuel. 3, 7. *The thinges saith he which is holie and True.*

2 One, which fulfilleth his punishments which he hath threatned. *Reu.* 16, 7. *True and righteous are thy iudgements.*

Trumpets seauen. *sig:* The Reuelations of Gods iudgements (by Angels or Teachers of the Church, who are likened to Trumpets) and the manifest and famous euents which follow such Reuelations, in all manner and kindes of vnpunnishments. Reuelat. 8, 2. *And to them were giuen seauen Trumpets.*

T. W.

Twelue Angels. *sig:* The Keepers which Watch to open the Gates of the New Hierusalem, and to receiue the Cittizens quickly, without delay. *Reuel.* 21, 12. *At the Gates twelue Angels.*

Twelue foundations. *sig:* The Doctrine of grace, taught the Church first by the twelue Apostles, which were instrumentall and ministeriall foundations (Christ alone beeing the principall Foundation and Head-corner stone, on which, euen the Apostles themselues as liuing Stones are laid) and afterward Preached by al faithfull Pastours in all Ages. Reue. 21, 14. *And the wall of the Citty had twelue Foundations.*

Twelue Gates. *sig:* The ready enterance and easie accesse (as by Gates into an House) which the Children of God, the

the true *Israelites* shall finde into the New *Hierusalem* from aboue. Reuel. 21, 12. *And the Wall had twelue Gates.* Heere is an allusion to the earthly *Ierusalem* in *Iewry*, where the Iewes had free ingresse from all quarters, by twelue Gates.

Twelue Pearles. See Pearles.

Twelue Tribes. *sig:* The whole number of the faithfull, both Iewes or Gentiles, which walked the steppes of their Father *Abraham*. *Reuel.* 21, 12. *Which are the twelue Tribes of the Children of Israell.*

Twelue fruites. *sig:* Variety of fruit, not one kinde, but sundry, yet without satiety. Reuel. 22, 2. *Bearing twelue fruits.*

Twelue thousand furlong. *sig:* The vnmeasurable greatnesse and largenesse of *New-Hierusalem*, being for multitude of Cittizens without number, very spacious and capacious. *Reu.* 21, 16. *And he measured the Citty Twelue thousand furlongs.*

Two Candlesticks. *sig:* All the faithfull Pastours of the Church, from whom the light of Gods word shineth vpon men, as Candlestickes beares out the light which be put on them. Reuel. 11, 5. *These are Two Candlestickes.*

Two horns *sig:* The Two powers, Regall and Pontificall; Ciuill and Ecclesiasticall, which the Pope & Papall Clergy challenge to themselues, ouer the Emperors and Kinges of the earth. Also, ouer mens soules and consciences, and because they pretend this double power, to bee deriued and receiued from Christ, (though indeede it be from the Dragon) euen from the Deuill of Hell. Therefore bee they called, the [*Hornes of a Lamb.*] Reu. 11, 13. *The Beast had Two hornes, like the Lamb.* Some, vnderstand these Two Hornes, of Two French Kinges; *Pipinus*, and *Carolus Magnus*, who succoured the Two Popes; *Stephanus* the second, and *Adrian* (whom they took to be Innocents, & harmlesse as Lambs) against the Kings of the *Lombards*: *Aristulphus*, & *Desiderius.*

Two & forty months. *sig:* Three yeares and a halfe, which is halfe a prophe-

tical

tjcall weeke, according to *Daniell* 9. and iumpeth with the other numbers; of a time, Two times, and halfe a time; Alſo, a thouſand, Two hundred, threeſcore daies. Which ſeuerall numbers, doe note and point out one thing; to wit, that the time of the tyranny of Antichriſt perſecuting the Saints, is certaine, fixed and determined, which he cannot paſſe, and that it ſhall not bee very long, which greatly maketh for the conſolation of the Saintes. Reuel. 11, 2. *The holy Citty they ſhall tread vnder-foote Two and forty months.* Where theſe months tooke theyr beginning, and where they are determined, I take not on me to iudge; certain it is, that in theſe forty two months, euery day is put for a yeare (as in the Propheſie of weeks by *Daniell*) and euery week for ſeauen yeare, and euery month to conſiſt of thirtie daies, according to the *Ægiptian* account; And finally, that it is the whole ſpace of time, wherein Antichriſt ſhall ariſe, encreaſe, or waxe; be wounded, reuiue, and take heart againe, to execute his cruelty in that Citty which was the Queene of the World (as it were) where hee and his fauorites ſhould bath themſelues in pleaſures. Therefore they doe erre, which doe preciſely vnderſtand theſe monethes of three yeare and a halfe, where by this number, myſtically is ſignified, the whole time of Antichriſts raigne; which is by the former Computation, twelue hundred threeſcore yeares.

Two Witneſſes. *ſig:* A competent number of faithfull Preachers, which teſtifie againſt the errors of Anti-chriſt, and for the Doctrine of Chriſt. Reue. 11, 3. *I will giue the ſame to my Two Witneſſes.* Theſe Witneſſes, though few, weake and contemptible, yet ſhall be a ſufficient number to help and confirme one another.

T. *Y.*

Tyme of the dead. *ſig:* The tyme, when the Iewes, ſtrangers from Chriſt, with-

without his Saluation; (and therefore truely dead) shall be brought to the knowledge of the truth, according to the Prophesies of Scripture. Reuel. 11, 18. *And the tyme of the dead should be iudged.* Some, referre this to the last iudgement, when euery one shall be rewarded according to his workes.

Tyme. and Tymes, and halfe a Tyme. See before in Two and forty months. Reuel. 12, 14.

Tyme is come. *sig:* The fit season and opportunity, wherein God, (according to his decree) wil prosper the endeuours of his Seruants labouring in the word. *Reu.* 14, 15. *For the Tyme is come.*

Tyme no more. *sig:* Tyme shall bee vtterly abolished, the naturall course of Sun and Starres ceasing, whereby yeares, weekes, moneths, and daies, were distinguished. *Reue.* 10, 6. *He swore that Tyme should bee no more.* Some, translate for Tyme [*Delay*] and will haue the meaning to be, that there should bee a small delay, no long space of Time til the consummation of the Mystery, and then it doth not signifie the abolition of Tyme, after the consummation and ende of all; but breuity or short space of Tyme, vntill the consummation come. This latter, seemeth better to agree with the circumstances of the Text.

V. I.

Vials golden. *sig:*

THE heartes of the faithfull, filled by the Spirit with feruent Prayers, which are pleasing to God thorough Christ (as sweete odours bee to our sense.) Reue. 5, 8. *They had Golden Vials full of sweet Odours, which are the praiers of the Saints.* These wordes, teach how pretious Vessels the hearts of true beleeuers are, and how sweete the Prayers bee which come from them, by allusion to the manner of the Temple at Hierusalem. & Zach. 14, 20. Psal. 141, 2.

2 The holy minds, not of all the faithfull, but of the true Seruants and Ministers of Christ, filled not with seruent pure Prayers onely, but with the seuere iudgements of God, which they are ready to denounce by threatning with integrity, against and vpon the Kingdome of Antichrist, and Popish worshippers; and becausse God is pure and holy, euen in his iudgementes threatned and executed on the wicked; Therefore, those *Vials* are saide to bee of Gold, and becausse God will be throughly auenged on his Enemies; therefore, the Vials are said to be full of wrath, which being the wrath of him who liueth for euer, amplifieth the grieuousnesse of it. Reuel. 15, 7. *Seauen Golden Vials full of the wrath of God, which liueth for euermore.* If the seauen Angels, spoken of in the former part of this verse, bee properly taken, not for Ministers of the word, but for Cælestiall Spirites, yet the matter is all one, that God

God is decreed to execute his vengeance, silently and fully, as one would poure Water out of Vials. Note, that the first euents of Gods iudgements in this Booke, were called Seales, because they were for confirmations of the future: Then, Trumpets succeeded, to shew, that the iudgements following were not onely denounced with great noyse, but grieuously executed. Thirdly, Vials, which beeing capacious Vessels of Diuine iudgements, did serue as fit Instruments, to consummate the destruction of Antichristian enemies, on whō they should suddenly, rashly, & insensibly fall, to their vtter confusion. Reuel. 16, 1. Also Reuel. 21, 9. A Viall, is a Vessell, greater then a Cuppe, and contayneth so much Liquor, as a Man can at a draught drinke in.

Victory of the beast. *sig:*

A preuayling ouer Antichrist, euen by a full and absolute victory; for which cause, heere be reckoned vp with the Beast, his Image, marke, and number of his name. All which, these Conquerors shal abhorre and haue in vtter execration. Reuel. 15, 2. *And them that had gotten victory of the Beast, and of his Image, marke, and name.*

Vines of the Vine yards. *sig:*

The whole number of the Reprobate, whether Heathens, Iewes, Turkes, or heapes of Hipocrites and wicked within the Church; or Idolators and Heritikes, which renounce the Church and Name of Christ, though not in profession, yet in truth. Reuel. 14, 19. *And cut downe the Vines of the Vineyards of the earth.* Some, iudgeth this Prophesie, not to bee of the last iudgement, when all the wicked shall be cast into the large Wine-presse of the pit of Hell, to bee tormented (as Clusters of Grapes cut off, are cast into a Fat or presse, where they be presſed,) but to haue beene fulfilled, in the yeare of our Lord, one thousand fiue hundred thirty and nine, here in England; when Monasteries,

Abbies,

Abbies, Fryeries, Nunneries, & other Houſes (then falſly called Religious) were pulled downe, theyr Lands and Reuennewes, conuerted to other more honeſt and publique vſes, by the aduiſe and ſeruice of Lord *Cromwell*, who (as a ſharpe Sickle) ſerued the prouidence of God, not to lop and prime, but to cut downe the Vines, euen the ſhining fat glorie of the Popiſh pontificall Church, which had taken and ſpread it ſelfe farre and neere in this rich and fruitfull Iland, ſuch a cropping of the Vines happened in *Germany*, much about the ſame time. Let the learned iudge which ſenſe beſt agreeeth.

Virgins. *ſig:* Such as are purged from the corruptions of the World, but cheefely from Idolatry, which is ſpirituall Whoredome. Reu. 14, 4. *For they be Virgins.*

V. *N.*

vnbeléeuers *ſig:* Such perſons as will not embrace the doctrine of Chriſt, but openly refuſe it. Reuel. 21, 8. *Fearefull vnbeleeuers.*

Vncleane thing. *ſig:* Such as beeing themſelues vnpure and filthy, are apt by contagion to infect and pollute others whom they touch. Reuela. 21, 27. *No Vncleane thing.*

Vniuſt. *ſig:* One, which is iniurious, offering wrong and violence to the Saints, whom they ſhall exerciſe for a time with their wicked dealing, and afterward be recompenſed at Chriſts comming. Reu. 22, 2. *Let him that is vniuſt, be vniuſt ſtill.*

V. *O.*

Voices. *ſig.* Strange ſtings and prickes of conſcience, vexing men with continuall expectation of ſome euill to come. Reu. 4, 5. *Out of the Throne proceeded Lightnings, thundrings, and Voices.* Some, by theſe words vnderſtand no other thing, but the fearefull iudgements of God, threatned in moſt horrible manner to the wicked, alluding to the terrible manner of deliue-

deliuering the Law, by Thundring, Lightning, and sounding of a Trumpet. Exod. 19.

2 The glorious Gospell of Iesus Christ, sounded forth by the operation of the holy Ghost, to reproue the World, and to terrify Tyrants and Worldlings, who thereuppon raise vppe all manner of tumults and vprores, persecutions and slanders, represented by Thundring, Lightning, and Earth quake. Reu. 8, 5. *And there were Voices, and Thunderings, and Lightnings, and Earquakes.*

3 A word or sentence, vttered miraculously from Heauen. Reuel. 10, 8. *And the Voice which I heard from heauen, spake to me againe.*

Voyce of the Bride-groome. *sig:* The mirth and gladnesse, such as vseth to be expressed and exercised at Marriages. Reuel. 18, 13. *The Voice of the Bride-groome shall be heard no more.* In these wordes he alludeth to Ieremy. Chapter 25, 10.

a Voyce of Harpers & Musitians, &c. *sig:* All manner of mirth and ioy, expressed by any manner of Instruments, whether touched by the finger, or made to sound by the force of the breath. Reu. 18, 22. *And the voice of Harpers, Musitians, and Trumpeters shall be heard no more.*

Great voice of a great multitude. *sig:* A most great and cheerefull noise of innumerable Cittizens of the Church-Militant, cheering & reioycing themselues with the ruine and fall of *Babylon*. Reuel. 19, 1. *I heard a great Voice, of a great multitude in Heauen.*

Voice of many waters, and of strong thunders. *sig.* An effectuall Voice, very terrible, piercing and striking (like Thunder) and making great noise, (like many Waters together) strongly prouoking both the Iewes restored, and the vnbeleeuing Gentiles, to sound forth the praises of God, for his infinite mercies in Christ, and his great iudgements against the great Whore. Reuel. 19. 6. *I heard a Voyce as the Voice of many Waters, and as the Voice of strong Thunders.*

a Voice out of ỹ throne. *sig:*

A most sweete Exhortation, vttered by some of those Angels which are said to bee amiddest the Throne, and about the Throne of God, stirring vp the Seruants of God to praise him. Reuel. 19, 5. *Then a Voyce came out of the Throne; saying, prayse the Lord.*

Voyce out of the temple. *sig:*

The faithfull Prayers of the Saintes preuailing with God, for the executing of his iudgements vpon his, and their accursed enemies in Antichristes Kingdome. Reuel. 16, 1. *And I heard a great Voice out of the Temple.* Others, vnderstand this of Gods owne voice, immediatly thundring out of Heauen, the Temple of his holinesse: which cannot agree, seeing the Temple, signifieth the Militant Church in Earth. As Chap. 11, 1.

W. W. A.

to Walke. *sig:* TO be alwayes present in the middest of the church, to blesse, enrich, guide, and protect the Ministers and members thereof. Reuel. 2, 1. *And Walketh in the middest of the seauen golden Candlesticks.* If Christ be alwayes resident with his Church himselfe, to look into euery thing, what need a Vicar?

2 To line, or to order our life according to the direction of the word, which is a light to our steps. Reuel. 21, 24. *And the people shall Walke in the light of it.*

Wall. *sig:* The strength, defence, and safety of the Church, which is (as a Cittie that hath walles for defence.) Reuel. 21, 12. *And had a great Wall on hie.*

Wares. *sig:* Not onely outward Merchandise and stuffes; as Silkes, Linnen, precious stones, Pearles, Purple, Scarlet, &c. The value whereof, shall much abate at the fall of *Rome*; but spirituall Marchandize; as Masses, Dirges, and such trash, which shall wax vile and nothing worth. Reuel, 18, 11.

Warre. *sig:* Battell, hostility, or enmity against the true preachers and professors of the word, stirred vp against them, by *Romish* Antichrist, who is therefore sayd to be the Beast that commeth out of the bottomelesse pit, because his beastly and sauage power and Tirany, is from hell, which hee shall exercise with bloudy cruelty. Reuel. 11, 7. *The Beast that commeth out of the bottomlesse pit, shall make war against them.*

them. Reuel, 13,7. *Make Warre against the Saints.* This warre, is that hot oppoſition and bitter enmity, which the *Tridentine* Counſell, with the Popes and Emperors forces, made againſt the Proteſtants in *Germany*, as the learned collect, by comparing euents with propheſies. There is another battaile mentioned, chap: 19, verſe 19,20,&c. wherein the Beaſt ſhall ouercome and be taken.

fig: **to waſh long robes.** To haue (being conuerted vnto Chriſt by faith) the holineſſe and righteouſnes of Chriſt alone imputed to them. Reuel. 7,14. *And haue Waſhed their long Robes.*

fig: **was, and is not, &c.** The diuers condition of the *Roman* Empire, according to the change of 4. ſeuerall times, 1. flouriſhing in Maieſty & power, vnder the raign of the firſt Emperors, *Iulius, Auguſtus, Tiberius, Claudius, &c.* 2. Ecclipſed and diminiſhed in glory and power, vnder the ſucceeding Emperors, *Nero, Galba, Domitian, &c.* 3. But reuiued and raiſed vp againe in the Popes. 4. and finally, in Gods iuſt Iudgement to be thruſt down into vtter deſtruction. Reuel. 17,8. *The Beaſt which thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and ſhall go to perdition.* Some other Diuines, vnderſtande this wholy of Antichriſt, the Popiſh Empire, which began after S. *Iohns* time, in the end of the raigne of *Conſtantine* the Great; 2. & afterward, by an incurſion of Barbarians, *Rome* and *Italy*, being miſerably waſted, the pontificall Authoritie and Sea ſeemed, as it were not to be. 3. But this hurt & wound was afterward cured by *Iuſtinian* and *Phocas*, in the time of Pope *Gregory* the ſecond, which exerciſed a greater power (both Eccleſiaſticall and Temporall) then any of his predeceſſors had done. 4. Yet this newly-recouered dignitie, was not alwaies to laſt, but to be diminiſhed by little and little (as we ſee this day) till it wholy be extinct, which poſte-

ritie

ritie must see. That this is the truest interpretation, may appear, by verses 10. and 12. of this chap. which make it manifest. This Beast heere spoken of, not to haue beene then when hee wrote this prophesie, nor had not then receiued his kingdome and power. Therefore, they are vtterly deceiued, which expound this verse of the * Deuill; or which doo seeke for the beginning or seate of Anti-christ any where, but at *Rome*, where all the foure former mutations and chaunges are euidently knowne to haue happened, whether we vnderstand these changes, ioyntly of the Heathenish and Popish Monarchie, or of Ecclesiastical Empire alone, as it seemes that it ought to be, for the former reason.

* As Ribera the Iesuit doth

to Watch. *sig:* To shake off security and sluggishnesse, & with great care to preserue our Garments of faith & innocency. *Reuel.* 16, 15. *Blessed is he that watcheth, and keepes his Garments.*

Waters. *sig:* Peoples, and multitudes, and nations, & toongs; at a word, Countries of euery language, obeying *Rome* as their Queene or Mistris. Reuel. 17, 15. *The Waters which thou sawest, are peoples, and multitudes, &c.*

2 All impediments and lets which hinder passage and accesse to a Region. *Reuel.* 16, 12. *And the Water thereof was dried vp.*

3 The Doctrine of Gods word, which is like sweet and wholesome waters, but being infected by corrupt Teachers, they become bitter as wormwood. *Reuel.* 8, 11. *Many died of the Waters, because they were bitter.* Reuel. 22, 1, 17.

4 Superstitions, errors, Hæresies, as a flood of water to drowne the Church. Reuel. 12, 15.

Way. *sig:* Commodity or opportunity of dooing something. Reuel. 16, 12. *That Way might be prepared for the Kings.*

W. E.

Well of the water of life *fig:* The sweetenesse of Christ, and his aboundant graces, ouer-flowing, to the satisfying of euerie thirsty soule, earnestly desiring to Communicate with the good things of Christ, Reuel. 21, 6. *I will giue to the thirsty of the Well of the Water of life freely.*

Weeping. *fig:* Shedding of teares, together with sorrowes and calamities, the cause of teares. Reuel. 18, 19. *And cry, Weeping and wayling.*

W. H.

What Citty like? *fig:* No Citty at all to be compared with *Rome*, being most ancient, flourishing in wealth and friends for many generations, accounted first the Queene of Nations, and afterward the Chaire of *Peter*, the terror of the world; Who would not haue thought this Citty sarre enough, and free enough, from all destruction? Reuel, 18, 18. *What Citty was like to this great Citty?*

White. *fig:* Pure from all spot, by imputation of Christes Righteousnesse & shining in glory, both in themselues, by sence of Gods loue; and with others, by praises rendered to God for his grace towarde them. Reuel. 3, 4, *And shall walke with me in White.*

White array. *fig:* Eternall glory, happinesse, and life, by a perfect participation with Christ. Reuel. 3, 5. *He that ouercommeth, shall be cloathed in White aray.*

White cloud *fig:* Earthly Principalities, Powers, and Rulers, lifted on high (as a Cloud) and for their benignity & clemency, compared to White clouds. Reu. 14, 14. *Behold, a White cloud.* This is commonly vnderstood of the last Iudgement, and referred to Christ, who shall come from Heauen in a cloud, representing his vprightnesse, by the Whitenesse. But this seemes not to agree with verse 15. Where hee that sate on the Cloud, is saide, to doo nothing but by the commandement of another Angell.

The

white horse *fig:* The gladsome tydinges of the Gospell, by the Ministry of the Teachers and Pastors, spred abroad with great celerity and power, conuerting & subduing many people farre and neere vnto Christ and his blessed truth. Reuel. 6, 2. *Loe, there was a White Horse, and he that sat on him had a Bow.* They seem then to be wide, which vnderstand this of the Arrowes of Pestilence, mightily and speedily striking men. Other, farre more probably, referre this to the victory which the truth had, vnder the Emperor *Adrian*, who by mediation of certaine Phylosophers, pleading the cause of Christians before him, was mooued to make a ioyful decree, that no Christian should bee condemned, but for ciuill crimes punishable by law. *Euseb. lib. 4. cap. 3.* as afterward, by Edict of the next Emperour, *Antoninus Pius*, at the motion of *Iustinus Martir*, it was proclaimed, that no Christian should be troubled, because hee was a Christian, and their accusers should bee iudged to punishment. *Euseb. lib.* 4, 11,

white robe. *fig:* The holinesse, purity, and innocencie of Christ, put vpon the elect by faith. Reuel. 7, 13. *Arrayed in long White Robes.*

White throne. *fig:* A Tribunall seat, most Princely and glorious, as full of mercy, as of Maiesty. Reuel. 20, 11. *I saw a great White Throne.*

Whore great. *fig:* A notable Harlot, herselfe committing whoredome spiritually, and enticing others high and low, Princes and people to pertake with her in Idolatry. This plainly is Popish *Rome*, for Heathenish *Rome*, left euerie people to their owne Religion. Reuel. 17, 1. *I will shew thee the damnation of that great Whore.* Reuel. 19, 2. *Hee hath condemned the great Whore.*

W. *I.*

Widdowe. *fig:* One, bereft of her dignitie, as a Wife of hir husband. Reuel. 18, 7. *No Widdow.*

Wife. *sig:* The Church, collected of Gentiles and Iewes, which being two Sisters, do both make vp but one Wife, as *Leah* and *Rachell* were to *Iacob*. Reu. 19, 7. *And his Wife hath prepared her selfe.*

Wildernes *sig:* A solitary and secret place, fit for one to hide himselfe in, also free from the pompe and glorie of the world. Reuel. 12, 6. *And the Woman fled into the Wilderneſſe.*

Wine of wrath. *sig:* Idolatry, which is spirituall fornication, and kindleth Gods indignation and anger; yet superstitious persons drinke it in, as Drunkards doo draw in sweet wine. Reuel. 14, 8. *To drinke of the Wine of the wrath of her fornication.*

2 The most seuere paine, euen Fire and Brimstone due to Idolatry, wherein superstitious persons tooke not so great delight to practise it; but the righteous God will take as much pleasure in punishing it. Reuel. 14, 10. *He also shall drink of the Wine of the wrath of God, &c. and shall be Tormented with fire and brimstone.*

two wings. *sig:* Meanes of flight, and swift escape: The two wings, be, Gods prouidence, protecting, and his Oracles, directing the Church in her speedie flight. *Reuel.* 12, 14. *To the woman were giuen two Wings of a great Eagle.*

Wine-presse *sig:* Hell, whereinto the Wicked enemies of the Church shall bee cast to bee tormented, as Clusters of Grapes be cast into a Wine-Presse, to be there pressed. *Reuel.* 14, 19. *Were cast into that great Wine-presse of Gods wrath.* How some vnderstand this; not of the last and great Iudgement in the end of the world, but referre it to that sharpe iudgment executed vpon Popery, in the daies of *Henrie* the 8. King of *England*, by the downfal of their religious houses in this ours, and other Contryes of Europ, ye may read in the words [Vine] and [Vineyard.]

to Wipe all teares. *sig:* To deliuer and set free from teares, and from sorrowes

sorrowes and calamities, the causes of teares, and with all to restore vnto a more ioyful estate. Reuel. 7,17. *He shall Wipe away all teares from their eyes.*

Wisedome. *sig:* Vnderstanding, Learning, and skill, to search, and by serching, to find the number of the name of the beast. Reu. 13,18. *Heere is Wisedome.* Let him that hath vnderstanding, let him count, &c. Learned *Iunius* giues this Interpretation of this verse. The name and marke of the Beast (saith he) doo easily happen to any; but it is wisedom to haue the number of the Beast; that is, onely the wise, and such as haue vnderstanding, can come by that number: for they must be most illuminated Doctors which attaine thereto. But I like the former better.

Witnesse. *sig:* A Minister of the word, which by Doctrine and good life, and Martyrdome (if need be) doeth giue Testimony to the word of God. Reuel. 11,3. *I will giue the same to my two Witnesses.* See two Witnesses.

W. *O.*

Woe, woe, woe. *sig:* Three exceeding grecuous plagues and euils to be sent vpon the wicked world, more feareful then any former calamities. The first Woe, was the sending or stirring vp of Anti-christ, or the Kingdome of Popery, whereof chap. 9. verse 2,3. The second, Turcisme. Ch. 9, v. 13,14,15, &c. The third is that most dreadful Vengeance, both heer & eternally executed on the wicked, whereof wee may read. Chap. 11. verses 14, 15, 16, 17, 18, &c. *Reuel.* 8, 13. *Saying with a loude voyce, Woe, Woe, Woe.*

Woman. *sig:* The true Church of Christ, often in the Scripture called his wife and his spouse. Reuel. 12,1. *A Woman cloathed with the Sun.*

2 Idols. Reuel. 14, 4. *These are they which are not defiled with Women.* This Text, no whit speakes against marriage, in any kinde or degree of persons; but as the Scriptures vsually call [*Idolatry*]

Fornication and Whoredome; ſo after the ſame forme of ſpeaking, Idolles are in this Verſe, called [*Women.*]

3 The Cittie of *Rome*, as it is become the ſeat of Anti-Chriſt. *Reuel.* 17, 3. *And I ſaw a Woman ſit on a Scarlet coloured Beaſt.* This Woman, being all glorious (not within) but outwardly, cannot be that true Spouſe of Chriſt, whoſe rare beauty is ſpirituall, and in word.

Wonder. *ſig:* Some ſtrange and maruellous thing, worthy to be wondered at, for the greatneſſe and rareneſſe of it. *Reuel.* 12, 1. *I ſaw a great Wonder in heauen.* Alſo, chap: 12. verſe 3.

Word. *ſig:* The whole will of GOD, reuealed in the law and the Goſpell. *Reuel.* 3, 8. *Thou haſt kept my Worde.*

2 That part of Gods will, contained in this Booke of the Reuelation. *Reuel.* 22, 7. *Which obſerueth the Words of this Propheſie.*

3 The eternall and infallible Decree of the moſt high GOD, concerning the Conuerſion of the Iewes, vnto the Faith of Chriſt. Reuelation 19, 9. *Theſe are the true Wordes of GOD himſelfe.*

4 Chriſt Ieſus, the Sonne of God, ſecond perſon in Trinity, the æternall wiſedome of his father, That word which was from the beginning, Reuel. 9, 13. *The Word of God.*

5 A particular Propheſie, touching the making of all things new; to wit, in the reſtitution of the Iewes; and after that, of the whole World. Reuel. 21, 5. *Write, for theſe Wordes are faithfull and true.*

Workes. *ſig:* The dealinges and practiſes of Miniſters and people in their callinges and affayres, wherein, whatſoeuer is doone well, is both ſeene and approoued of Chriſt, *Reuelat.* 2, 2. *I knowe thy Workes.*

Workes.

2 A moſt large and bleſſed reward, by Gods free Mercie giuen to Good-Workes after this life. *Reuel.* 14, 13. *And their Workes do follow them.* Not their Merrites; but a free rewarde to their workes.

3 The Merrite and deſert of wickedneſſe and crueltie. *Reuel.* 18, 6. *Giue her double according to her Workes.* Let ſuch then ſee, what they will aunſwere to GOD, who would haue *Babylon* to bee fauourably thought of, and dealt gently withall.

4 Deeds and actions, euil or good. *Reuel.* 20, 12 *According to their Workes.*

World. *ſig:* The whole Company of the Reprobate, euen whoſoeuer are eſtraunged from Chriſt, whether within or without the Church. *Reuel.* 12, 9. *Who hath deceiued all the world.*

Wormwood. *ſig:* Properly, an Hearbe (commonly knowne by this Name) of qualitie verie bitter, making the liquor into which it is powred, more bitter, then that it can be drunke.

2 Figuratiuely: falſe Doctrine, errours, lyes, & hæreſies, which (like bitter Wormwood) corrupt and poyſon the ſweete wholeſome Waters of the word. *Reuel.* 9, 11. *The name of the Starre is called Wormewood.*

to Worſhip the Angell. *ſig:* To offer Diuine VVorſhippe to the Angell, which was but a Creature, beeing too much Rauiſhed with his moſt Glorious brightneſſe, and with the ioy of his gladſome Meſſage, *Reuelat.* 19, 10. *And I fell before his feete to Worſhip him.*

to Worſhip the Beaſt. *ſig:* To acknowledge and reuerence Antichriſt, and by ſome outward Token or pledge to profeſſe ſubiection to him; Finally, to maintaine him, with minde and might. *Reuelat.* 14, 9. *If any ſhall*

Worſhip

Worship the Beast or his Image.

to Worship Diuels. *sig:* To yeeld Religious or Diuine Honour to Idols, which is a kinde of seruing of Deuils. *Reuel.*19,20. *That they should not Worship Diuels and Idols of Gold and Siluer.* Marke, that Popish Idolatry, aswel as Heathenish, is a worship of Diuelles, and no better; for all pretences.

to Worship the Dragon *sig:* To attribute supreame dignitie and power vnto Anti-christ the Pope of *Rome*, in this regard, that he succeeded the Heathenish Emperours in that City, which was the *Metropolis* of the Empire. *Reu.* 13, 4. *And they Worshipped the Dragon, which gaue power to the Beast.*

to Worship God. *sig:* To yeelde vnto GOD alone Religious adoration, and Diuine Honour. Reuelat. 9, 10. *Worship God.* Religious Worship, due to God alone.

Worthy. *sig:* One, who by the Righteousnesse of Christ imputed, (and not by holinesse inhærent) is worthy of æternall glory. Reuel. 3, 4. *For they bee Worthy.*

Wounded to death. *sig:* Greatly hurt and diminished by a greeuous calamity, which both *Rome*, and the Pope sitting there, receiued, by the space of one hundred thirty and two yeares, by the violence of the *Goths*, *Vandales*, *Hunnes*, and other barbarous people, which had surprized *Rome* and taken it. Reuel. 13, 3. *And I saw one of his Heades, as it were, Wounded to death.*

Written within and without. *sig:* A large Writing, and copious, fully fore-shewing the thinges that should befall the Church euen vnto the least matters. Reuel. 5, 1. *I saw a Booke Written within and without.*

Written in the Booke of life. *sig:* The Elect, whome God out of his euer-lasting Decree, hath chosen to euerlasting life, by Christ, being euerie one in their time, washed, iustifyed, and sanctifyed. Reuel. 21; 27. *But they which are*

Written

Written in the Lambes Booke of life.

to write. *sig:* To Regiſter or Recorde a thing in a Book, that poſteritie may know it. *Reuel.* 14, 13. *Saying vnto me, Write.*

not to write *sig:* To keepe and holde a thing for a while, ſecret and priuate to him-ſelfe, reſeruing it to a fit place. *Reuel.* 10, 4. *Saying, Write them not.*

Finis, Laus Deo.

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MUSEUM

A Dictionary, specially made, to giue some light to the darkesome Booke of Salomons Song, called the Canticles.

¶ *Forasmuch, as this Booke of Canticles is behinde none, for worthinesse of the subiect, or for vse toward the Church, or authenticke authority; being inspired of God, entreating of the most sweet and straight coniunction, betweene Christ and his Church, and of their mutual interparting of duties; seruing also, to teach, improoue, instruct, correct, and comfort; And yet many are driuen from reading and study of it, through the difficulty of the stile, and depth of the argument: I haue thought it worth the labour, to compose a short Dictionary, expounding a part by themselues, the seuerall wordes of this little Booke, thereby to encourage all Christians, more willingly to become studious in it, vnder hope of attaining some benefit by their paines. Vse this my trauaile with good construction of my purpose, and thankes to God if thou get any profit by it.* Farewell.

All faire. *fig:* THE absolute and perfit spirituall beauty of Christs Mysticall body his Church, by imputation of his perfect holinesse couering all deformities, and by sanctification of the Spirit, renewing

newing the Chuch, and euery member in all partes of Soule and body, though vnperfectly. Cant. 4, 7. *Thou art all Faire my Loue.*

Aloes. *sig:* The faithfull, which like this most pleasant plant, [*Aloes*] do bring forth most delectable and sauoury Fruit. Cant. 4, 14. *Myrrh, and Aloes.*

A. N.

Ancient. *sig:* Aged, such as be old and in years, who are slow of speech: Or (as others will) such as be asleep and dead in sinne, whose lippes the Gospell doth open to sound forth the prayses of God. Cant. 7, 9. *And causeth the lips of the Ancient to speake.* Of these two Exposítions, the latter is most fit to the Text.

Not to Answere. *sig:* Not to fulfill the desire of the godly Soule, or not so soone to graunt her requests as shee would. Cant. 5, 6. *I called him, but he Answered me not.*

A. R.

Army with Banners. *sig:* The Spouse or Church of Christ here vpon earth, which beeing well constituted, is strong and terrible to the hoast of Hell; euen as an Army that is strong, and marcheth with Banners and Ensignes, is very terrible to the Aduersaries. Cant. 6, 3. *Thou art Beautifull my Loue, terrible as an Army with Banners.*

B. A.

Banner. *sig:* THE loue of Christ, dying for the elect, and in his word preached, drawing them to Faith in him, to be washed, and iustifyed, and sanctified by him; euen as bands and companies of Souldiers are gathered to their Captaine vnder their colours, by Banners spread and displayed. Cant. 2, 4. *Loue was his Banner ouer me.*

Barren. *sig:* Vnfruitfull, vnprofitable, and empty of graces and good works. Cant. 4, 2. *None is Barren among them.*

What-

Barre. *fig:* Whatsoeuer Christ toucheth, though meane (as a Barre of a Doore, or handle of a Barre) he filleth with abundance of his grace. Cantic. 4, 5. *My Finger dropt downe Myrrhe vpon the handles of the Barre.*

B. E.

Beames of Cedar. *fig:* The great strength, continuance, worth, and commodity of the Church (that house) and euery faithfull Soule, wherein Christ dwels by his Spirit, as in his owne Temple. Cant. 1, 16. *The Beames of our house are Cedars.* The Cædar is a precious, durable, and commodious Wood for building.

our Bed is greene. *fig:* The procreation of Children vnto God in Christ, in that spirituall birth, by the immortall seed of the word. For the Church is so a Virgine, as she is the Mother of all Gods Children. Cant. 1, 15. *Our Bed is greene.*

Beautifull steps. *fig:* Wayes and workes, seemely and right, such as bee the waies of the godly, whereas the waies of wicked ones be crooked and vnseemly. Cant. 7, 1. *How Beautifull are thy goings or steps.*

Bed by night. *fig:* Drowsie security and coldnesse, in which all naturall men do nestle, and all Gods Children (accorcording to the flesh, so far as they be vnregenerate) could be content to be quiet, were they not moued by another Spirit. Cant. 3, 1. *In my Bed by night.*

Bed of Spices. *fig:* The Church, where graces (like sweete Spices in a Bed) do grow. Cant. 6, 1. *Hee is gone into the Bed of Spices.*

Behold. *fig:* Some rare thing, worthy to be wondred at, being also very euident and plaine, as this heere mentioned; to wit, the excellent Beauty of the Church, and euery faithfull Soule. Cant. 4, 1. *Behold, thou art faire my Loue.*

Bether. *fig:* All lets by sinnes, or any thing else, that might separate Christ and his Church. Cant. 2, 17. *Mountaines of Bether.*

B. I.

Birds singing. *fig:* Pleasant and delightfull times, such as be to the body, the spring time, after Winter, when Birdes make melody, chirp, and sing sweetely: and to the Soule, the times which follow effectuall vocation to Christ, when the bitter and sharpe Winter of an vnregenerate estate being ouer the Soule, is all replenished with comfortable graces and motions of the holy Spirit. Cant. 2, 12. *The time of the singing of Birds is come.* Peace and ioy in the Holie-Ghost.

B. L.

Blacke as a Rauen. *fig:* The spirituall inward beauty of Christ, shaddowed and represented by Blackenesse of haire, which in some countries was accounted a comly beautifull thing in a young Man. *Can.* 5, 11. *His Lockes curled, and Blacke as a Rauen.*

Blackenesse *fig:* Afflictions and crosses, which diminish the outward beauty of the Church, and cause her (in a Worldlings eye) to seeme Blacke and ill fauoured: Also, sinnes, the causes of afflictions, which somewhat staine her inward beauty. Cant. 1, 4. *I am Blacke ô Daughters of Ierusalem.*

Blessed. *fig:* Prayse, worthy and happy. Canticles. 6, 8. *The Daughters haue seene her, and counted her Blessed.*

B. O.

Bords of Cedar. *fig:* The Church wherein Christ dwels, as Kinges in goodly aud strong Pallaces, made of Bordes of Cædar. Cant. 8, 9. *With Bords of Cædar.*

Borders of Gold. *fig:* The heauenly graces of the holy] Spirit, wherewith (as with Gold and pretious Ornaments) Christ doth more and more decke his Church and euerie faithfull Soule, which haue well vsed their former guiftes. *Cant.* 1, 10. *We will make thee Borders of Gold.*

to take hold of ỹ boughs of ỹ palmes *fig:* To dresse, trimme, and purge; by the Spirit, word, and afflictions, the Militant-Church, which is like

a

a Palme-tree, into which the Husband-man must climbe and lay hold on euery Bough, that he may dresse the same to make it fruitfull. *Cant.* 7, 8. *I will take hold of her Boughs.*

B. *R.*

no Breasts *sig:* No true doctrine or sincere milke of the word, eyther to conuert and beget Children to God, or to nourish them vp, being Borne a-new. *Cant.* 8, 8. *We haue a little Sister, and she hath no Breasts.* This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

Breasts as Towers. *sig:* Plentifull doctrine, and spirituall Milke enough, both to beget, and nourish multitudes of Children to God, the Breastes of the Church beeing waxed as big as Towers. *Cant.* 8, 10. *My Breastes are as Towers.*

two breasts *sig:* The two Testaments of the Lord, the Old and New, by the alone Doctrine whereof (and by none other) the Church doth both bring forth, and nourish Children to God. *Cant.* 4. 5. *Thy two Breastes are like two young Roes. Cant.* 7, 7, 8, 10. Also 8, 1. The *Geneua* Note, expoundes them, of knowledge and zeale: but the former Interpretation is better.

Brother. *sig:* One, that dwelleth with another familiarly, embracing him louingly, as Brothers and Sisters vse to embrace one another. After this sort the Church doth wish to dwel with Christ; which is performed partly in this life, and fully in the life to come. *Can* 8, 1. *O that thou werest as my Brother that sucked the Breasts of my Mother.*

B. *V.*

Budding of the Vine. *sig:* The fruites which the Church (as a Vine) after planting, watring & dressing, ought to bring forth; namely such as are mentioned. Gala. 5 22. Ephe. 5, 9. Cant. 7, 12. *Let vs see if the Vine flourish, if it haue Budded the small Grape.*

to Build. *sig:* To erect and set vp a Church out of the Gentiles,

by the ministry of the word to bee ioyned with the Iewes. *Cant.* 8, 9. *We will Build vpon her.*

Bundle of Myrrhe. *sig:* The spirituall sweetnesse of Christ, whom the Church fixeth betweene her Breasts, as a Bundle or Bunch of Myrrh, or pleasant Nose-gay, continually to refresh her selfe with his delectable sweetnesse. Cant. 1, 12. *My welbeloued is as a Bundle of Myrrh.*

Bush of thine head. *sig:* The Church to bee beautifull in euery part, and full of glory, not as naturall bodies which are not comely in all parts alike. *Can.* 7, 5. *The bush of thine head like Purple.*

C. *A.*

Calamus & Camphire. *sig:* THE excellent sweetnesse of Christ, who to a true Christian Soule, is like *Calamus* and *Camphire*, which be very sweete and delightful things. *Can.* 1, 13. *My welbeloued is like a Cluster of Camphire.* And *Cant.* 4, 13. *Sweete fruits as Camphire and Calamus.*

to Call. *sig:* To pray vnto Christ, out of the want of him, being felt, and out of the sence of our owne miserie. Cant. 5, 6. *I Called him, but he answered me not.*

C. *E.*

Cedar. *sig:* That which in Christ or his Church is firme and faire, durable and excellent. Cant. 1, 16. and Cha. 5, 15. *Excellent as Cedar.*

C. *H.*

Chaines. *sig:* The spirituall ornaments of the Church. Cant. 1. 10. *Thy Necke with Chaines*; that is, the pretious merits and plentifull graces of Christ, which being put vpon the Soule of a Christian, are as Chains of Gold about the Necke.

Chambers. *sig:* Heaueuly mansions, where great riches, treasure, and glorie, are laid vp and kept, for the Saints. *Can.* 1, 3. *The King hath brought me into his Chambers.*

Chariots of Pharaoh. *sig:* The quick and speedy readinesse, fortitude, and valour,

valour, which the Militant Church sheweth in her spirituall warefare against the Deuill, the World, and the Flesh. *Cantic.* 1, 8. *I haue compared thee O my Loue, to the Troopes of Horses in the Chariots of Pharaoh.*

to Charge by the Roes *sig:* To binde one by a solemne Oath to do a thing. *Cant.* 2, 7. *I charge you ô Daughters of Hierusalem, by the Roes, and by the Hinds of the Field.*

Chéekes with rowes of stones. *sig:* The incorruprible ornaments and deckings of Christian Soules. *Cant.* 1, 9. *Thy Cheekes are comely with Rowes of stones.*

Cheefest of ten thousand. *sig:* One, that farre excelleth in strength and glory, all men and Angels. This is the man Christ. Cant. 5, 10. *My welbeloued is white and ruddy, the cheefest of ten thousand.* Ephe. 1. Phil. 2, 9. *And giuen him a Name aboue euery Name.*

Chrisolite. *sig:* All things in Christ, to be rich and shining, beautifull and precious, spiritually. *Cant.* 5, 14. *His hands as Rings of Gold set with the Chrysolite.*

C. I.

Citty. *sig:* The visible Church (being like a Citty) which consists of one company, liuing by the same lawes, and vnder one Gouernor or Lord. Cant. 5, 7. *The Watchmen that went about the Citty.*

C. L.

Clusters. *sig:* That which in the Church is most comly. *Cant.* 7, 7. *Thy Breasts like Clusters.*

Clustets of the Vine. *sig:* The Iuyce of heauenly Doctrine, abundantly issuing forth of the Old and New-Testament (as out of breasts like Clusters) to make all beleeuers fruitfull. Cant. 7, 8. *Thy breasts shall now be like the Clusters of the Vine.*

C. O.

to Come leaping. *sig:* To draw nie with great speed, or to make great hast to come to one whom we loue. Cant. 2, 8. *He Commeth leaping.*

Company of an army. *sig:* A double Army, ioyfully meeting Christ with his elect

		eleſt Angels, beeing one Army, and the Church with her company, another Army. *Cant.*6, 12. *As the Company of an Army.*
Cõpanions	*ſig:*	Counterfeit Teachers, Hirelings, and falſe Prophets, which in their pride, aduance themſelues to bee Companions to Chriſt, in Office of teaching. Thus doth the Pope, none more. *Cant.* 1, 6. *To the Flockes of thy Companions.*
Compaſſed with Lillies	*ſig:*	Abundantly bleſſed with pleaſant ſweeteneſſe, (ſuch as Lilies yeald to the body) for the ſpirituall delight. *Thy belly is as an heape of Wheate, Compaſſed about with Lillies.*
to conceiue.	*ſig:*	To beget, or become Mother of Children, as the Church is ſpiritually. *Cant.* 3, 4.
Concubins	*ſig:*	Women, which Princes and great perſons were wont of old to keepe, together with their Wiues, which were Queenes. *Cant.* 6, 8. *Euen the Queens and the Concubines.*
		C. *R.*
Crowne.	*ſig:*	The honour, aduancement and glory, giuen to Chriſt, both by his Father, in ſetting him at his right hand aboue all things that be moſt excellent, and with which the Church his Mother (Reu. 12, 1, 2. &c.) doth honour and glorifie him. *Can.* 3, 11. *And behold the King Salomon with the Crowne.*
		C. *V.*
Cunning workeman.	*ſig:*	One, endowed with skill, to doe his worke well and exquiſitly. *Cant.* 7, 1. *The worke of the hand of a Cunning Worke-man.*
Curled Lockes.	*ſig:*	A head beautifull and faire. It being counted of in thoſe times as a grace, to haue Curled Lockes. *Cant.* 5, 11. *His Lockes Curled.*
Curtaines of Salomon	*ſig:*	The whole outward glory of *Salomons* Court, and ſpiritually the inward beauty and comlineſſe of the Church. *Cant.* 1, 4. *And as the Curtaines of Salomon.*

D. A.

Damsell.	*sig:*	A Virgine or Maide, waiting vpon a Queene, or Concubine to a King. *Cant.* 6, 7. *Of the Damsels without number.*
Daughters	*sig:*	Strange Nations and people, which do admire the glory of the Church. *Can.* 6, 8. *The Daughters haue seene her, and counted her blessed.*
Daughters of Ierusalē.	*sig:*	Either false Sisters of the Church, the degenerate assemblies of Idolators; or the particular Congregations, begotten of the word, which came out of *Hierusalem*. The latter Interpretation is the better. Cant. 2, 7. *I charge you O Daughters of Ierusalem.*
Day breake.	*sig.*	The cleere day of Christ, his first comming in the flesh, by the fuller Reuelation of himselfe, to chase away the shaddowes of the Law, in darke Rites and Ceremonies. Also, the perfect cleere day of his second comming in glory, when all obscurity being done away, there shall breake forth a glorious light. *Cant.* 2, 17. *Vntill the Day breake, and the shaddowes flye away.*
Day of marriage.	*sig:*	The last and great day, when the marriage begun heere betweene Christ and his Church, by betrothing, shall bee perfited and consummate with exceeding glory, to the great reioycing, and making glad, both of Husband and Spouse. Therefore, called the Day of the gladnesse of his heart. *Cant.* 3. verse last. *Come forth ye Daughters of Zion, and behold the King Salomon with the Crowne, wherewith his Mother Crowned him in the Day of his marriage.*

D. E.

Deare.	*sig:*	Entirely affected, and loued tenderly. *Cant.* 6, 8. *And she is Deare to her that bare her.*
Dens of Lyons.	*sig:*	The multitude of the wicked Enemies of the

Church, which like wilde and sauage Beasts, exercise all cruelty against it. So much is meant by Mountaines of Leopards, from which Christ will deliuer his people. *Cant.* 4, 8. *From the Dens of Lyons, &c.*

Desire. *sig:* The exceeding great kindnesse, affection, and free loue, which Christ exerciseth towardes his Church, for her preseruation, in that estate of grace wherein he hath set her. *Cant.* 7, 10. *I am my Welbeloueds, and his desire is toward me.*

to Despise. *sig:* To contemne, set at naught, and by contumelies, reproaches, and proud scornings, to bewray it. Cant. 8, 1. *Then they should not Despise thee.*

Dew. *sig:* The inconueniences and discommodities, euen all paines and sorrowes, which Christ did vndergo for the loue of his Spouse. *Cant.* 5, 2. *For mine head is full of Dew, and my Lockes with the Droppes of the night.* There was no inconuenience or euil so great, which could hold backe Christ from expressing his loue to his Church.

D. O.

to Do for one. *sig:* To extend and bestow some fauour and blessing vpon one. Cant. 8, 8. *What shall we doe for our Sister when she shall be spoken for.*

Doore. *sig:* A Citty, by Synecdoche of the part. *Cant.* 8, 9. *And if she be a Doore, we will keepe her in with Bords of Cedar.*

D. R.

to Drinke Wine. *sig:* To partake with Christ, in his exceeding comfort and ioy which he taketh in his Spouse, as Angels and faithfull Ministers doe. *Cant.* 5, 1. *I dranke my Wine: Eate ô friends, Drinke and make you merry, &c.*

to Drop as honycombs *sig:* To speake and vtter wordes full of sweetnesse and good sauour. *Cant.* 4, 11. *Thy lippes my Spouse Drop as Hony-combs.*

Drops of the night. *sig:* All the euils, which Christ out of his loue suffe-

red

red for his Church. *Ca.* 5, 2. *My head is full of Dew, and my Lockes with the Drops of the Night.*

to Drowne *sig:* To extinguish and put out, or to ouerthrow; so can not Christs loue be to his Spouse the Church, or hers towardes him. *Cant.* 8, 7. *Much Waters cannot quench loue, neither can flouds Drowne it?*

E. *A.*

to Eate. *sig:* TO communicate and take part with others, in their good and ioyfull thinges, as they which Eate together are to take of one meate. Cantic. 5, 1. *Eate, ô Friendes, Eate, Drinke, and make you merry.*

to Eat pleasant fruit. *sig:* To be present with the Church, to feast, & make merry with her, in communicating of her graces. *Cant.* 4, 16. *Let my welbeloued come to his Garden, and Eate his pleasant fruit.*

E. *M.*

to Embrace *sig:* To comfort and vphold (as it were) beeing receiued into ones handes for that purpose. *Cant.* 2, 6. *His right hand doth Embrace me.*

E. *Y.*

Eyes like Doues. *sig:* Gracious Eyes, simple and chast, such as be the Eyes of Doues. *Cant.* 1, 14. *Thine Eyes are like the Doues.*

F. *A.*

Faire. *sig:* BEautifull, comely with spirituall beauty and decking. *Cant.* 1, 14. *My loue, behold thou art Faire.* The Church is Faire, both by imputation of Christ his righteousnesse to Faith, and by sanctification of the Spirit.

F. *E.*

Feare. *sig:* The dangerous troubles and disquietnesse, which causeth Feare to the Church, from which Christ wil

keepe her safe. Cant. 3, 8. *Euery one hath his Sword vpon his Thigh, for the feare by night.*

To Feede. *sig:* To take nourishment from the Doctrine of the word, which is the onely pasture wherein Christes Flocke Feedeth. Cant. 1, 6. *Shew me (ô thou) whom my Soule loueth, where thou Feedest.*

F. I.

Fig-tree, young figs. *sig:* Litterally the Spring time, when Figge-Trees bring forth young Figges: but Mystically the sweet Fruites which the faithfull bring foorth, after their calling to Christ. Cant. 2, 13. *The Figge-Tree hath brought forth her young Figs.*

Fine Gold. *sig:* Most precious and bright Gold, or Gold which is purified. Mystically, it signifies the glorious excellency of Christ, the head of the Church. Cant. 5, 11. *His head is as Fine Gold.*

Fish-poles in Heshbon *sig:* Pooles of goodly, pure, and cleere Water, vnto which the Spouse likeneth the eyes of her Husband, for their rare cleerenesse. Cant. 7, 4. *Thine Eyes are like the Fish-pooles in Heshbon.*

F. L.

Flocke. *sig:* The whole company of true worshippers of God. Cant. 1, 7. *Get thee foorth by the steps of the Flocke.*

Flocke of Goates. *sig:* The multitude of the faithfull, assembled to holy exercises, beeing like a Flocke of Goates spread abroad, and feeding vpon a Mountaine. Cant. 4, 1. *Thine Haire is like the Flocke of Goates.*

Flockes of Companions. *sig:* Idolatours, false Worshippers, societies of Heritiques. Cant. 1, 6. *For why should I be as she that turneth aside to the Flockes of thy Companions.*

Flouds. *sig:* Great and liberall store of Waters ouerflowing. Mystically, deepe and greeuous afflictions. Cantic. 8, 7. *Much Waters cannot quench loue, neither can the flouds drowne it.*

Flowers appeare. *sig:* The time of the Spring: but figuratiuely the estate of a man regenerate and called, who bringeth forth pleasant and sweete fruit. Cant. 2, 12. *The Flowers*

appeare

appeare in the earth.

to Fly. *sig:* To come speedily to the Church, by grace to direct and gouerne her, that she may bee able to doe that which Christ had commaunded. *Cant.* 8, 14.

F. O.

Fountaine of the Gardens. *sig:* Christ, Authour of euery good guift, and the euer-running Well-Spring, from whence all particular Churches do fetch the Water of life to refresh them, and make them fruitfull withall. *Cant.* 4, 15. *O Fountaine of the Gardens.*

Fountaine sealed vp. *sig:* The Church, by the Ministry whereof, all such sauing graces are deriued to the elect, as are kept from the Reprobate. *Cant.* 4, 2. *My Spouse is as a Fountaine sealed vp.*

Fores. *sig:* Whatsoeuer hurts the truth of Doctrine, or honesty of manners; especially Hæresies, and the Patrons thereof. *Cant.* 2, 15. *Take vs the Foxes.*

little Fores. *sig:* All occasions of offence, euen euery shew and appearance of euill. *Cant.* 2, 15. *The little Foxes.*

F. R.

Friendes. *sig:* All that beare good will to Christ, and to the prosperity of his people, whether they bee Angels or Men. *Cant.* 5, 1. *Eate ô friends, &c.*

to keepe the Fruit. *sig:* To doe the office of a Pastour in the Church, (which is as a Vine-yard.) Cant. 8, 12. *Two hundereth to them that keepe the fruit thereof.*

Fruites of the Valley. *sig:* Mystically, the godly workes, and worthy graces, which (as Fruits) delight Christ Iesus. Cant. 6, 10. *I went downe to the Garden of Nuts, to see the fruits of the Valley.*

G. A.

Garden. *sig:* THE Kingdome of Heauen, where Christ (as Man) remaineth in glory till the last iudgement, when the marriage betweene him and his Church shall be accomplished fully. Cant. 5, 1. *I*

am

am come into my Garden, my Sister, my Spouse.

2 The true Church heer vpon earth, which with firme faithfulnesse keepes herselfe onely to Christ, (like an enclosed Garden) admitting none other to enter, reseruing all the fruites for him. *Cant.* 4, 12. *My Spouse is as a Garden enclosed.*

Gates. *sig:* House, or dwelling, a part put for the whole. *Cant.* 7, 13. *And in our Gates are all sweet things.*

to Gather Lillies. *sig:* To take pleasure in such holy graces & workes, which (like sweete Flowers) are to be found growing in the Garden of the Church. *Cant.* 6, 2. *To gather Lillies.*

G. I.

to Giue loue. *sig:* More feruently to affect and embrace Christ with greater measure of loue, the more neere we are vnited vnto him. *Cant.* 7, 12. *There will I Giue thee my loue.*

G. O.

Goings. *sig:* Wayes, steppes, and treadings, which are in the true members of the Church, maruellous beautiful. *Cant.* 7, 1. *How beautifull are thy goings with shooes.*

Good order *sig:* Euen so, as one doth answere another, all being like one to another. *Cantic.* 4, 2. *Thy teeth are like a flocke of Sheepe, in Good order.*

G. R.

Grape. *sig:* Such holy workes, as the Church (like Grapes) beareth, vpon the sending downe and shedding abroad the guifts of the Spirite vppon her, in the assemblies, at the preaching of the word. *Cant.* 7, 12. *Let vs see if the Vine flourish: whether it had budded the small Grape.*

to shew himselfe through the Grates. *sig:* To offer himselfe to be seene, not fully & clearely (as he did in the time of the gospel) but sparingly and darkely in shaddowes (as in the time of the Law.) *Can.* 2, 9. *Shewing himself through the Grates.*

Greene Bed. See Bed.

H. A.

Hand.	fig:	THe Spirit of Christ, whereby hee toucheth the inward parts of the hart. *Cant.* 5, 4. *My welbeloued put in his Hands, by the hole of the doore.*
Hand, right, left.	fig:	The vertue and might of Christ (as an Hande) sustaining and vpholding his members on euerie side. *Cant.* 2,6, *His left Hand is vnder mine head, & his right Hand doth embrace me.*
Hands like rings of gold.	fig:	All in Christ to be rich and shining. *Cant.* 5,14. *His Hands as Rings of Gold.*
Hanginges of purple.	fig:	Litterally, the great Riches of *Salomon*: Mystically, the exceeding great spirituall riches of the Church. Cant.3, 10. *The Hangings thereof of Purple.*
Haire.	fig:	The company of the faithfull. Cant.4, 1. *Thine Haire is like the flocke of Goats.*
like to the yong Hart.	fig:	Celerity and speede, vsed in comming vnto the Church. Cant. 8, 14. *Bee like vnto the Roe, or to the young Hart vpon the Mountaines of spices.*

H. E.

to Heare.	fig:	The same that Hearken.
to Hearken	fig:	Reuerently to giue eare vnto the Doctrine of God. Can.8,17. *The companions Harken to thy voice: Cause me to Heare it.*
Heart.	fig:	The soule, with all faculties of minde and will. Cant.5,2. *I sleepe, but mine Heart waketh.*
Heart gone	fig:	The deepe greefe and sorrow of a godly soule, in the sence of sinne, and for the absence of Christ and his comfort. Cant.5. 6. *Mine Heart was gone when he did speake.*

H. O.

Hole of the doore.	fig:	The Key-hole properly, whereby one may looke in when the doore is shut: Mystically, a little creauice, whereby to winde into the heart, which is after a sort shut, and lockt vp. Cant. 5, 4. *My welbe-*

loued

loued put in his hand at the hole of the doore.

Holes of the rocke. *fig:* The eternall Counsell and election of the Church vnto glory, wherein (as in a hollow Rocke) it resteth safe. Cant. 2, 14. *My Doue, that art in the Holes of the Rocke.*

Hony comb Honie. *fig:* The sweet ioyes, of which the faithfull with Christ shall enioy in heauenly glory. Cant. 5, 1. *I ate mine Hony Combe, with mine Hony.*

I. E.

Iealousie. *fig: pro* SVspition betweene married folkes, of their fidelity one towards another.

2 Vehement affection of loue, in which the Church desireth that Christ his affection may bee continued to her. *Cant.* 8, 6. *Iealousie is as cruell as the Graue.*

I. N.

Mountaine of Incense. *fig:* *Ierusalem*, aboue our Cælestial habitation, where the Saints performe duties most delightful to God. Cant. 4, 6. *I will go to the Mountaine of Incense.*

I. O.

Ioynts and Iewels. *fig:* Turnings, or things which compasse about (as a Girdle) which the Bride was wont to weare, ful of rich Iewels.

2 All rich, and glorious inwarde graces, and spirituall Ornaments. Cant. 7, 1. *The Ioynts of thy thighes are like Iewels.*

K. E.

to Keepe. *fig:* TO reserue graces, and all gifts vnto Christ alone. Can. 7, 13. *My welbeloued I haue kept them for thee.*

Keeper of the vinyard *fig:* A Godly, and faithfull Minister, whome God trusteth with the Vine of his Church, to trim and dresse it, to Keepe and watch it. Cant. 8, 11. *Hee*

gaue

gaue the Vineyard vnto Keepers.

K. I.

Kiddes. fig: The company of the faithfull, and of the true Worshippers of God. Cant. 1,7. *Feede thy Kiddes by the Tents of the Shepheards.*

King Salomon. fig: *Salomon,* who as King ruled ouer Gods people *Israell:* a glorious King, yet not compareable to Christ in glory. Cant. 3,11. *Come forth ye daughters of Sion, and behold King Salomon.*

to Kisse. fig: To shew and expresse most neere loue, by presence, and neere coniunction, & all signes of loue. *Cantic.* 1, 1. *Let him Kisse mee with the Kisses of his mouth.*

L. E.

from Lebanon. fig: FRom remote partes, and out of places furtheſt off, so the elect are gathered vnto Christ out of all Nations. Cant: 4,8. *Come with me from Lebanon.*

springes of Lebanon. fig: The graces or waters of life, which doo flowe from Christ vpon his Church, and are neuer dryed vp; like to those cleare springs which run and flow from *Lebanon.* Cant. 4, 15. *And the Springs of Lebanon.*

Leaning vpon. fig: Accompanying, or being in company with one. Cant. 8,5. *Leaning vpon her welbeloued.*

Leaping. fig: Great celerity and speede that Christ vseth in comming to his Church for her succour & solace. Cant: 2,8. *He commeth Leaping by the Mountaines.*

L. I.

Licor. fig: Nourishment, or continuall supply of nourishment. Cant: 7,2. *Thy Nauell is as a round cup, wanteth not Licor.*

Lillies. fig: Pleasant sweetnesse, or glorious beauty. See before.

Lips of the ancient. fig: The readinesse of old men (whose spirits be dul) to vtter the praises of Christ; yea, they which sleep

in

in death (as the worde importes) by force of preaching, ſhall be made to ſpeake the truth and glory of Chriſt. *Cant:* 7,9. *And cauſeth the Lips of the ancient to ſpeake.*

Lippes like Lillies, &c. *ſig:* The Doctrine of the word, ſweet and precious to the elect, comming from Chriſt (as Author;) frō the Church (as Inſtrument,) hauing charge to teach and ſpread it. *Cant.* 5,13. *And his Lippes like Lillies, dropping downe pure Myrrhe.*

Lippes like honey. *ſig:* Sweet and delectable words. *Cantic.* 4,11. *Thy Lips my Spouſe, drop as Hony combes.*

Little ſiſter *ſig:* The Church to be gathered from amongeſt the Gentiles. *Cant.* 8, 8. *We haue a Little Siſter.*

L. O.

Loue. *ſig:* One moſt deere & affectionately deſired. *Cant.* 5, 2. *Open vnto me, my Siſter, my Loue.*

Loue better then wine. *ſig:* That Chriſts loue to his beloued church, in ſweetneſſe and wholeſomeneſſe, doth excel any delicate banquet, noted by wine. *Cant.* 1,1, *&c.* 4,10. *How much better is thy Loue, then Wine.*

L. Y.

to Lye betweene. *ſig:* To bee very deare and in precious account, alwayes in ſight and preſence. *Cant.* 1,12. *He ſhall lye betweene my breaſts.*

M. A.

Mandrakes. *ſig:* ALl amiable flowers, which be faire and louely, by **Synecdoche** of the part for the whole.

2. All holy vertues and fruits of faith. *Can.* 7,13 *The Mandrakes haue giuen a ſmell.*

Marriage. *ſig:* Betroathing, the firſt degree of marriage. *Cant.* 3,11. *Behold the King Salomon, with the Crown wherwith his Mother crowned him in the day of his Marriage.*

M. E.

powder or duſt of the Merchant, or ſpices. *ſig:* Thoſe heauenly graces of the ſpirit, where-with the

the members of the Church be perfumed. *Can.*3,6. *Spices of the Merchant.*

M. *I.*

Middes. *sig:* The inward parts of the Chamber, which were paued with loue; that is, wrought with louely and most excellent workes. *Cant.* 3, 10. *Whose Middes was paued with the loue of the Daughters of Ierusalem.*

Honey and Milke, &c. *sig:* The speech or instruction of the Church, not only sweet as Hony, but also wholesome and norishable as Milke. *Cant.* 4, 11. *Hony and Milke are vnder thy tongue.*

Myrrhe. See Incense.

M. *O.*

Moone. *sig:* The spirituall brightnesse of the Church, shining as the cleare Moone, which giueth great beauty in the night. *Cant.* 6,9. *Faire as the Moone.*

Morning. *sig:* The same thing.

Mother. *sig:* *Ierusalem* which is aboue, whereof the church on earth is daughter. *Cant.* 8. 1. *O that thou weresst as my Brother, which sucked the breasts of my Mother.*

Mountains *sig:* Lets and difficulties that be in the way. *Cant.* 2, 8. *He commeth leaping by the Mountaines.*

Mountains of leopards. *sig:* The company of vngodly men, which like cruell and saurage beasts would deuour the Church, were it not that God doth myraculously keepe it. *Cant:* 4,8. *From the Mountaines of Leopards.*

Mountaine of Myrrhe. *sig:* The Heauens, where the praise and honor giuen to God by Angels and iust Spirites, is like Incense and Myrrhe. *Cant.* 4, 6. *I will go into the Mountaine of Myrrhe.*

Mouth. *sig:* Words which come from the mouth: or the Instrument of speech & words, which in Christ, were sweet and gracious. *Can:*5,16. *His Mouth is as sweet things.*

That

N. A.

Nauell. *sig: pro* That part whereby the childe receiueth nouriſhment, whiles it is in the Mothers wombe.
2 An Inſtrument, by which ſpirituall noriſhment is conuayed to the children of the Church; to wit, beleefe in the word preached.

N. E.

Necke. *sig: pro* That part of the body next the head about which Chaines vſe to bee worne for decking and Ornament.
2 The ſoule, decked and adorned with ſpirituall graces. *Cant:* 1,9. *Thy cheeks are comely, with rowes of Stones, and thy Necke with Chaines.*

New wine. *sig:* The fruite of the Vine newly preſſed, beeing to taſt ſweete and delightfull.
2 The praiſes of Chriſt, moſt acceptable to him (as new Wine vnto our pallate.) *Cantic:* 8,2. *New Wine of the Pomgranate.*

Night. *sig: pro* Time of reſt, ſleepe, and eaſe to the body, wearied with labour.
2 Carnall delightes and pleaſures of this life, which for Chriſt his ſake muſt be forſaken. *Cant.* 3, 1. *In my bed by night, I ſought him which my ſoule loued.*

N. O.

Noble people. *sig:* A franke willing people, ſuch as the faithfulbe, who voluntarily and cheerefully followe Chriſt. *Cant.* 6, 11. *My ſoule ſet mee as the Charrets of my Noble people.*

No breaſts. *sig:* No Inſtruments or meanes, to bring vp and noriſh children, as in a young Maide Naturally: and Spiritually in the Gentiles, before their calling to Chriſt. *Cant.* 8,8. *We haue a little Siſter, and ſhe hath No breaſts.*

North. *sig:* A winde which purgeth the ayre, and blowes

vpon

vpon Trees and Plants, to make them fruitfull.

2 The gracious inſpiration of the Holy-ghoſt, to make Chriſtians abound in the fruits of the Spirit. *Cant.* 4,16. *Ariſe, O North.*

O. *I.*

Dintment. *ſig: pro* Some ſweet perfume or confection, made vnder the Law, by Gods appointment, to annoint *Aaron*, and his ſonnes; the Tabernacle and miniſtring veſſels, &c. Exod. 31,11,12.

2 The rich graces of the Spirite, powred vpon Chriſt (our head) making himſelfe ſweete, and the faithfull alſo, which pertake in them. *Cant.* 1,2. *Becauſe of the ſauour of thy good Oyntments.*

O. *P.*

to Dpen. *ſig:* To receiue Chriſt into the heart by faith, to be ioyned more neere to him, that he may work more mightily, *Cant.* 5, 2. *Open vnto mee, my Sister, my Spouſe.*

O. *R.*

Dꝛchard. *ſig:* A Garden full of all pleaſant & precious plants, of moſt ſweet and delectable Flowers and Spices.

2 The Church of Chriſt, whoſe plantes are the faithfull, which beare all ſweete and delectable fruits. *Cantic.* 4, 13. *Thy Plantes are an Orchard of Pomgranats.*

O. *V.*

to ouerrom. *ſig:* To affect one with exceeding gladneſſe. *Cant.* 6,4. *Turne away thine eies, for they Ouercome me.*

P. *A.*

Pallace of ſiluer. *ſig: pro* A Moſt glorious and magnificent houſe ſet for a King.

2 The Temple and houſe of the moſt high God, wherein he delighteth to dwell by his Spirit. *Cant:* 8,9. *We will build vpon her a ſiluer Pallace.*

Palme-tree *ſig:* A Tree, tall and ſtraite, whoſe Nature is not to

be preſſed downe with waight, but to growe the more.

2 The Church, which is not made crooked with the waight of afflictions, but rather becommeth more vpright and ſtrong. *Cant.* 7, 7. *This thy ſtature is like a Palme-tree.*

Pauement of Gold. *ſig:* Moſt rich and precious things, as ſhaddowes of the great glory which the Cuurch ſhall enioy with Chriſt in heauen. *Cant.* 3, 10. *Hee made the Pillars thereof, of ſiluer; the Pauement of Gold.* Pillers of ſiluer ſignifie the ſame.

P. *E.*

Peace. *ſig:* Tranquility of minde, and felicity by Chriſt. *Cant.* 8, 10. *Then was I in his eyes, as one that findeth Peace.*

to Perfume with myrrh *ſig:* To make ſweete, by powring into the heart the heauenly graces of the Spirite, like Incenſe and Myrrhe. *Cantic.* 3, 6. *Perfumed with Myrrhe and Incenſe.*

P. *I.*

like a Piece of a Pomegranate. *ſig:* A ruddy colour, or white mixed with red. *Cant.* 4, 3. *Thy Temples are within thy lockes, as a peece of a Pomgranate.*

Pillars of Marble. *ſig:* Legges ſtraite, and long as Pillers of Marble. *Cant.* 5, 15. *His legs are as Pillers of Marble.*

Pillars of ſiluer. *ſig:* The ſame that Pauement of Gold doth.

Pillars of ſmoake. *ſig:* The Faith, Hope, Loue, Prayer, and Thankeſgiuing of beleeuing Chriſtians, which like Pillars of ſmoake, aſcend vp before the Lord. *Cant.* 3, 6. *Who is ſhe that commeth vp out of the Wilderneſſe, like Pillars of ſmoake.*

P. *L.*

Pleaſant. *ſig:* Beautifull, and delightful, as the Church is thorough graces and gifts of the ſpirit. *Cant.* 6, 7. *How faire art thou? And how Pleaſant art thou?*

Pleaſures. *ſig:* Earthly delights, or ſuch thinges as we eſteeme for dainties.

2 The Church, which is verie pleasant and delightfull in the eye of Christ. *Cant.* 7, 60. *My loue, how pleasant art thou in Pleasures.*

P. *R.*

Princes daughter. *sig:* The Church, a most honourable Virgine, fit to be the wife of a King, because she is borne of God. *Cant.* 7, 1. *How beautifull are thy goings with Shooes, O Princes daughter.*

P. *V.*

pure myrrh *sig:* That holy and heauenly word, which droppeth (as Myrrhe) out of the mouth of Christ. *Cant.* 5, 13 *His lips like Lillies, dropping downe Pure Myrrhe.*

Purple. *sig:* Some rich and beautifull stuffe, representing the inwarde beautie and comelinesse of the Spouse of Christ. *Cant.* 7, 5. *The bush of thy heade is like Purple.*

Q. *V.*

Queenes. *sig:* WIues of Kings, also Nations and Kingdomes, with all their glory.

2 The great dignity and beautie of the church, farre exceeding all the glorie of Kingdomes and Nations which be in the world. *Cant.* 6, 7. *There are threescore Queenes.*

to Quench. *sig:* To put out, and ouercom. *Cant.* 8, 7. *Much water canont Quench loue.*

R. *A.*

Rafters. *sig:* GAlleries, or goodly walkes vpon the toppe of Kings houses.

2 Euery faithfull soule, which is the habitation of God, or the heauens in which Christ and his Church shall dwell together. *Cant.* 1, 16. *Cant.* 7, 5. *The King is tied in the Rafters.*

Raine gone away. *sig: pro* The passing away of Winter, and approach of

		the Spring.
		2 The tranſlating or paſſing of a ſoule from the eſtate of corruption, to the eſtate of grace. *Cant.* 2, 11. *Behold Winter is paſt, the raine is changed, and gone away.*
to Raiſe vp.	*ſig:*	To aſcend with Chriſt into heauenly places. *Can.* 8,5. *I raiſed thee vp vnder an Apple Tree.*
		R. *E.*
to Reioyce.	*ſig:*	To be made ſpiritually glad, by the ſight of heauenly Treaſures. *Cant.* 1, 3. *We will Reioyce, and bee glad in thee.*
to Remain in Villages	*ſig:*	To lodge and abide (with fixed affections) in ſpirituall and heauenly thinges. *Cant.* 7, 11. *Let vs Remaine in the Villages.*
to Remember.	*ſig:*	To call to minde, and make mention of a thing with great delight. *Cant.* 1,3. *We will Remember thy loue more then Wine.*
to Returne.	*ſig:*	To repent of ſinne, by bewayling, confeſſing and forſaking it. *Cant.* 6,12. *Returne, Returne, O Shulamite, Returne.*
		R. *I.*
Right hand	*ſig:*	That mighty power, whereby the Lord vpholdeth and comforteth his Church heere, in her warfare. *Cant.* 8,3. *His Right hand ſhall embrace me.*
Righteous.	*ſig:*	Such as hath Chriſt his Iuſtice by faith, put vpon them, and are by his ſpirite framed to vprightneſſe of heart and manners. *Cant.* 1, 3. *The Righteous do loue thee.*
Ringes of Gold.	*ſig:*	Rings made of Gold, which were worne on the hands, for Ornament ſake.
		2 All things in Chriſt to bee ſpiritually rich and ſhining. *Cant.* 4,14. *His hands like Rings of Gold ſet with Chryſolite.*
Riuers of waters.	*ſig:*	Cleare running waters, about which Doues delight to be. *Cant.* 5,12. *His eyes are like Doues vpon the Riuers of Waters.*
		R. *O.*

Rose. *sig: pro* A sweet and beautifull flower. *Cant.* 2, 1.
2 Christ Iesus (like to a Rose) for spiritual faireneſſe and comelineſſe. *Cant.* 2, 1. *I am the Roſe of the field.*

Roose of the mouth. *sig:* That which proceedeth out of the mouth; to wit, the holy Doctrine of the Lorde, which the Church doth publiſh. *Cant.* 7, 9. *And the Roose of thy mouth like good Wine.*

Round cup *sig.* A veſſell, containing liquor for nouriſhment. *Cant.* 7, 2. *Thy Nauill is as a Round cup, that wanteth not liquor.* See Nauill.

Rowes of pretious ſtones. *sig:* The ſpirituall Ornaments, as faith, ſanctification, & al graces of the new man, wherewith the church is decked by Chriſt her husband. *Cantic.* 1, 9. *Thy cheekes are comely, with Rowes of ſtones.*

R. *V.*

Ruddie. *sig: pro* One of a liuely colour, freſh, and red.
2 One goodly, glorious, ſtrong, and of perfect helth euerie way, ſuch an one was Chriſt. *Can.* 5, 10 *My welbeloued is white and Ruddie.*

to Run after Chriſt. *sig:* To deſire and endeuor, more and more to be ioyned vnto Chriſt, and yeelde him greater and better obedience. *Cant.* 1, 3. *Draw me; we will Runne after thee.*

S. *A.*

Saffron. *sig:* A Sweet Plant, ſo called.
2 The faithfull, and the delectable fruites which they bring foorth to God, repreſented by Saffron. Can. 4, 4. *Euen Spicknard, and Saffron.* The like is to bee ſaide of Spicknard, Calamus, Camphire, &c.

Saphire. *sig: pro* A Stone ſo called, beautifull, and precious.
2 The rich and precious thinges of Chriſt; as his wiſedome, righteouſneſſe, ſanctification, and redemption. Cant. 5, 14. *His belly like white Iuorie, couered with Saphires.*

Sauour. *fig:* The sweete sence and feeling of Christ his loue and benefits, being more excellent and delightful, then the most sauoury oyntment. *Cant.* 1, 2. *Because of the Sauour of thy good Oyntments, &c.*

Sauour of the Nose. *fig:* The Sweetnesse of breath; for men vse to breath by the Nose.

2 The sweete and pleasant thinges, (as prayses, prayers, and other good workes) which the Church doth (as it were) breath and bring foorth. Cant. 7, 8. *And the Sauour of thy Nose like Apples.*

S. *C.*

Lippes like Scarlet threed. *fig:* Small lippes, and of a red colour. Cant. 4, 3. *Thy Lips are like a Thread of Scarlet.*

2 Pure and comely words. Cant. 4, 3.

S. *E.*

to bee set as a Seale vpon the hart. *fig:* To be ioyned neerely to one, highly esteemed off, and alwaies had in mind as deere and pretious. *Cant.* 8, 6. *Set me as a Seale on thy heart.* A Seale in a Ring of Gold, was euer made much account of, as a thing very pretious, so doth the Church desire to be accounted of Christ.

secret place. *fig:* The most high high God, who is as a Rocke of Saluation, and hiding place for his people. *Cant.* 2, 14. *My Doue, thou art in the Secret places of the Staires.*

to Seeke. *fig:* To feel a want of Christ, and of his graces, with an earnest desire and endeuour to finde them. *Cant.* 3, 2. *I will Seeke him whom my Soule loueth. Cant.* 4, 6. 5, 7.

S. *H.*

Shaddow. *fig:* Iesus Christ, from whom the faithfull receiue rest, peace, and refreshing against hot persecutions of the World, the fiery temptations of Sathan, and burning heat of guiltinesse for sinne; euen as they, which beeing parched by the heate of the Sunne, are refreshed by the Shaddow of a Tree. *Cant.* 2, 3. *Vnder his Shaddow had I delight, and sate downe.*

The

Shepheards.	*fig:*	The holy Prophets and Apoſtles, by whom Chriſt guided his Flocke, and led them into heauenly paſtures. *Cant.* 1,7. *Feede thy Kids by the tents of the Shepheards.*
Shooes.	*fig:*	The preparation of the Goſpell of peace, which prepareth and armeth a Chriſtian Soule to go thorough all temptations; euen as Shooes arme the bodily feete, to paſſe through all the difficulties of a rugged way. *Cant.* 1, 7. *How beautifull are thy goings with Shooes.*
Shulamite.	*fig:*	One, made moſt perfect by the counſell and calling of God. *Cant.* 6, 12. *Returne ô Shulamite.*
		S. *I.*
Sicke of loue.	*fig.*	One, taken and helde with a vehement and immoderate paſſion of loue, beeing ready to ſound through ſtrong deſire after the thing loued; ſuch is the affection of the Church after Chriſt. Cant. 2,5. *For I am Sicke of loue.*
Signet vpon his arme	*fig:*	A Iewell alwaies in ſight, ſo is the Church to Chriſt; moſt deare, and neere vnto him, as a Iewell on his heart, and hand. *Cant.* 8, 6. *And as a Signet vpon thine arme.*
thouſand peeces of Siluer.	*fig:*	The Hire and Wages paid vnto the faithful keepers of the Vine; to wit, Sound Teachers, for their painefull labour in well husbanding the Vine of the Church. Cant. 8, 11. *Euery one bringing for the fruit thereof a thouſand peeces of Siluer.*
Sister.	*fig:*	The Church of Chriſt, being by grace of Newbirth, borne of God, and thereby become Fleſh of his Fleſh, and Bone of his Bone; In which regard, ſhe is called his Siſter. *Cant.* 4, 10. *My Siſter, my Spouſe.*
		S. *L.*
Sléepe.	*fig: pro*	A Slumber, or halfe aſleepe. 2 A Spirituall Slumber and drowſineſſe in the mind and heart, touching heauenly things. Cant. 5, 2. *I Sleepe, but my heart waketh.*

S. M.

Smal grapes *fig:* True Beleeuers, being yet but young and weak in Faith, and in the fruits thereof. *Cant.* 2, 15. *For our Vines haue Small Grapes.*

Smell. *fig;* The Sweete sauour of Christ (like to the Smell of pretious Spicknard) greatly delighting the Church therewith. Cant. 1, 11. *My Spicknard gaue the Smell thereof.*

S. O.

Socket. *fig:* A foote, which to a Legge, is, instead of a Socket. *Cant.* 5, 15. *His Leg ges set vpon Sockets of fine Gold.*

Sonnes of my mother. *fig:* Originall or birth; sin entring with vs into the World, and still dwelling with vs. *Cant.* 1, 5.

2. The degenerate children of the Church, as the wicked Priests and false Prophets vnder the Law; and all sorts of Hæretickes and Idolators vnder the Gospell. *Cant.* 1, 5. *The Sons of my Mother were angry against me.*

Soule. *fig: pro* That part of man, whereby he vnderstandeth and willeth.

2 The great affection of Christ towardes his Church. *Cant.* 6, 11. *My Soule set me as the Chariots, &c.*

S. P.

Spices. *fig:* The graces and guifts of the holy Ghost, casting a sweet sauour like to Spices. *Cant.* 3, 6. 5, 13. *As a Bed of Spices.*

Spiced Wine. *fig:* A dainety banquet, by a **Synecdoche**, a part for the whole.

2 The holy praises, whereby the Church setteth forth and declareth the glory of Christ, to whom the praises of his people are as acceptable, as Spiced Wines to our tast. *Cant.* 8, 2. *I will cause thee to drink Spiced Wine.*

Spicknard. *fig:* A Plant, which yeeldeth most pleasant sauour, representing the sweetnesse of Christ, bringing exceeding

ceeding great pleasure to the beleeuing hart. *Cant.* 4, 13, 14. *Euen Spicknard.*

Spot. *sig:* The Staine and blemish of Sinne, from which the faithfull at length shall be wholy freed by perfit sanctification in their owne persons, as they be now perfectly freed by imputation of Christs holinesse vnto their faith. *Cant.* 4. 7. *There is no Spot in thee.*

Spouse. *sig:* The holy Church, betrothed to Christ through Faith in his promises. *Cant.* 4, 9. *My Spouse, thou hast wounded my hart.*

Spring shut vp. *sig:* The Church of Christ, by firme faithfulnesse keeping her selfe only to Christ her Husband, of whose treasures she alone is partaker, as a spring sealed and shut vp from all others. *Cant.* 4, 12. *My Sister is as a Spring shut vp.*

Springs of Lebanon. *sig:* *pro* Cleere streames of Water, flowing out from the Forrest *Lebanon.*

2. The graces of the Spirit, which (as liuing Waters) flow vpon the church, from Christ (as from a bottomlesse euer-running Spring.) *Cant.* 4, 15. *And the Springs of Lebanon.*

S. T.

to Stand. *sig:* To bee present, and at hand ready; and foorth comming. *Cant.* 2, 9. *Hee Standeth behinde our Wall.*

Steps of the flocke. *sig:* The faithfull Doctrine, Religion, and holinesse of life, of *Abraham* and the Patriarckes; of *Moses* and the Prophets, wherein (as it were in steps) the people of God must tread. *Cant.* 1, 7. *Get thee forth by the Steps of the Flocke.*

to Stirre. *sig:* To molest & trouble the happy rest and peace of the church. *Cant.* 2, 7. *That you Stirre not vp my Loue.*

Streetes and Lanes. *sig:* Difficulties and inconueniences which the church doth meete with, in seeking after Christ. *Can.* 3, 2. *By the Streets, and by the open places.*

An

Studdes of Siluer. *fig:* An excellent ornament, to set forth and decke a bodily Garment withall.

2 The heauenly graces of the holy Ghost, which bring such beauty and glory to an elect Soule, as Studdes of Siluer do to rayment. *Cant.* 1, 10. *Borders of Gold, and Studdes of Siluer.*

S. *V.*

to Suck the breasts of my mother. *fig: pro* To liue familiarly, as a Brother with a Brother which dwelleth in one House together, and daily embrace one another.

2 To liue in most neere familiarity with christ. *Cant.* 8, 1. *O that thou wert as my Brother, that Sucked the Breasts of my mother.*

Sunne. *fig:* The spiritual beauty and purity of the church of Christ. *Cant.* 6, 9. *Pure as the Sun.*

2 Hot persecutions, and sharp afflictions, wherewith (as with the hot Sunne) the church is parched and made blacke (as it were.) *Cant.* 1, 5. *The Sun hath looked vpon me.*

S. *W.*

sweete fruits, thinges, and Flowers. *fig:* The graces of the Spirit and workes of Fayth, which are as delightful as sweet fruit, or any sweet thing. *Cant.* 4, 13. *With Sweete fruites.*

2 The doctrine of the word, which is as sweet to the godly Soule, as any thing can bee to the mouth. *Cant.* 5, 13. *His Cheekes are as Sweete flowers.*

T. *A.*

to take hold *fig:* TO receiue Christ by Faith, that wee may draw him and his beuefits to vs. *Cant.* 3, 4. *I Tooke hold on him, and left him not.*

comely talk *fig:* Gracious words, tending to edification. *Cant.* 4, 3. *Thy Talke is comely.*

Targets of strong men. *fig:* The whole compleate Armour of God, as it is described and set foorth in the sixt chapter to the Ephesians.

Ephesians. *Cant.* 4, 4. *All the Targets of the Strong Men.*

T. *E.*

Temples. *sig:* That part of the head, called the Temples.

Tents of Kedar. *sig:* The *Æthiopians* which dwelt in Tents or Boothes, to defend them from the parching heat of the Sunne. *Cant.* 1, 4. *As the Tents of Kedar.*

Terrible as an Army. *sig:* One, dreadfull and to bee feared, because of great valour and courage in the spirituall battaile, against infernall and Hellish enemies. *Cant.* 6, 9. *Terrible, as an Army with Banners.*

T. *H.*

Sweete things, new and old. *sig:* Holy vertues, and fruites of Faith of all sortes. Cant. 7, 13. *In our Gates are all sweete Thinges, new and old*; that is, abundance of all sorts of graces.

Thornes. *sig:* All other societies, companies, and fellowships, which bee in the World, and are (as Thornes) if they be compared with the true Church, and company of the faithfull, which be (as a Lilly.) *Cant.* 2, 2. *Like a Lillie among the Thornes.*

Thousand Shieldes. *sig:* *pro* Store of weapons laid vp in an Armory, to bee vsed in time of war.

2. The spirituall Weapons of a Christian; to wit, Faith, Hope, the word of God, Prayer, a good conscience, righteousnesse, &c. Cant. 4, 4. *A thousand shields hang therein.*

Threescore strong men. *sig:* A sufficient number of valiant men, to watch by night in the bed-chamber of *Salomon*, that he might sleepe without feare.

2 The most mercifull and mighty protection and presence of God, causing his Church to rest safely and peaceably here in earth (but much more in Heauen) from all feare and danger. Cant. 2, 7. *Threescore strong Men round About Salomons Bed.*

T. *I.*

Tirzah. *sig:* A great and faire Citty in the skirts of *Israell*, hard by *Euphrates*, where *Ieroboam* being King of the

the ten Tribes, erected and set vp his Pallace. 1 Kin. 14, 17.

2 The Church of Christ, strong, beautifull, and large, like vnto the Citty of *Tirzah*. Cant. 3, 2. *Thou art beautifull my Loue, as Tirzah.*

T. *O.*

Toppes of Amanah. *sig:* The highest pitch or part of an Hill, so called, whence one might see the Land of promise. *Cant.* 4, 8. *Looke from the Top of Amanah.*

Tower of Dauid. *sig:* A goodly, faire, and high Tower, built by *Dauid* for an Armorie, therein to hang vp sharp Weapons for defence. *Cant.* 4, 4. *Thy Necke is as the Tower of Dauid, built for defence.*

Tower of Iuory. *sig:* A most white, and neate, or smooth Tower; of pretious matter, and of faire colour. *Cant.* 7, 4. *Thy Necke is like a Tower of Iuory:*

Tower of Lebanon. *sig:* An high place or Tower built in the house, built in the Forrest of *Lebanon*. *Cant.* 7, 4. *Thy Nose is as the Tower of Lebanon.*

T. *R.*

Trees of Incense, &c. *sig:* Plants of all sorts, wherewith a Garden vseth to bee planted. *Cantic.* 4, 14. *Calamus and Cynamon, with all the Trees of Incense.*

T. *V.*

to Turne aside. *sig:* To spread and pitch Tents, or to follow and go after. *Cant.* 1, 6. *Why should I be as she, that Turneth aside to the Flockes of thy Companions.*

to Turne away. *sig:* To Turne toward, to set and fixe her Faith (as an eye) vpon Christ, who is rauished with the great beauty thereof. Cant. 6, 4. *Turne away thine Eyes from me.*

T. *W.*

Twinnes. *sig:* Two Lambes, or two Children at one birth. *Can.* 4, 2. *Euery one bring out Twinnes, and none is barren among them.*

V. *A.*

V. A.

Vaile.	fig:	A Couering which Virgins did weare, in token of modesty, chastity, and honor, the taking away of this from the Church, was the exposing her to reproach. *Cant.* 5, 7. *The Watchmen of the Wals tooke away my Vaile from me.*
Valiant men of Israell.	fig:	Mighty strong men, which were sound and true hearted, right Israelites. *Cant.* 3, 7. *Of the Valiant men of Israell.*
Valley.	fig:	A low ground betweene two Hils, being moyst and more fruitfull. *Cant.* 6, 10. *I went to the Fruites of the Valley.*

V. E.

full Vessels.	fig:	Hollow places filled vp fitly. *Cantic.* 5, 12. *And remaine by the full Vessels.*

V. I.

Villages.	fig:	At the *Cyprus* Tree, so it may be translated. *Can.* 7, 11. *Let vs remaine in the Villages.*
Vine.	fig:	The Church, spreading her selfe, and fruitfull as a Vine: Also, needing the presence and care of an Husbandman, to prune and dresse it. *Cant.* 7, 12. *Let vs see if the Vine flourish.*
Vine in Baalhamō	fig:	A Vine planted in a fruitfull soyle, or in a place so plentious for Vines, as it bringeth foorth a multitude of Vines. *Cant.* 8, 11. *Salomon had a Vine in Baal-hamon.*
Vine flourishing.	fig:	The fruits of the graces of God in the Church, and the signes of the approaching of the marriage day. *Cant.* 7, 12. *Let vs see if the Vine flourish.*
Vines of Engedi.	fig:	Vines excellent and fruitfull, planted at *Engedi*, a Towne neere vnto the Red-Sea; whereunto the Church is resembled for her sweete smell and pleasant fruits. *Cant.* 1, 13. *My welbeloued is as a Cluster of Camphire vnto me, in the Vines of Engedi.*
Vine-yard.	fig:	The true Church of Christ committed to faith-

full Ministers, as to the Keepers of it. *Cant.* 8, 11. *He gaue the Vineyard vnto Keepers.*

V. *N.*

Undefiled. *sig:* One, which is free from filthinesse and spot of sinne, beeing washed in the blood, and sanctifyed by the Spirit of Christ. *Cant.* 5, 2. *My Vndefiled.*

V. *O.*

Voyce. *sig:* The word of Christ, by which hee calleth the elect to him. *Cant.* 2, 8. *It is the Voyce of my Welbeloued.*

2 The prayers, supplications, thanks-giuings, whereby the Church dooth (as it were) talke with Christ. *Cant.* 2, 14. *Let me heare thy Voice.*

Voice of the Turtle. *sig:* The singing or sweete Melody made by the Turtle. *Cant.* 2, 12. *The Voice of the Turtle is heard in our Land.*

W. *A.*

to Waken. *sig:* TO disturbe the quietnesse of the Church which she hath in Christ, or by any offence and prouocation to greeue her. *Cant.* 2, 7. *Stir not vp, nor Waken my Loue.*

heart Waketh. *sig:* That Faith and Spirit of Sanctifycation, working still in the regenerate children of God, though they bee sometime taken with a Spirituall slumber and sleepe in security. Cant. 5, 2. *I sleepe, but mine heart Waketh.*

Wall. *sig:* A Cittie built vp, such as is the Church, consisting of Iew and Gentile, the partition wall of Ceremonies, being beaten down in the death of christ. Cant. 8, 9, 10. *I am a Wall.*

expert in Warre. *sig:* Men skilfull in feates of Armes, wise in matters of Warefare, how to order battailes. Cant. 3, 8. *They all handle the Sword, and are expert in War.*

Washing. *sig:* The making cleane and white, by purging in Water. Cant. 4, 2. Also 5, 3, *I haue Washed my Feet,*

how

how shall I defile them?

washt with Milke. *sig:* Made exceeding bright. Cant. 5, 12. *Which are Washt with Milke.*

watchmen. *sig:* Such as by night keep watch in a Citty, or ouerlooke the Watch, to see that the Watch-men do their office. Cant. 3, 3. *The Watch-men that went about the Citty, found me.*

2 Pastors which Watch ouer the Citty of God, whereof some bee negligent and blinde, as false Priestes and Prophets, Popish Prelats, ignorant guides, and ydle Shepheardes vnder the Gospell. And some bee diligent and faithfull, as true Prophets, Apostles, and other godly Ministers. *Cant.* 3, 3. Also Cant. 5, 7. *The Watch-men that went about the Citty.*

Much water. *sig:* Great force and violence vsed by Tyrants, to auert and turne the Church from the loue of Christ. Cant. 8, 7. *Much Water cannot quench loue, &c.*

W. *E.*

Well of liuing Waters. *sig:* Christ Iesus, Authour of all good guifts, whose bounty is infinite, as an ouer-flowing Well. Cant. 4, 5.

welbeloued *sig:* One deerely loued, with a vehement affection of pure and sound loue; such as Christ is to his church, and the Church to Christ. Cant. 1, 12, 13, 15. Also Cant. 5, 10. and 7, 10, 11. *I am my welbeloueds, and his desire is toward me.*

W. *H.*

Wheate. See Yeape.

White. *sig:* Such a colour as ioyned with ruddy, shewes a most excellent constitution of body, and very perfit beauty. Cant. 5, 10. *My Welbeloued is White and Ruddy.*

White Iuory. *sig:* The pretious beautifulnesse, or beautifull pretiousnesse of Christ. Cant. 5, 14. *His belley like Iuory.*

Wholy delectable. *sig:* One euery way, and perfitly delightful. Can &c.

W. *I.*

W. I.

Wilderneſſe. *ſig:* A vaſt, barren, deſolate place.

2 The old man, with his luſts and affections, which are to bee forſaken of ſuch as will come to Chriſt. *Can.* 8, 5. *Who is this that commeth out of the Wilderneſſe?*

Window. *ſig:* The types and figures of the Law, vnder which the Prophets and Patriarckes ſaw Chriſt. *Can.* 2, 9. *Looking forth of the Windowes.*

Winter. *ſig:* A time of the yeare, cold and vncomfortable; as alſo, vnfruitfull, when all Trees ceaſe to bring forth.

2 The State of the elect, while they are the Seruants of ſinne, vnder the power of darkneſſe. *Can.* 2, 11. *Behold, Winter is paſt.*

A barren time

W. O.

Worke. *ſig:* A thing wrought or done with exceeding skil. Canticles. 7, 1. *The Worke of the hand of a Cunning Workeman.*

to Wound the heart. *ſig:* To ſtrike ones heart with a vehement affection and paſſion of loue. *Cant.* 4, 9. *My Siſter, thou haſt Wounded my heart.*

Y. O.

Young figs *ſig:* A Kinde of Fruite, called the Figge, not yet growne, but growing to his ripeneſſe.

2 A ſigne or token of the approaching of the Spring, whereby the change and conuerſion of a ſinner is ſignified. Cant. 2, 13. *The Fig-tree hath brought forth her young Figs.*

Yong Hart *ſig:* A Beaſt, ſo called, ſwift and quicke of foote.

2 Chriſt, who like a young Hart, makes haſt to come to his beloued. Cant. 2, 9. *My welbeloued is like a Roe, or Young Hart.*

two Young Roes. *ſig:* The two breaſts of the Church; to wit, the two Teſtaments, whence ſweet nouriſhment is drawne out, for the feeding of the Church. Cant. 4, 5. *Thy two breaſts, are as two Young Roes.*

FINIS.

A Dictionary, of the Epistle vnto the *Hebrewes*.

¶ *This Epistle being somwhat more darke then other the Writings of the New-Testament, I haue therefore allotted a peculiar Dictionary vnto it, for the explanation of it. That word which you find not opened heere, seeke it in the Common Dictionary. Farewell, and take all things well.*

Abrahams seed. *sig:* HV maine substance or nature, of the posterity of *Abraham*. Heb. 2,16. *But he tooke Abrahams seede.*

Able. *sig:* One, who is meete and fit. Heb. 5, 2. *Who is Able.*

After those daies. *sig:* The times of the Olde-Testament, being fully expired, when that fulnesse of time promised to the Fathers was come. Heb. 10, 16. *After those daies, I will make a New-Testament.*

of Age. *sig:* One capeable of more perfect Doctrine; or a man whose sences are exercised in the word. *Heb.* 5,14. *Strong meat belongs to them who are of Age.*

All things. *sig:* Throughout, in euerie point; for Nature, affections, infirmities, and sin, alwaies excepted. Hebr. 2,17. *In all things it behooued him to be like to vs.* Also 4,15.

Anchor of our soules. *sig:* The hope of life eternall, which is like an Anchor. Heb. 6,19.

Nature. *sig:* A spirituall substance, such as Angels haue. Heb. 2, 16. *In no sort he tooke on him Angels nature.*

Anger. *sig:* Punnishment, which is a Token and effect of Gods anger. Heb. 3, 16. *Prouoked him to Anger.*

Annoint. *sig:* To furnish with authority and answerable gifts to do the worke of a Mediator. Heb. 1, 9. *Hee hath Annointed him with Oyle of gladnesse.*

to Appeare. See the Common Dictionary, in the word [Appeare.]

2 To be existent or extant. Hebr. 11, 3. *By those things which did Appeare.*

Altar. See the Common Dictionary, in the word [Altar.]

Aliants. *sig:* Forrainers, strangers, of another (both Country and Religion.) He. 11, 34. *Turned amay the Army of the Aliants.* This fulfilled *Iude* 7.

to Appoint. *sig:* To decree by an vnchangeable purpose. Hebr. 9, 27. *It is Appointed once to dye.*

2 To command according to his decree. Heb. 3, 2. *To him who Appointed him.*

3 To prefixe and separate determinately. Heb. 4, 7. *He Appointed a certaine day.*

Assurance of faith. *sig:* A certaine perswasion of such things as faith apprehends. Heb. 10, 22. *Drawe neere in Assurance of Faith.*

B. *A.*

Babe. *sig:* One, to whom principles belong, beeing weake in knowledge of God, and therefore vncapeable of perfect Doctrine. Heb. 5, 13. *For he is a Babe.*

Bastard. *sig:* One, who is no naturall Childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2 One, who is not the childe of God by grace of Adoption, but is either a wicked person, or an Hypocrite. Heb. 12, 8. *Then are ye Bastards, not sons.*

To

to Beare vp all.	*sig:*	To sustaine and vphold, that it fall not and perish. Heb: 1,3. *He Beares vp all things with his mighty word.*
to Beget.	*sig:*	To manifest and make Christ knowne to bee his naturall sonne, and consubstantiall. This was done when the word was made flesh; Also, when Christ rose from the dead. Acts 13.33. Heb: 1,5. *This day haue I begotten thee.*
Beginning	*sig:*	A fundamentall Doctrine, or Catechising instructions, fit for children in knowledge. Heb: 6,1. *Leauing the Doctrine of the Beginning of Christ.*
Beginning of the booke.	*sig:*	The booke of the Law written by *Moses*, wherein were promises, concerning Christ his Priesthood and Sacrifice. Hebr: 10,7, *In the Beginning of the booke, it is written of me.*
that Beginning of substance.	*sig:*	Faith, which giueth vs beeing and subsistence in Christ, by ioyning vs to him, to be one with him, which is the cheese and principall benefit, euen the foundation of the rest which follow. Heb. 3, 14. *If ye keep sure vnto the end, that Beginning of substance.*
to Beleeue.	*sig:*	To know and bee perswaded, that God is, and that he is our God, and will reward freely such as seeke him. Heb: 11,6. *Must Beleeue.*
Birthright.	*sig:*	The right of the first borne amongest the *Hebrewes*. Heb. 12,16. *Sold his Birthright.* This stood in two prerogatiues; first, Dignity and power ouer his brethren; secondly, double portion. *Gen:* 49,3 *Deut.* 21,17. 2 *Chro:* 21,3.
to Blesse abundantlie.	*sig:*	To heape benefits vpon one, or plentifully and effectually to giue good things. Hebr, 6, 14. *I will abundantly Blesse thee.*
	2	To wish and pray (as a Priest of the high God) for good things to be giuen others. Heb: 7,6. *And Blessed him who had the promises.*
Blessing.	*sig:*	The inheritance or possession of such blessinges and promises as were made to *Abraham* and *Isaac*. Heb: 12, 17. *Tho he sought that blessing with teares.*

Blood of Abell.	*sig:*	The death and slaughter of *Abell*. Heb: 12, 24. *Then that Blood of Abell.*
Blood of Buls.	*sig:*	Buls and Goats, offered in Sacrifice at the feast of expiation. Heb: 10,4. *That the Blood of Buls and Goats shall put away sinnes.*
Blood of Jesus.	*sig:*	His bloud shed and powred out to death, and his whole sufferinges, by a Synechdoche of the part for the whole. Heb. 10,19. *By the Blood of Iesus wee may be bold to enter.*
Blood of sprinkling.	*sig:*	That blood of Iesus, shedde in his cruell death, wherewith the hearts of the faithfull being sprinkled and watered thorow Faith, their sins are washed away, that they may be accepted of God. Hebr. 12,24. *And to the blood of sprinkling.*
Blood of testament.	*sig:*	The death and bloud shedde of Christ (ioyned with his Fathers curse) whereby the Testament or couenant of saluation was ratified. Hebru: 10, 29. *And count the Blood of the Testament.* Heb. 9, 20.
without Blood.	*sig:*	Without shedding of Bloud. Hebr. 9, 18, 22. *Without Blood.*
to resist vnto Blood.	*sig:*	Vnto the suffering of death and martyrdome; to striue against sinners & persecutors as Christ himself did. He: 12,4. *Ye haue not yet resisted sin to blood.*
Body of Jesus.	*sig:*	The whole manhoode of Christ, which was the oblation and sacrifice giuen for our sinnes to take them away. Heb: 10, 10. *Euen by the offering of the Body of Iesus once made.*
to Ordaine a body.	*sig:*	Asmuch as to pierce ones eares, by making one obedient and willing to heare. A phrase borrowed from seruants vnder the Law, who in token of perpetuall seruice, had their eares bored thorow. Heb: 10,5. *But a Body hast thou ordained me.*
Boldly to go to God.	*sig:*	With constant perswasion and good assurance to pray to God. Heb: 4, 16. *Let vs goe Boldly to the Throne of grace.*
Bondage.	*sig:*	That slauery and subiection to the Diuell, by the guilt of sin, working in vs feare and terror of æternall

æternall death, such as is in bondmen, toward their Lord, least hee scourge or kill them. Hebru: 2,15. *Which for feare of death, were all their life subiect to Bondage.*

Brethren. *sig:* Such, as not onely haue society with Christ of flesh and bloud, but are borne of God, and become partakers of his spirit. Heb: 2,11,12. *He is not ashamed to call them Brethren.*

2 Such as haue society of one true Christian profession. Heb. 3,12. *Brethren take heede.*

holy Brethren. *sig:* Such as being sanctified by the Spirit, are receyued into his fellowship, to be one with him. Hebr. 3,1. *Therefore holy Brethren.*

Brightnesse of glory. *sig:* Christ Iesus, the second person in Trinitie, in whom alone did shine foorth æternally, the Image and beautie of his Fathers glorie: hauing also many waies shewed foorth vnto men, his Fathers bright glorie, in his teaching, and cleare manifestation of the gospel; also, in his working of miracles: in both which, hee set forth a glorious light of the power and goodnesse of God, for the sauing of the elect. *Heb:* 1,3. *The Brightnesse of his glory.*

to Build all things. *sig:* To make all things in heauen & earth, but chiefly to set vp the Church of God, which is an house or building. *Heb:* 3,4. *But he that hath built all thinges is God.*

C. A.

Called. *sig:* Effectually drawn to Christ, by the Ministry thorow the spirit. *Heb:* 9,15. *That they which are Called.*

Carnall commandement. *sig:* A Precept, which enioyneth things weake and fraile, not lasting and æternall, such was the whole ordination of the Leuiticall Priesthood. *Heb:* 7,16 *Which is not made Priest after the Law, of the carnall Commandement.*

Carnall rites.	*sig:*	Certaine outwarde Ceremonies, which did not come to the soule, but were placed in Terrene and earthly matters. *Heb:* 9,10. *Which onely stood in carnall rites.*
Carkasses.	*sig:*	Their limbes and bodies, by little and little languished. *Heb:* 3,17, *Their Carkasses fell in the wildernesse.*
to Cast away confidence.	*sig:*	To make losse of, or to loose the free and ingenuous profession of the trueth, whereof the confidence is in the heart. *Heb:* 11,35. *And cast not away the confidence.*
to Cease from our own workes	*sig:*	To doo our owne will no longer, but to resigne our selues to God, to yeeld him obedience by doing his will reuealed in his word. *Heb:* 4, 10. *Hath Ceased from his owne workes.*
Church.	*sig:*	The congregation of Gods people, called out of the world by the word. *Hebe.* 2, 12. *Amiddest the Church will I sing to thee.*
Children.	*sig:*	Such as are regenerate and born anew by the spirit of Christ, hauing God for their Father. *Hebr.* 2, 10. *Seeing that he brought many Children to Glorie.* *Heb:* 12, 5.
		2 Discipies which loue and obey their Teachers, as Children their Father. *Heb.* 2,13. *Heer am I, and the children which thou hast giuen me.*
Citty of the liuing God.	*sig:*	The Church of God, which is like to a Citty, being ruled by one King, Christ; and according to his Lawes. *Heb:* 12,22. *The Citty of the liuing God.*
Cloude of witnesses.	*sig:*	Many witnesses, euen an inumerable company of witnesses, as it were a cloud of godly and religious persons, by their examples of constancy, prouoking vs to the like. *Heb.* 12, 1. *Hauing such a Cloude of Witnesses.*
to Come to God.	*sig:*	To ioyne himselfe to the true God, as his seruant and true worshipper. *Hebr.* 11, 6. *Hee that comes to God.*
Companion	*sig:*	One that taketh part with another in suffering.

Heb. 10, 33. *We were Companions with them.*

to be Compassed with infirmities. *sig:* To beare about a nature subiect to the same sins and discommodities. *Hebru*, 5, 2. *Being Compassed with the same infirmities.*

Compassion *sig:* A disposition or affection, prone to pitty others, so much as neede is. *Heb.* 5, 2, *Which is able sufficiently to haue Compassion.*

to condemn the world. *sig.* By his deede and example, in building the Arke at Gods commandement, to conuict other wicked men which did swarme in the world of infidelity. *Heb.* 11, 7. *By which he condemned the world.*

to Confirm. *sig:* To stablish and ratifie a thing with signes, wonders, &c. *Heb.* 2, 3. *And was Confirmed.*

to Consecrate. *sig:* To sanctifie or set apart to some excellent matter. *Heb.* 2, 10. *That he should Consecrate the Prince of saluation by affliction.* Verse 11. *For he that sanctifieth, &c.* This word expounds the former. The word in the Originall, signifies to make perfect.

Conseruation. *sig:* Saluation, which is contrary to distinction. *Heb.* 10, 39. *Vnto the Conseruation of our soules.*

consolation. *sig:* Exhortation. *Heb.* 12, 5. *Haue ye forgot the Consolation.*

to Consider *sig:* To obserue, marke, and watch, with louing mind. *Heb.* 10, 24. *Let vs Consider one another.*

2 To waigh, ponder, and thinke seriously vpon. *Heb:* 3, 1. *Consider the Apostle, &c.*

euill Conscience. *sig:* A Conscience accusing of sinne, and terrifying with Remembrance of punishment due to sin. For against an euill Conscience, is set a true faithfull heart, which truly beleeueth forgiuenesse of sinne. *Heb.* 10, 22. *Pure from an euill Conscience.*

to Count vnholy. *sig:* Not to discerne and put difference between the bloud of Christ, and common bloud. *Hebr.* 10, 23. *Count the bloud vnholy wherewith, &c.*

to Crowne with glorie. *sig:* To giue this dignity vnto Christ, and by him to Gods children, to haue all thinges in this worlde subiect to them, and to bee fellow heyres of the

heauenly kingdome. *Heb.* 2, 7. *Thou Crownest him with glorie and honor, and settest him aboue the works of thy hands.*

to Crucifye againe the son of God. *sig:* To expose and lay open Christ (as it were, the second time nayled to the Crosse) to the reproach and ignominy of all men. *Heb.* 6,6. *Crucifie againe the sonne of God.*

Custome. *sig:* An habite gotten by Custome. *Heb.* 5, verse last. *Which thorow long Custome haue their sences exercised.*

D. A.

another Day *sig:* A certaine day. Heb: 4, 7.

to Day, this Day. *sig:* The season and opportunity appointed of God, for doing something. *Heb:* 4, 7.

2 All that time, in which God made his sonne knowne, by his wonderfull workes. *Heb:* 1, 5.

seuenth day *sig:* The day which was the seuenth from the creation, which is our Sunday. *Heb:* 4,4.

Day of temptation. *sig:* The time, when the people of *Israell* tempted God by their contention and striuinges, as if they would try his power and Iustice. *Heb:* 3,8.

Dauid. *sig:* The Booke of Psalmes penned by *Dauid* A Metonimie. *Heb.* 4,7.

Death. *sig:* Separation of soule and bodie, being ioyned together with the wrath and curse of God. *Heb:* 2, 15.

2 Eternall death or destruction. *Heb:* 2,15.

to haue power of death *sig.* To prouoke vnto, and procure sinne, whence commeth death Temporall and Eternall. *Hebr.* 2, 15.

to tast death *sig:* To die, or feele death, coupled with Gods infinite anger. *Heb,* 2,9.

Deceitfulnesse of sin. *sig:* Sinne, which is a deceitefull thing, or full of deceite and craft, for sinne neuer appeares in hir own countenance. *Heb:* 3,13. *Be hardened with the Deceitfulnesse*

		ceitfulneſſe of ſinne.
Defiled.	*ſig:*	Stayned and corrupted with the filthineſſe of ſin. *Heb:* 12,15.
to Depart from God.	*ſig:*	To fall away from God, by infidelity and diſtruſt of his word. Heb: 3,12.
to be Depriued.	*ſig:*	To be made fruſtrate or voide of the thing promiſed thorough Spirituall ſlowneſſe. *Heb:* 4,1.
to Deuoure the aduerſaries.	*ſig:*	To deſtroy vtterly with extreame deſtruction, the enemies of Chriſt, which maliciouſly reſiſt his ſpirit. *Heb:* 10,27.
to Deſpite.	*ſig.*	To put Chriſt vnto reproach, by accuſing him of a lye, in denying the trueth of the Goſpell. *Heb:* 10,29.
to Deſpiſe.	*ſig.*	To abrogate and make void by a defection from the whole Religion of God. Heb: 10,28.
to Deliuer.	*ſig.*	To ſet free from the curſe and bondage of ſinne. *Heb:* 2,15.
to Diſcerne.	*ſig.*	To direct the heart, either more to bee hardened by deceit of ſinne, or wholly to bee renewed to the loue of righteouſneſſe. *Heb:* 4,12.
		2 To be of Iudgement to put difference between good and euill. *Heb:* 5,14.
to do Gods will.	*ſig:*	To yeeld perfect obedience to the will of God, euen to the ſuffering of death. Heb: 10,7.
		2 With patience to endure, what God will haue vs ſuffer. Heb: 10,36.
Doctrine of beginning.	*ſig.*	Catechiſing Doctrine, inſtruction fit for beginners. Heb: 6,1.
Doctrine diuerſe, and ſtrange.	*ſig:*	Falſe Doctrine, not grounded on Gods Worde, but deuiſed by men, therefore ſtraunge. Hebru. 13,4.
to Draw neere.	*ſig:*	To call vpon God, to approach to him by faithfull prayer. Heb: 10,22.
Dul of hearing.	*ſig:*	Slow. Heb: 5,11.

E. *A.*

Earth.	*ſig:*	Men dwelling in earth: A Metonimie. Heb: 12, 26. Aun-

Elders.	*sig:*	Ancestors, or Fore-fathers, of whom wee haue our being; and by whose Authoritie and example we ought to be much moued. Heb; 11, 2. *They are called Fathers.* Heb: 1, 1.
to Endure.	*sig:*	To persеuer and continue constant in the hope of the Gospell, notwithstanding troubles or persecutions, by tongue or hand. Heb: 10, 32.
Ensample of disobedience.	*sig:*	The immitation or following of their disobedience, and for the same to perish, as those disobedient ones did. Heb: 4, 11.
to Enter into the holy place	*sig:*	To haue passage made into our house, and power to go in. Heb: 10, 19.
to Enter into rest.	*sig:*	To go into the Land of *Canaan*, and æternal life in heauen, figured by *Canaan*. *Heb*, 3, 11.
		2 By faith in Gods promises, & holy obedience, to begin to bee partakers of that true rest which shall be perfect in heauen. *Heb*, 4, 3, 4.
to establish the Earth.	*sig:*	To create the earth in a firme and stable condition. *Heb*, 1, 10.
		2 To settle a thing, that it may be perpetual. *Heb*, 10, 9.
for Euer & and Euer.	*sig:*	Not for a long space of time, but eternally. *Heb*, 1, 8. Also *Heb*, 10, 12, 14.
Eyes.	*sig:*	Diuine knowledge, or infinite vnderstanding of God. *Heb:* 4, 13.
Euidence.	*sig:*	Setting forth to the eye, or making after a sort visible. *Heb*, 11, 1.
to Exhort.	*sig:*	To stirre vp, and prouoke vnto duties. *Hebr*, 10, 26.

F. *A.*

to Faint.	*sig:*	To suffer ones heart and courage to sinke and fall. Heb. 12, 3.
Faithfull.	*sig:*	One, who is constant, and leaueth not the elect, till he haue brought them to æternall life. Hebr. 2, 17.

2 One,

2 One, which doth in euery point according to that truſt and charge which God putteth in one, neglecting nothing which God commanded him. Heb. 3, 3. *Moſes was Faithfull in Gods Houſe.*

3 One, which ſtandeth to his word, keeping truth without Failing or Falſhood. Heb. 10, 23. *For he is Faithfull that promiſeth.*

to Fall. *ſig:* To periſh and be deſtroyed. Heb. 4, 11.

to fall away *ſig:* To oppoſe, or ſet himſelfe againſt the grace of God, as a malicious aduerſary. Hebr. 12, 15. Alſo. Heb. 6, 6.

Faith. *ſig:* That guift of God, by which we firmely belieue the whole word of God to be true; but eſpeciallie the promiſe of ſaluation by Chriſt, with application of it to our ſelues. Hebr. 11, 1. And 4, 3. Heb. 10, 22.

Fathers of our Flesh. *ſig:* The men by whom we receiue our bodies, as by actiue Inſtruments which God dooth vſe in our generation. Heb. 12, 9.

Fathers of Spirits. *ſig:* God, the Authour and Creator of our Soules. Heb. 12, 9.

Faultleſſe. *ſig:* That, wherein nothing can worthily bee required, as wanting or lacking. Heb. 8, 7.

Feare. *ſig:* Extreame terrour and horrour of mind, through expectation of æternall death due for ſinne. Hebr. 2, 15.

2 The thing which is feared, not without great anxiety and anguiſh of heart. Thus was Chriſt deliuered from æternall death, that he was ſwallowed vp of it, as in the infirmity of humain nature, he feared. See Math. 22. and Iohn 11. Heb. 5, 7. *He was heard from his Feare.*

3 Religious awe, ſuch as is in good Children toward their Fathers. Heb. 12, 2. *That we may ſerue him with Feare.*

Fearefull looking of. *ſig:* Expectation, full of dread and horror. Heb. 10, 27.

The

fellowship.	*sig:*	The gathering together of the faithfull in publike place, for the hearing of the word, publique Prayer, administration of Sacraments, and distribution of almes. Heb. 10, 25.
Fellowes.	*sig:*	Godly Christians, which by grace communicate with Christ in his Merits, being thereby Heires of God, euen Fellow-heires with Christ. Heb. 1, 9.
to Finde grace.	*sig:*	To find help and comfort in our neede, through the fauour and free loue of God. Heb. 4, 16.
consuming Fire.	*sig:*	The most seuere God, who is like a fire, to consume and destroy the wicked contemners of his word. Heb. 12, 29.
Flame of Fire.	*sig:*	The holy Angels of God, endowed with a strong, agile, and actiue Nature, like vnto a flame of Fire. Heb. 1, 7.
violent fire.	*sig.*	Most feruent and hot indignation. *Hebr.* 10, 27.
first begotten.	*sig:*	Christ, as Mediatour, who is called else-where, the first begotten among his Bretheren, for his preheminence ouer them. Heb. 1, 6.
to Follow.	*sig:*	To come after others, in beleeuing and liuing well, as they haue giuen vs example. Heb. 6, 12. and Heb. 12, 8.
to Forsake the promise.	*sig:*	Not to beleeue and giue credit to the word of promise. Heb. 4, 1.
to forsake one.	*sig:*	To deny helpe, or refuse to succour him in his need. Heb. 13, 6.
Foot-stoole.	*sig:*	That which is put vnder the feete of him that sitteth to tread vpon it. Meaning, is, that all Christes Enemies; euen to death, which is the last, shall be subdued to him for euer, as *Paule* teacheth. Corin. 15, 26. Heb. 1, 13. and 10, 13.
foundation of repentãce	*sig:*	The Doctrine of repentance, as it is a principle and foundation. Heb. 1, 1.
Foundation of the world.	*sig:*	The beginning, when the World was first made of nothing. Heb. 4, 3.
Fruit of righteousnesse.	*sig.*	Life æternall, which is a fruit of a righteous life. Heb. 12, 11.

G. H.

Partakers of the Holy Ghost.	*fig:*	To inioy the knowledge of the word, by the benefit and enlightning of the holy Ghost. Hebrewes 6, 4.
liuing God	*fig:*	That God, who in himselfe liueth, and is the Authour and Fountaine of all that doe liue. Hebr. 3, 12.
Guifts.	*fig:*	Sacrifices and oblations freely giuen vnto God, to honour him withall. Heb. 5, 1, 11, 4.
Generation	*fig:*	A Nation or people, liuing together in some one age. Heb. 3, 10.
to see God.	*fig:*	To inioy the æternall blessednesse in Heauen, which consists in the vision of God. Heb. 12, 14.
Glory.	*fig:*	The high excelleney and dignity of Christ, being exalted at the right hand of his Father, aboue all Creatures, Angels and Men. Heb. 2, 9.
Grace.	*fig:*	The sence and feeling of the fauour of God, being reconciled vnto vs by Christ. Heb. 13, 9.
		2 Faith, which proceedeth from the grace of God. Heb. 12, 28.
		3 The free benefit of God. Heb. 2, 9.
Throne of Grace.	*fig:*	God the Father, fauourably embracing vs, and being ready to heare vs, for, and through Christ his Son. *Heb.* 4, 16.
Ground.	*fig:*	Substance or sustenance, causing a thing in some sort to exsist, and be, which yet is not. Heb. 11, 1.

H. A.

Halting.	*fig:*	Not the negligent onely and slow, but them which hangeth betweene two; inclining to the Gospell, and to the Law also. Heb. 12, 13.
Hands.	*fig:*	The reuenging power of God. Heb. 10, 31.
		2 Heauenly glory and Maiesty. Heb. 12, 2.
		3 The almightinesse of God. Heb. 1, 10.

4 Slug-

4 Sluggiſh and ſloathfull mindes. *Hebr.* 12, 13. *Hands hanging downe.*

Hard to bee vttered. *ſig:* Not eaſie to be vnfolded and declared, but verie difficult things. Heb. 5, 11.

to Harden. *ſig:* To refuſe obſtinately, or with an obſtinate hart. *Heb.* 3, 7.

to heare his voice. *ſig:* To belieue and obey the voice of Chriſt, being vttered and heard. Heb. 3, 12.

euill Heart. *ſig:* An heart of vnbelieſe, which diſtruſteth God in his word. Heb. 3, 12.

true Hart. *ſig:* An heart touched with a true ſenſe of ſinne and miſeries. Heb. 10, 22.

Heauen. *ſig:* Angels, the Inbabitants of Heauen, who ſhall wonder at the ſtrange and great alteration which the Goſpell ſhall make. Heb. 12, 26.

to enter into Heauen. *ſig:* To pierce through theſe viſible Heauens, and to paſſe into the ſupreame and higheſt Heauen. Hebr. 4, 14.

Heauenly things. *ſig:* Doctrine, miniſtry of the Goſpell, Sacraments, Praiers; yea, the Church and company of the faithfull. *Heb.* 9, 29.

Heirs of the promiſes. *ſig:* Godly Patriarkes and other holy men, to whom Gods promiſes were made and kept. Heb. 6, 17.

Heire of righteouſneſſe. *ſig:* One, which is partaker of the righteouſneſſe of God, and of æternall life, flowing from thence. *Heb.* 11, 17.

Heires of ſaluation. *ſig:* Such as ſhall poſſeſſe æternall life in heauen. *Heb.* 1, 14.

Heire of all things. *ſig:* Equall poſſeſſor and Lord of all things created, together with God the Father, *Heb.* 1, 2.

higheſt places. *ſig:* The third heauen, which is the ſeat of Gods glory. *Heb.* 1, 3.

Holineſſe. *ſig:* A quality created in the heart by the holy ſpirit, cleanſing and purifying them, that they may purely worſhip God. Heb, 12, 14.

2 An vncreated quality, euen the moſt perfect purity of diuine nature. Heb. 12, 10.

Honor. *sig:* The dignity and exaltation of Christ, aboue all creatures. Heb.2,8.

2 The Office of High-Priest, which is an honorable calling. Heb, 5,4.

Hope. *sig:* Eternall life which we hope for, Heb.6,18. See Common Dictionary.

2 The gift of hope, whereby we looke certainely for saluation. Heb.10,23.

to Hold fast the hope. *sig:* With perseueraunce to embrace eternall life, which we hope for. Heb.6,18.

House. *sig:* An earthly habitation of Timber and stone, put together for one to dwell in. Heb.3,4.

2 The Church of God heere in earth, which is like vnto an house. Heb. 3, 2.

I. *E.*

Iesus. *sig:* *Iosuah*, the Captaine of Gods people after *Moses*, vnder whose conduct the *Israelites* were broght into *Canaan*. Heb.4.8.

Ignorant. *sig:* Such as haue sinned, of what sort, or in what kinde soeuer. Heb.5,2.

Inferior to Angels. *sig:* One, which for a time humbled himselfe, & took on him the forme of a seruant, and was crucifyed. Heb. 2, 7, 9.

Infirmities *sig:* Sinnes, and all consequents or effects of sinne, both body and soule miseries. Heb.4,15.

Ingraued forme. *sig:* The person of the sonne, liuely and fully representing the person of the Father, as an Image set in wax, doth resemble the forme or figure of the seale. Heb. 3,1.

Ioynts and Marrow. *sig:* The most inward, hidden, and secret partes and powers of a mans soule. Heb. 4,12.

With Ioy. *sig:* Not onely with patience, but with cheerfulnesse, being glad that they were counted worthy to suffer for Christ. Heb.10,34.

to Iudge his people. *sig:* To gouerne the Church, by protecting it, and taking

taking vengeance vpon the enemies of it. *Heb.* 10, 30.

Iust. *fig:* A person that is righteous, by beleeuing in Christ. *Heb.* 10, 38.

K. I.

scepter of his Kingdome. *fig:* The administration and gouernment of Christes Church in earth. *Heb.* 1, 8.

to receiue a Kingdome. *fig:* To lay hold vpon the inheritance of heauen. *Heb.* 12, 28.

weak knees *fig:* Feeble, remisse, and slothfull mindes. *Hebr.* 12, 12.

to know. *fig:* To vnderstand the wil of God, in such sort, as to beleeue and liue thereafter. *Heb.* 3, 10.

L. A.

Last dayes. *fig:* All the time betweene the first and second comming of Christ. *Heb.* 1, 1.

Laying on of hands. *fig:* The whole ministry of the Church, and order of Church-policy. *Heb.* 6, 1.

Law. *fig:* The whole Leuiticall Rites and Ceremonies. *Heb.* 10, 1.

2 The prescript and appointment of the Law. *Heb.* 10, 8.

3 The will of God reuealed in the Moral Law, which is saide to bee put or written in our mindes, when our wils are effectually reuealed and framed to begin obedience to it. *Heb.* 8, 10.

to be Lightned. *fig:* To be endowed with the true knowledge of God, but not effectuall to the conuersion of the heart. *Heb.* 6, 4.

Fruit of Lips. *fig:* The Sacrifice of praise and thanksgiuing. *Hebr.* 13, 15.

little while. *fig:* A very small space of time, and then the reward will come to all such as be constant. *Heb.* 10, 37.

To

to Liue.	sig:	To enioy æternall life in heauen. *Hebr.* 10, 38.
Liuely.	sig.	Operatiue, effectually to pierce their hearts which heare the word; eyther to conuert, or to conuict and harden them. *Heb.* 4, 12.

M. *A.*

Highest Maiesty.	sig:	Supreame and most Soueraigne greatnesse, such as is propper vnto the God-head. *Heb.* 1, 3.
Manifest.	sig:	Open, bare, easie to be seene, as a face vncouered. *Heb.* 4, 13.
after diuers Manners.	sig:	Not fully and all at once, in perfect cleerenesse, but by little and little, till at last the Sonne of righteousnesse, Christ, did arise in the preaching of the Gospell, which brought a full Reuelation. *Heb.* 1, 1.
strong Meat.	sig:	More perfect doctrine, set downe exactlie and at large, to feede strong Christians withall. *Hebr.* 5, 12.
Without mercy.	sig:	Without sparing or pardon at mans hands. *Heb.* 10, 28.
Melchisedech.	sig:	A man, so called, who was both Priest of the hie God, and the King of *Salem*, which was afterward *Ierusalem*. *Heb.* 5, 10, 11. *Heb.* 7, 1, 2.
messengers	sig:	Persons, sent by Commission to execute Gods decrees in comforting the godly, and punnishing the wicked; such are the Angels. Heb. 1, 7.
Ministers.	sig:	Seruants, which by their Ministry do helpe the elect. *Heb.* 1, 7, 14.
Milke.	sig:	Easie Doctrine, shortly and familiarly taught. *Heb.* 5, 12.
Mount Sion.	sig:	The Church of Christ, whereof Mount *Sion* was a figure. *Heb.* 12, 22.
Men iust and perfect.	sig:	True beleeuers, and godly persons. *Hebr.* 12, 23.

N. A.

Naked.	sig:	Open, or plaine to be perceiued. *Heb.*4, 13.
Name.	sig:	Such dignity and excellency as is peculiar to God. *Heb.* 1,9.
to confesse his Name.	sig:	To celebrate and set foorth the praises of God. *Heb.*13,15.
declare his Name.	sig:	To preach the Doctrine of grace. *Heb.*2,12.

O. B.

to Obey.	sig:	To beleeue the word, yeilding vnto the truth of the promises, and embracing them by faith, which is the principall obedience of a Christian, & a root of all other obedience. *Heb.* 5,9.
to learne obedience.	sig:	To proue and try indeede, what it was to obey such a Father as looked for and commanded obedience to the death of the crosse. *Heb.* 2,8.
Order of Melchisedek.	sig:	The fashion, manner, or likenesse and similitude. *Heb.* 5,6. Also *heb.*7,14.
to Offer.	sig:	To shew himselfe, or to behaue and carrie himselfe as a father to his children. Thus God offereth him to his Saints. *Heb.* 12,7.
		2 To giue and make himselfe willingly a slayne oblation and Sacrifice for satisfaction. Thus Christ offered himselfe. *Heb.* 9,25,26.
		3 To slay and kill Beasts for Sacrifices, to bee figures of Christ his offering himselfe. Thus Priestes vnder the Law offered. *Heb.*10,11.
		4 To render praise to God, for mercy, & almes to the poore, which be needy and miserable. Thus Christians offer to God. *heb.* 13,15.
Offering for sinne.	sig:	Sacrifices expiatory, as peace offerings signifye Sacrifice gratulatory. *heb.* 10, 6.
Oftimes.	sig:	Some-thing, which for insufficiency from the promise in Paradise, must be deneagiue. *hebru.* 10, 11.

The

Old time.	sig:	The time which was till Christ. *heb.* 1, 1.
Old.	sig.	That which with time vanisheth, and doth not last euer, as the estate of this world, such as it is now shall not. *heb.* 1, 11.
Once.	sig:	At one time onely, and no more, not oftener. *heb.* 9, 27, 28.
Once for al, and one sacrifice.	sig:	That which beeing doone, is so sufficient, as it needs no repetition or dooing againe. *hebr.* 10, 10, 12, 14.
Once more	sig:	One turne, or for one time, and then to cease; to note vnto vs the firme and stable condition of the Gospell, and such as beleeue it. *heb.* 12, 26.
of One.	sig:	Of one father; to wit, *Israell* or *Iacob*, of whom came Christ and the *hebrewes*, to whom this Epistle was sent: Or of one; that is, of one God, of whom is Christ, and all true Christians. *heb.* 2, 11.
Ouer the house of God	sig:	One, that is Ruler and Gouernor of Gods church. *heb.* 10, 21.
to haue Ouersight.	sig:	To haue roome and function of a Pastor & guide to Gods Flocke. *heb.* 13, 7, 17.
to be Out of the way.	sig:	To take offence and stumble, putting his saluation in hazard by back-sliding and declining. *heb.* 12, 13.

P. A.

Past age.	sig:	One, which is vnmeete through her great years to be a mother. *Heb.* 11, 11.
Patience.	sig:	Power to endure grieuous things. Heb. 10, 36.
Perfect.	sig:	Consecrate to God and sanctified with the Fathers who liued before Christ, were not by the Leuiticall Rites seuered from Christ, the substance of them. *heb.* 11. verse last. Also *heb*, 7, 11, 19.
Perdition.	sig:	Destruction. *heb.* 10, 39.
Person.	sig:	A Diuine subsistence. *heb*, 1, 3. See Common Dictionary.
holy Place.	sig:	Heauen, euen third heauen, called Paradice. *heb.* 9, 12.

Pleased God. *sig:* His person to be accepted into fauour by Faith. Hebr. 11, 5.

Pleasure. *sig:* Allowance, approbation (as satisfactory for sin.) Heb. 10, 6.

2 Liking and will; yea, sometime vnreasonable and vniust. Heb. 12, 10.

Power of the endlesse life. *sig:* The strength and vertue of a life which knowes no end, but is æternall. Hebr. 7, 16.

Thing pressing downe. *sig:* Whatsoeuer heauy weight or burthen, which makes slow and hinders vs in the course of pietie, as sinne doth. Heb. 12, 1.

High Priest. See the Common Dictionary, in the word [High-Priest.]

High-Priest of our profession. *sig:* The chiefe and onely Priest, from whom we are to take, both the Doctrine which we professe, and the Religion too. *Heb*, 3, 1.

Principles of the word *sig:* The Catechising Doctrines, familiarly taught, and in few words, tempered and fitted to the vnderstanding of the weake in knowledge. *Hebr.* 5, 12.

Prince of saluation. *sig:* One, which is Captaine or Chiefetaine & guide to æternall life. Heb. 2, 10.

profession. *sig:* The Faith or Religion which we professe. Heb. 3, 1.

2 The publishing, or open and free acknowledgement of our Faith. Heb. 10, 23.

Promise. *sig:* The word of God, touching the exhibiting and sending Christ into the World. Hebr. 11, 39. This is a generall promise to al the faithful before christ. *Heb.* 6, 17. *Heb.* 7, 6.

2 Things promised; as the Kingdome to *Dauid, &c. Heb.* 11, 33. These be speciall Promises.

3 The word of God, touching the calling of *Abrahams* seed, in *Isaac*, and blessing all Nations in that seede. Heb. 11, 17, 18.

to prouoke *sig:* To whet and quicken vnto loue. Hebr. 10, 24. Thus we prouoke one another.

2 To stirre God vnto wrath, by tempting him, and

T A.

Tabernacle	*sig:*	Christes body: also Heauen. *Hebre:* 9, 11. See Common Dictionary.
to take away.	*sig:*	Vtterly to remoue a thing, as if it had neuer been. Heb: 10, 4. 9, 11.
to Taste.	*sig:*	To haue a slight and slender beliefe in Christ, & light feeling of heauenly blisse. *Heb:* 6, 5. See common Dictionary.
		Testament. See Common Dictionary.
		To Tempt. See Common Dictionary.
Things concerning God.	*sig:*	Which concerne the pleasing and worshippe of God. Heb: 5, 1.
Things not seene.	*sig:*	Of nothing. Heb: 11, 1.
better thing.	*sig:*	Some thing more worthy and excellent. Hebr. 11, 40.
things hoped for.	*sig:*	The glory and blisse of Heauen. Heb. 11, 1.
things shaken.	*sig.*	Things of an vnstable condition, as Things not shaken, signifies, Thinges of a firme and constant Nature. *Heb:* 12, 27, 28.

V. A.

Vaile.	*sig:*	The flesh or body of Christ. Heb: 10, 20. 2 That hanging or Cloath, which diuided the holy place of the Temple, from the most holy. Heb. 9, 3.
Vengeance	*sig:*	Punishment for sinne. Heb. 10, 30.
Vnbeliefe.	*sig:*	An vtter absence and want of liuely faith. Heb. 3, 19.
Vnpossible.	*sig:*	Not that which absolutely can neuer be, but some thing which cannot be, because it is against Gods decree and counsell. Heb. 6, 5. and 11, 6.
		Yeauenly Vocation. See Common Dictionary.

W. A.

Waies.	*sig:*	Either Gods workes of mercy and Iustice, whereby

by God comes to vs, or his commaundements, whereby we come to him. Heb: 3, 10.

new and liuing Way. *sig:* Christ Iesus, crucified and dead by the merit of his blood-shed, quickning all the elect. Hebr: 10, 20.

Out of the way. *sig:* Transgressors or Sinners. *Heb:* 5, 2.

Word. See Common Dictionary.

World. See Common Dictionary.

our owne workes. *sig:* Our corrupt Nature, and the euill fruites of it. Heb. 4, 10.

good works *sig:* Mercifull and charitable actions. Hebr. 10, 24.

2 Holy duties of all sorts, towards God and Man. Heb. 13, 21.

to Withdraw. *sig:* To distrust God in his word. *Heb:* 10, 29.

sig: To bee accounted for vnpure and wicked men. Heb. 13, 12.

without the camp & gate. *sig:* In Heauen. *Hebr.* 6.

within the paile. *sig.* Without mention or rehearsall eyther of Father or Mother, in the sacred Story. Heb. 7, 3.

without Father and mother. *sig:* Chosen of God to æternall life, by Christ Iesus. Heb. 12, 23.

written in Heauen. *sig:* The Gospell, which teacheth the righteousnesse of God, and the way to attaine to it. Hebr. 5, 13.

Word of righteousnesse.

Y. E.

Yeares. *sig:* The æternity or perpetuity of Gods being, without end or limit of time. Heb. 1, 11.

Yesterday and to day. *sig:* At all times, both before and after the comming of Christ. Heb. 13, 8.

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FINIS.

Author to the Reader.

¶ Gentle Reader, notwithstanding, the Printers very great care and diligence, yet by the badnesse of the Copy, and by absence, as also partly by forgetfulnes of the Author, there are more faults committed then were thought of. Might it please thee with patience to beare with lesser, and first with thy Pen to amend these, eare thou beginne to vse this Booke.

Farewell.

¶ Faults escaped.

PAge 2. line 11. read Luke 21, 11. after people. page 11. line 12. strike out, or departing. page 12. in the Marg. read anguish for annointing, and after, annointing for anguish. pa. 19. line last, strike the whole line out. pa. 22. li. 10. read this. pa. 2. li. 32. read imitation. pa. 26. line 7. put in, which before well. page 30. read *Enmenides* in the Marg. pa. 35. read boldnesse, for bonds, and after bonds for boldnesse, in the Marg. page 37. line 12. strike out that is. pa. 57. line 4. read Deut. 11, 22. page 68. li. 34, 35. strike both these lines out. p. 100. line 27. read Cant. 5, 2. p. 113. read Rom. 8, 9. p. 114. line last, read Rom. 8, 9. p. 117. read collections in the Marg. pa. 119. line 12. read word for figure. and line 28. read Metonimie, and so through the Booke. page 128. ouer line 8. read *fig.* page 132. strike out Eye in the last place of the Marg. and for these figures, 1, 2, 3, 4. reade 4, 5, 6, 7. page 142. line 4. read not for now. page 172. line 28. strike out that is. page 177. strike out Apostles, and read *Moses*. page 181. read fruit of lips, in Marg. ouer line 2. page 186. line 13. reade New before Man. page 195. line 15. 16. strike both lines out. page 196. read Note, ouer line 17. and strike out foure. page 199. line foure, strike out it is. and read *fig.* by line 12. and strike out, this is created goodnesse, in line 14. page 201. line 22. strike it out. page 220. line 11. read, it is partiall or totall. page 222. line 19. reade Rom. page 237. line 32. read Luke 1, 33. page 244. strike out, is nothing, after Idoll, and set Idoll is nothing, ouer line sixe, with *fig*: page 265. line 20. read Commutatiue. page 270. line 35. read Rom. page 275. line 19. read Metonimie of the signe, for Metaphor. page. 293. line 20. reade selfe, for life. page 298. strike out Six Lippes. line the third. page 341. line 24. read, this is an offence taken. page 350. line 1. read grosly, for glory. pa. 353. li. 10. read euen for men. p. 371. li. 30.

strike

ſtrike out eyther. page 372. lines 25,26,27. ſtrike quite out. page 383. li. three, read this is ill applied by ſome to mans purpoſe. page 412. li. 3c. read the rock in, after of. page 414. lines 18, 19. ſtrik out, and for them, read King *Dauid* Sonne of *Ieſſe*, out of whoſe ſtock Chriſt came, according to the fleſh. page 419. line 33. read holy, for vnholy. page 432. line 2. read things, for tydings. pa. 437. lines 27,28,29,30. ſtrik out. page 452. line 19. Marg. read Smell, for ſmite. ibid. line 21. Mar. read Smite, for Smoke. page 476. line 16. reade and Church, after Kingdome. page 495. line 21. reade ſubſiſtance, for ſubſtance. page 515. line 4. read a mighty. page 524. line 20. read hence, for heare. page 537. line 12. read wiſe men, for wiſedome. page 547. line one, adde, alſo Papiſts which reckon for good works, ſuch as God neuer commaunded. page 549. line 7. read condition, for contention. In the firſt Dedicatory Epiſtle, read dimme, for Diuine.

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